



ALLEN COUNTY PUBLIC LIBRARY



3 1833 01742 6682

GENEALOGY

929.102

F91FRI

1871-1872

THE
FRIEND.

A

RELIGIOUS AND LITERARY JOURNAL.

VOLUME XLV.

4, 2, 24

PHILADELPHIA:

PRINTED BY WILLIAM H. PILE,

1872.



F 7068.16

INDEX.

Acceptable works. Isaac Penington on, 141.
 Address to a class of young men about leaving school.
 Affliction. On enduring, 134.
 On the blessing of, 239.
 Africa. Discovery of an ancient ruined city in South,
 346.
 Agriculture. Statistics of the cost of a cheese factory.
 On the cultivation of rice, 76.
 On tea-growing in the S. States, 108.
 On grape culture in California, 125.
 On milking in silence, 197.
 Extensive fencing unnecessary, 220.
 Albatross. Notes on the, 180.
 Alcoholic liquors. On the physiological effects of, on
 the human system, 316, 321, 329.
 Circular by eminent physicians disapproving the
 inconsiderate prescription of, 383.
 Successful discouragement of the use of, in
 Sweden, 412.
 Alpaca wool. On the history of the manufacture of, in
 England, 324.
 Alpine climbing and scenes. Description, by Prof.
 Tyndall, 149, 155, 227, 233, 343.
 Amazon. Notes on the fishes and fauna of the, 83.
 Anecdote of Indian gratitude, 5.
 of a benevolent colored woman, 7.
 a faithful colored servant, 7.
 Mary Pryor, 90.
 Mildred Ratcliff, 317.
 Count Struensee, 95.
 Lanher, 99.
 Nicholas Ferrar, 100.
 a Prussian miller and the Prussian king, 107.
 Napoleon Bonaparte, 142.
 Dr. Johnson, 346.
 Euclid, 156.
 the Potter and Henry III., 158.
 Dr. Benjamin Rush, 165.
 Frederick the Great, 227.
 Walter Scott, 228.
 the unknown pilot, 340.
 an Indian war-chief, 351.
 Anecdote of the influence of a christian spirit, 183.
 Anemism of the arteries. Discovery of the present
 method of treating, 244.
 Animals. Notes on tamed, 134.
 Animals of the plains. Notes on the, 225, 235.
 Anger. Advice in reference to, 151.
 Ant. Notes on the carrying of, Brazil, 394.
 Arabia. Account of travels in Central, 153, 166, 169.
 178, 185, 195, 201, 211.
 Arch Street Meeting-house. On the history of, 415.
 Arctic birds. Account of a visit to a breeding place of,
 221.
 climate and animals. Notes on, 257, 267, 273.
 Argentine Republic. On the dryness of the climate of,
 95.
 Arizona. Account of General Howard's late visit to
 the Indians of, 390.
 Ascent of the Weissloch, by Prof. Tyndall, 149, 155.
 Jungfrau, by Prof. Tyndall, 227, 233.
 Australia. Account of experiences of an Oxford graduate
 in, 241, 249, 259, 265, 275, 283, 291, 297,
 307.
 On the history of wool-growing in, 324.
 Author. Account of the antiquary Stowe, a mendicant,
 220.
 Axe laid to the root of the corrupt tree? Extract en-
 titled "An, 188.
 Baltic sea. Observations on recent soundings made in
 the, 120.
 Bamboo. On the uses and usefulness of the, 325.
 Banana. The growth and value of the, 295.
 Bank of England. Account of the history of, &c., 332.
 Baobab tree of Australia. Account of the, 359.
 Barclay's Apology. Convincement of G. W. R. by the
 instrumentality of, 164.
 Convincement of a theological student by the
 instrumentality of, 190.
 Comments on the above, 191.

Barclay and his assailants. Extracts from an essay en-
 titled, 222, 318.
 Barclay, John. Extracts from the letters and papers
 of, and comments, 30, 36, 50, 68, 90, 99, 106, 122,
 133, 138, 150, 173, 180, 194, 210, 220, 226, 254, 266,
 299, 306, 314, 322, 338, 345, 365, 370, 389, 397, 402.
 Barclay, Robert. Account given by himself of his con-
 viction, 163.
 Bat. Injuries done by the vampire, 342.
 "Be at your posts." Extract entitled, 107.
 Beaconite heresy. Testimony of Ann Jones-at the time
 of, 11.
 Observations from England on the, 318.
 "Bear ye one another's burdens," 6.
 Beede, Cyrus. Epistle of, to Dover Quarterly Meeting
 of Friends, 77.
 Beer. On the introduction of, into England, 315.
 Benevolence. Anecdote of christian, 7.
 Betel-nut. On the use of the, 411-
 Bethe, Jane. Remarks on the character of, 285.
 Bible Association of Friends in America. Circular of,
 69.
 Account of the discovery, &c., of the Sinaitic
 manuscript of the, 137.
 Bible and tract distributing Society. Letter addressed
 to, 327.
 Birds. Observations on the reasoning of, 115.
 On the ant-eating woodpecker, 135.
 The albatross, 180.
 Fishing with cormorants, 196.
 A breeding place of the Arctic linnæe, 221.
 The domestic turkey originally from Mexico,
 290.
 On the habits and uses of the guacharo, 299.
 The sagacity of the swallow, 414.
 Birds'-nests. The collection and sale of edible, 253.
 Account of pendent, 332.
 Bison. Statistics of the rapid destruction of the, 383.
 Blessed lot, 157.
 Books, &c. Notices of Vick's Illustrated Catalogue and
 Floral Guide, 159.
 The American Historical Record, &c., 271.
 The Underground Railroad, &c., 271.
 Report of the Sixth Conference of Teachers and
 Delegates from Friends' First-day Schools,
 &c., 282.
 The Maryville Monitor, 330, 382.
 Another Phase of Modern Philosophy, by Eli K.
 Price, 349.
 Books. Statistics of the number of, on arithmetic, 18.
 Boys. On occupying the leisure time of, with mechan-
 ical pursuits, 107.
 Brazil. Account of the present Emperor of, 124, 129.
 On the abolition of slavery in, 135.
 Notes on the first impressions made by a walk
 in, 404.
 On the struggle for life in the vegetation of, 412.
 British Museum. Description of the library of, 89.
 Brown, Isaac. Letter of, 357.
 Comments on the above, 381.
 Business. Remarks of John Barclay upon, 133, 220, 339.
 A father's advice to his son upon, 134.
 Remark of John Woolman upon, 371.
 Advice of John Churchman upon the choice of,
 a, 411.
 Butterfly. On the curious markings of the leaf, 236.
 "Cabbage plants." Essay entitled, 410.
 California. Account of a fruit orchard in, 28.
 On grape culture at Los Angeles, 125.
 Description of a mammoth grape vine in, 292.
 Camel. On the character of the, 2.
 Capper, Mary. Extracts from, 5, 266.
 Cary, Phoebe. Brief sketch of the life of, 27.
 Cats. Anecdotes of intelligence in, 10.
 Cave. Account of Wyandotte, 74.
 Census in Great Britain. On the method of taking the
 late, 11.
 Character. On the gradual formation of a good, 391.
 Cheese factory. Statistics of the cost of, 62.
 Chicago. Reminiscence of the early days of, 126.
 Statement in reference to the burning of, and
 the relief of the sufferers, 162.

Chicago. Statement of disbursements through Friends
 for the relief of sufferers at, &c., 304.
 On the identification of U. S. currency from the
 fire in, 189.
 Children. On the danger of educating, to a love of ex-
 tertainment, 62.
 Advice to, in regard to dress, 110.
 Remarks on the government of, 125.
 On the advantage to, of silent waiting in families,
 214.
 of pious parents. On the responsibility of, 214.
 Advice contained in the book of discipline to,
 266.
 China. Notes on the scenery of the Yang-tse-kiang, 4.
 Account of fishing with cormorants in, 196.
 Christ. Cavillers at the divinity of, answered, 4.
 The blood of, to be felt inwardly, 94.
 The sufferings of, yet to be filled up in his mem-
 bers, 186.
 Christianity. The stronghold of, the inward experience
 of its power, 132, 199.
 Christian simplicity and plainness. Advice of Phila-
 delphia Yearly Meeting upon, 325.
 Christian spirit. Anecdote of the influence of, 183.
 Church. On times of trial to the, 25.
 A concern of Margaret Ellis against too much
 liberty in the, 174.
 Observations of John Churchman on the mem-
 bers of the true, 412.
 Churchman, John. Advice of, in regard to business,
 411.
 Clark, Asenath. Account of the last days of, 239.
 Clark, Jane. Reminiscence of, 69.
 Clarkson, Thomas. Extract from, on music, 3.
 Clastic models. Essay upon, 82.
 Appeal for the purchase of, for Westown Board-
 ing School, 95.
 Climate. Effects of the destruction of forests upon, 116,
 294.
 Influence of, upon character, 140.
 Coal-dust. Notice of the utilization of, 213.
 Coal-mine. Remarkable destruction of a, 6.
 Coffee. On the preparation of, in Arabia, 178.
 On the commercial history of, 315.
 Coins. Description of the history and characters of,
 14, 21, 29, 33.
 Colonial adventures and experiences in Australia, 241,
 249, 259, 265, 275, 283, 291, 297, 307.
 Controversy. On the defence and propagation of reli-
 gious truth by, 172.
 Conversation. On extravagant expressions in, 135.
 Hints on elevating the character of, 209.
 Copal. On the nature and sources of, 300.
 Cope, Samuel. Notice of one of the last religious com-
 munications of, 157.
 Incident related by, and comments, 295.
 Coral. Fishing for red, 213.
 Coral growths and reefs. Account of, 165, 171.
 Cork. On the growth of, and mode of gathering,
 356.
 Cotton manufacture at Manchester, England. Notes on
 the, 362.
 Covetousness. On, 39.
 Cresson, Sarah. On extracts from, 292, 356.
 Crimes, due to intoxicating drink. Proportion of, ac-
 cording to Chief Justice Hale, 167.
 Crisp, Stephen. Epistle of, to Friends, 10.
 Daily Preservation. Essay entitled, 295.
 Death. Observations on the, which followed Adam's
 transgression, 342, 350.
 Dewsbury, William. Epistle of, to Friends in Scotland,
 100.
 Diamond cutting and polishing in New York. Account
 of, 304.
 Dignity. Observations on true, 204.
 Discernment. The gift of, bestowed upon our early
 Friends, 231.
 Remark in relation to the above, 271.
 Discouragement. Remark of J. Barclay upon giving
 way to unprofitable, 339.
 Dishonor of dishonesty. The, 342.
 Divinity of Christ. Cavillers at, answered, 4.

- Deaths.—Robert Alexander, 152; Emeline C. Armstrong, 192; Abigail Allred, 192; Mary M. Atwater, 216; Thomaize Alshridge, 288; Susan Bos, 72; Postrema R. Burr, 120; Ann ose Boone, 192; John D. B-ckerston, 168; Orphan Boulton, 192; Rachel E. Gilmer, 302; Ezra Blackman, 224; Mary Ann Black, 294; Anna Bailey, 288; Joseph Buzby, 352; Jesse Cope, S. Jonathan W. Coffee, 42; Sarah W. Cooper, 64; William Cope, 88; Samuel Cope, 112; Mary Anna Carter, 192; Mary Chace, 232; Asens h Clark, 239, 240; Francis Clement, 279; Pe-cival Collins, 228; Jeremiah Confort, 300; Anna C. Crew, 374; Susan Dixon, 288; Joseph Dickenson, 224; William Darlington, 400; Camilla Embree, 8; Edith Edge, 16; Samuel K. Evans, 128; Catharine Evans, 160; Mary Emmons, 175; Jesse Embree, 175; Amos Evans, 192; John Edgerton, 328; Samuel French, 144; Catharine Flanner, 224; Elizabeth Ferguson, 224; William W. Griffith, 72; Sarah Gifford, 175; George Gilbert, 280; Elizabeth E. Haines, 144; Alice Hibberd, 240; Margaret P. Hopkins, 328; Sarah Hollins' head, 405; Mary Ann Jones 352; Hannah Knowles, 200; Mary Kirkbride, 216; John M. Kaighn, 210; Mary Cordelia Kester, 224; Amy Larkin, 280; Lydia Lippcott, 312; Thomas E. Lee, 360; George Maria, 88; Jesse A. Maris, 163; Mary Milhous, 376; Martha Owen, 112; William B. Patten, 72; Alice C. Pickering, 243; Sarah Palmer, 206; Chase Purinton, 400; John Reeve, 112; Sallie W. Roberts, 168; Elizabeth Robinson, 224; Louisa Shotwell, 40; Elizabeth C. Sims, 160; Anne Shary, 285; Bennett Smedley, 303; George R. Smith, 208; Edward Snowden, 216; Daniel Stratton, 224; Buth Satterthwaite, 232; Eliza Smith, 240; Water Smith, 240; James Smith, 204; Susan Spencer, 204; Martha Smith, 384; Esther Thompson, 88; Letitia W. Thorp, 128; Catharine Townsend, 120; Jane Cox Taylor, 300; Asa Thomas, 200; Lucy M. Tatum, 272; Eliza Thurston, 312; Howard Thomas, 400; Francis H. Williams, 16; Ann A. Warder, 32; Thomas Williamson, 48; Carpenter Walter, 56, 72; Phebe B. Wood, 80; Zachariah Webster, 85; Sarah J. Wedding, 144; Cidney E. Williams, 152; Louisa Wright, 192; Thomas C. Worthington, 224; Caspar Wrist, 222; William Walter, 280; William Wright, 328; Ann Wright, 384; Isaac Yarnall, 336.
- Dog. Anecdote of sagacity in a, 142.
- Dollar. Origin of the word, 120.
- Dollinger, Joseph Ignatius. Sketch of, and the protest against Rome, 377, 387, 393, 403, 411.
- Dress. Observations of Thos. Clarkson upon, 107.
- On regarding fashion in, 110.
- Remarks of John Barclay upon a change in, 122, 195, 210, 226.
- Comments on the above, 206.
- Observations of Thomas Evans upon plainness of, 190, 230.
- Plainness of a Divine requiring, 194, 206.
- On the evil consequences of a departure of Friends from plainness of, 222.
- Memorandum of E. W. Maris upon, 255.
- Anecdotal testimony from Joan Ynkins upon, 262.
- Concern of members of Philadelphia Yearly Meeting in relation to, 277.
- Remark of a judge in court upon consistency in, 279.
- Plainness of, among Friends not a badge of party, 319.
- Comments on the end designed by humiliating requisitions in regard to, 322.
- Anecdotal advices of Friends in London in regard to distinguishing plainness of, 363.
- Drewry, Thomas. Protest of, against London Yearly Meetings, 51.
- Comments on the above, 54.
- Dudley, Mary. Convincement of, at the age of twenty-three, 222.
- Extracts from, 286, 311.
- Remarks of, upon gospel labor, 334.
- Earthquake near Philadelphia. Observations upon an, 68, 78.
- attending eruption of volcano of St. Vincent's, 251.
- Easy routine of specious religious activity, 317.
- Ecuador. Notes on natural history in, 138.
- Edible birds-nests. Account of the collection of, 253.
- Editorial.—Observations on beginning of the volume, 7; On the insidious attempts of the enemy of souls to bring in a specious self-confident belief as a substitute for true faith, 14; On the work of the ministry, 23; The duty of the Christian as living in the world but not of the world, 31; On the demoralization of the community in official regard, and on the requirements of true religion in respect to ecclesiastics, 39; Notice of the letter of the Acting Com. of India. Affairs on the protection of Indians from the intrusion of whites, 47; Comments on Thos. Drewry's protest and the present condition of the Society of Friends, 54, 111; Notice of the proceedings of Ohio Yearly Meeting, 137; Appeal for the purchase of classical models for Westown Boarding School, 95; The cold indifference of members of our Society to vital religion a source of sorrow to their brethren, and weakness to the church, 103; Notice of disciplinary proceedings in Hardsham East Monthly Meeting, England, to members holding public opinions, 111; Comments on the proceedings of some late "General Meetings," 118, 151, 159; Extracts from the minutes of Ohio Yearly Meeting, 187, 126; On the abolition of slavery in Brazil, 135; Considerations on the danger of our public school system to the Christian religion, and the propriety of a misstate ment, 152; Reflections on the commencement of a New Year, 158; Notice of Vick's Illustrated Catalogue and Floral Guide, 159; On true ministry under the gospel dispensation, 167; On the origin and authority of church discipline in the Society of Friends, 175; On the refusal of London Yearly Meeting to report Barclay's Apology, and the subsequent course of recent seceders at Manchester, England, 191; A reason for the objection of Friends to formal "prayer" meetings, "revival" meetings, &c., among them, 191; The origin and early history of the Society of Friends, and some of the causes of its present degeneracy, 207; On a proposed new militia law in Pennsylvania, and the unconstitutional character of certain of its provisions affecting Friends, 214; Request respecting verbal accuracy in quotations from Scripture, 214; Notice of some of the evil results that have followed a change of dress by Friends in Great Britain, and comments on the testimony of Friends, 222; Correction of typographical error, 225; On the difference between the true disciple of Christ, and the nominal professor, and on being willing to endure reproach for the cause of primitive Quakerism, 239; Notice of the last days of Asenath Clark, 239; On the present present condition of the Society in England, and the dependent and responsibility of the follower of Christ, 255; Considerations on the approach of the Yearly Meeting, 263; Encouragement offered to the faithful disciples of Christ, 271; Notice of the "American Historical Record," &c., 271; Notice of "Underground Railroad," &c., 271; Remark in relation to a communication, 271; Account of the proceedings of Philadelphia Yearly Meeting, 286, 311; On the sufferings to be endured on behalf of Christ, and the consolations which reward them, 303; Statement of disbursements of money contributed by Friends for the relief of sufferers by fire in Chicago and vicinity, 307; On the lessons to be derived from the late unusual and unexampled rain, 319; Three serious questions to be answered individually, 327; Statistics of cruelties perpetrated upon Freedmen by the Ku-klux Klan, and comments, 334; Notice of the "Maryville Monitor," 336; Comments on modern scientific scepticism, 351; Notice of proceedings of London Yearly Meeting, 357, 359.
- Notice of Dining-rooms, &c., established by the Women's Christian Association, for young women, 375; The prosperity of our Society proportional to the faithfulness of its members, 383; On the liability of falsely estimating our christian attainments, and on the necessity of true liberty, 384; Remarks on the church, 391; On the work of salvation, 391; On the vitiating effects of works of fiction, and their employment in incalculating moral or religious sentiments, 408.
- Edmundson, William. Peaceful confidence of, in the deity of 116, 249.
- Education. On the alleged value of music in, 3.
- in Sweden. Notes on, 412.
- Effects of giving place to false reasoning, 244.
- Ellis, Margaret. A concern of, against too much liberty in the church, 174.
- Elwood, Thomas. Remarks by, on giving flattering testimonials, 174.
- Emlen, Sarah. A testimony of, from England concerning Friends, 196.
- Encouragement. A word of, 172.
- England. On the mining of salt in, 276.
- England, Account of the Bank of, 333.
- Eruption of volcano of St. Vincent's, 1812. Account of, 251.
- Epistle of Mildred Ratcliff to Friends of Core Sound, 42.
- Cyrus Beale to Dover Quarterly Meeting of Friends, 77.
- William Dewsbury to Friends in Scotland, 110.
- On acknowledging, 146.
- Errors in language, 190, 220.
- Evans, Jonathan. Observations of Ann Jones concerning, 198.
- Comments on the character of, 259.
- Communication of Mildred Ratcliff to, 317.
- Evans, Thomas. Remarks of, upon plainness in dress in English language, 190, 220.
- On the christian testimonies peculiar to Friends, 221.
- On worldly compliance, 230.
- On the easy routine of specious religious activity, 317.
- Evans, William. Letter of, respecting Westown B. School, 35.
- Extract from, on the duties of ministers and elders, 94.
- Extract from, on thankfulness for daily preservations, 356.
- Extracts from the Journal of, 111, 115, 134, 247, 286.
- Faith. Questions and answers concerning, 73.
- The distinction between a false and a true, 188.
- Comments on the above, 191.
- Observations on the efficacy of true, 365.
- This to be expected by those who live by, 374.
- Faithfulness. A call to, 189.
- in little things. Remarks of John Barclay on, 210.
- Famine in Persia. Account of the, 204.
- Father. Advice of, a to his son, 134.
- Families. On the advantage of silent waiting upon God in, 214.
- Fellowship of suffering. Remarks of R. Shackleton, on, 244.
- Fencing. The extensive use of, unnecessary, 220.
- Fer-de-lance of the West Indies. On the, 190.
- Fever-trench of the Tasmanian, 212.
- Fires in Chicago and the North-west. On the destruction by, 78.
- Report on the relief of the sufferers by, 162, 304.
- Fish. Notes on the blind, 74.
- Account of coral-ating, 165.
- Notes on the drum, 268.
- Fishes. Notes on the, 83.
- Fishing with cormorants in China. On, 196.
- Fishery. Notes on the herring, 277.
- Flies. Antipathy of, to the magnet, 20.
- Florence and Galileo. Comments on, 122.
- Food for thinkers and workers. Remarks on, 62.
- Wheat the completed, 125.
- On the use of snails as, 205.
- On the history of potatoes, rice, sugar, &c., as, 306.
- On the history of tea and coffee as, 315.
- Forest of Trinidad. Description of the primeval, 205.
- Forest. The effect of the voices of a South American, upon the mind, 334, 404.
- Forests. Effect of the destruction of, upon the rainfall of India. Account of 413.
- Forgiveness of trespasses. Advice upon, 205.
- Forgiveness. Anecdote in relation to, 156.
- Forks. On the introduction of into England, 348.
- Fothergill, John. Observations of, upon entering into the ministry, and comments, 333.
- Fothergill, John, the physician. Letter of, to the Friends named as a Y. M. Committee in 1776, 354.
- Fothergill, Samuel. Extracts from, 294, 348, 355.
- Foundations. On building on the sure, 116.
- A sure, 140.
- Fox, George. On the home and character of, 113.
- Advice of, in regard to judging, 212.
- Advice to Friends, 276.
- Exhortation of, 375.
- Fox, George the younger. Brief account of, 394.
- Fox, Mark. On maintaining the testimony to the plain language, 410.
- On the acceptableness of submission to the Divine will, 412.
- France. On the production of beet root sugar in, 184.
- Frederick the Great. Habits of, in reading, 227.
- Freedmen. Statements in reference to schools for, in Tennessee, 120, 109, 141.
- Report of the Women's Aid Association for the relief of, 197.

- men, Statistics of cruelties perpetrated by the
Klux Klan upon, and comments, 334.
Notice of the "Maryville Monitor," 382.
Religious communications addressed to, 25.
41, 61, 66, 81, 84, 92, 94, 105, 123, 130, 134,
145, 146, 189, 228, 252, 262, 302.
On the danger to the Society of, by the obscur-
ing of the fundamental doctrine of the ope-
ration of the Holy Spirit in the heart, 44, 134.
Advice to, in the present critical period of
the, 282.
On the present condition of the Society of, 54,
172, 189, 207, 222, 239, 247, 258, 318.
The doctrines and testimonies of, a trust to be
transmitted to future generations. Remarks
of John Woolman on, 83.
Objections to, to the use of compliments and the
language of the world, 97.
The cold indifference of members among, a
source of lifelessness to the church, 103.
The cause of the cloud overspreading the Society
of, 108.
Renouncement of, in 1725, in reference to hat
honour, 110.
Remarks of a lately deceased minister on the
condition of the Society of, 115.
Freedom from sin in this life a doctrine of the
early, 134.
Objections to First-day schools among, 141, 151.
191, 229, 137, 139.
On the origin and authority of church discipline
in the Society of, 175.
On the title to existence of, as a distinct body of
professors, 177, 318.
"General Meetings." Remarks on some late,
175, 177, 179, 189.
On the origin and authority of church discipline
in the Society of, 175.
On the title to existence of, as a distinct body of
professors, 177, 318.
Observations of Thomas Evans on the testimony
of, to plininess of dress and language, 190.
Plainness of dress, of, not a matter of party. Re-
marks of Wm. Penn on, 319.
A reason for the objection of, to formal prayer
meetings, "revival" meetings, &c., among
them, 191.
A testimony from England, in 1845, concerning,
187.
Report of a General meeting among, in N. C.,
and comments, 197.
or Methodists. Remarks from England enti-
tled, 207.
Advice of George Fox to, on judging, 212.
Remarks of Thomas Evans on the christian tes-
timonies peculiar to, 221.
Evil results that have followed a change of dress
of, in Great Britain, 222.
Remarks of Henry Hull in 1826, on the appear-
ances of schism among, 244.
Warning and exhortation to, by George Fox,
276.
Remarks of M. Ratcliff upon the origin and the
continuance of the Society of, and comments,
301.
Remarks of Maria Fox on the importance of
maintaining the testimony of, to the plain
garbage, 410.
On death to life." Essay entitled, 81.
On orchard in California. Account of a large, 28.
"Useful in every good work." Extract entitled, 381.
rulp pulp flattery. Extract upon, and comments,
9.
Notes on buildings occupied by liquor dealers. Note
on, 381.
eo. On the history and character of, 122.
blers. Anecdote of two, 27.
ogy. Observations on paving stones, 1.
of the western plains. Notes on the, 217.
On trial as a fossil gum-resin, 300.
Considerations upon T. Story's view of relative
ages of the earth's strata, 323, 329, 337.
"ting of the true foundation." Essay entitled, 141.
Correction of a statement in the above, 151.
refused. Anecdote of, 324.
es. Note on the history of, in England, 354.
Smith, Oliver. Testimony of, against novels, 100.
e culture in California. On, 125.
vine in California. Description of a mammoth,
292.
estones. Remarks on, 286.
Britain. Account of the method of taking the
census in, 11.
- Krukk Church. Account of late persecutions by the, in
Russia, 11.
Greenland. On the early colonies of the Northern men in,
299, 319.
Ezer. On the climate and character of, 257, 267,
273.
Griffin, Mary. A short biography of, 156, 161.
Testimony of Nine Partners Monthly Meeting
concerning, 161.
Griffith, John. Observations of, on the ministry, 323.
Groen, David of London. Brief sketch of, 339.
Grover, William. Remarks on the character of, and
extracts from, 62, 100.
Grubb, S. [L.] Extracts from, 52, 244, 326.
Guacharo bird. Notes on the habits of and on hunting
the, 299.
Gron, J. M. Extracts from, on the silent operation
of the Holy Spirit, 403, 404.
Remarks of, on the happiness of true resig-
nation, 404.
Gun cotton. On the properties and uses of, 95.
Gutta percha. On the discovery and source of, 244.
- Hat honou. Incident in the early history of Penna.
respecting, 110.
Health. A plea for sleep in the morning, 20.
On food for thinkers and workers, 62.
On the limit of temperature at which labor can
be performed, 94.
The importance of cleanliness of the skin to, 131.
On the effects of alcoholic drinks upon the, 316,
321, 329.
On the treatment and prevention of sunstroke,
370.
The inconsiderate prescription of alcoholic liquors
by, as discouraged by eminent physicians, 383.
Herring fishing of Europe. Notes on the, 277.
Hervey, James. A meditation of, 238.
Hibberd, Lydia. Account of the last illness of, 386.
High Tartary, Yarkand and Kashghar. Account of re-
cent travels in, 369, 379, 385, 396, 405, 409.
Hindoos in the West Indies. On the importation of,
199.
History illustrated by numismatics, 14, 21, 26, 33.
Holy Scriptures. Remarks of Thos. Ellwood upon
reading the, 47.
Extract from *The Episcopalian* on the right un-
derstanding of the, 117.
A testimony concerning the, from a former theo-
logical student, 164.
Remarks of Sir William Jones on the, 180.
Extract from Wm. Penn on the literal know-
ledge of the, 374.
can be truly understood only through the open-
ing of Divine Light. Remarks of John
Barclay on, 390.
Honesty of the Turks. Anecdote of, 5.
Honor and honesty. Comments on their application to
national questions, 342.
Horses. Sir Astley Cooper's dealings with, 359.
Hot springs of New Zealand. Account of, 9, 346, 388.
Hull, Henry. Testimony of, concerning his wife, 8.
Remarks of, on the effects of giving place to false
reasoning, 244.
Humility can only be fully produced by the gospel of
Christ, 5.
Humility. Remarks of John Barclay upon, 345.
- Ice. Account of a machine for making, 407.
In the Spirit there is but one voice, 160.
Indian gratitude. Anecdote of, 5.
Anecdote of gratitude shown to an, 21.
Anecdote of the dedication of an, to the Great
Spirit, 351.
Appeal of Friends to the President of the
U. S. on behalf of two Kiowa, 7.
Letters of J. Richards contradicting false reports
of outrages by, 21.
Extracts from the report of the Associated Ex-
Com. of Friends in relation to the, 37, 40, 52.
Letter of the Acting Commissioner on protecting
the, from the intrusion of whites, 47.
Appeal on behalf of a school and children among
the Quapaw, 375.
Account of Gen. Howard's late visit and labors
among the Arizona, 322.
Infidel. Confession of Count Struensee, a professed, 95.
Infidelity. Comments on modern scientific, 351.
Influence. On the certainty of individual, 214.
On the unconscious power of individual, 382.
Insects. On the habits of spiders, 28.
Notes on Cave, 74.
On Malayan leaf butterflies, 236.
- Insects. Notes on the carrying ant of Brazil, 394.
On the locust borers, 406.
On cabbage eating, 410.
Institute for colored youth. Report of the Board of
Management of the, 101.
Intoxicating. Remarks of Chief Justice Hale on
the proportion of crimes due to, 167.
On the physiological effects of, upon the body,
316, 321, 329.
Inwardness. Essay entitled, 145.
Iron paper. Account of the manufacture of, 20.
- Jackson, William. Observations on the religious charac-
ter of, 234.
Japan. Account of the manufacture of paper in, 148.
Java. On the collection of edible birds-nests in, 253.
Jenner, Dr. Biographical notice of, 212.
Jerusalem. Ancient relic recently discovered near, 167.
Jew inwardness. Essay entitled, "The, 66.
Jones, Ann. Brief notice of, and a remarkable tes-
timony by, 11.
Jones, Rebecca. Extracts from, 183, 214.
Judging. Advice in regard to, 212, 236.
Justification. Questions and answers concerning, 73.
not to be known but by the new understanding,
227.
- Keith, George. Remarks on the career of, 108.
Kidnapping in the South Seas. Account of, 6.
Kirk, Elizabeth, a minister deceased. Brief account of,
181.
Knives. On the manufacture of spring, 70.
- Language. Observations of Thomas Evans upon the
proper use of the plain, 190.
Remarks of Maria Fox on the importance of
maintaining the testimony to the plain, 412.
Languages. Remarkable ability of Mezzofanti in learn-
ing, 12.
Late hours. Advice to parents on, 213.
"Let him alone." Extract entitled, 328.
Letter from a Friend upon music. Extract from, 3.
Letters of Jona. Richards upon Indian affairs, 21.
Letters of Thos. Story and Jas. Logan, with comments,
245, 250, 260, 267, 274, 281, 298, 305,
350. Letters of John Barclay, with comments, 150, 180, 226,
254, 266, 290, 306, 339, 389, 397, 402.
Letter of William Evans, 35, 331.
John J. White, 38.
Rebecca Preston, 51, 52, 69, 75.
Rebecca Hopkins, 58.
William Grover, 62.
Sarah [Proctor] Wilson, 70, 75, 76.
Hannah Shinn, 75, 186.
Ezra Gillingham, 154.
Elizabeth Gillingham, 154, 163, 170.
B. W. Ladd, 154, 310, 378.
Mary Griffin, 161.
Stephen Grellet, 163.
Rebecca Grellet, 163.
Deborah Child, 164.
Sarah Morris, 170, 171, 193, 229.
Mildred Ratcliff, 170, 179, 202, 218, 252, 258,
270, 310.
Jane Bettle, 179, 187, 285.
Jacob Hampton, 186.
H. Regina Shoher, 186.
Ann Jones, 198, 242.
Newberry Smith, Jr., 202.
Beulah Sanson, 218, 229.
Sarah Hillman, 242, 279, 285, 292, 341, 362.
James Logan, 250, 261, 274, 281, 289, 298.
Thomas Story, 250, 260, 261, 267, 306, 313.
Jonathan Evans, 251, 270, 278, 292, 293, 317.
Sarah Logan, Jr., (afterwards Norris), 261.
Joan Vokins, 262.
John Hall, 317.
Jane M. Plummer, 331, 347, 357.
Joseph Edgerton, 331, 341, 356, 362, 372, 378.
Elizabeth Prichard, 347.
John Wood, 372.
Isaac Brown, 375.
Comments on the above, 381.
- Library of the British Museum. Description of the, 89.
Life of the "Plains." Notes on the, 217, 225, 235.
Life. Comments on theories respecting the origin of,
349, 357, 374.
Little things in religion. On, 214.
Lizard. Notes on the, 78.
Lofodon Islands. Notes of a visit to the, 193, 203.
Logan James. Correspondence between Thomas Story
and, with notes, 245, 250, 260, 267, 274, 281,
289, 298, 305, 313, 322, 329, 337.

- Comments upon a point alluded to in the above and reply, 342, 350.
- Luther. The industry of, as shown by the number of his books, 146.
- Luther's contempt of riches. Anecdotes of, 99.
- Marriages.—Amos Batey to Mary Carson, 48; John W. Calbury to Rebecca Warner, 64; Levi S. Thomas to Sidney P. Walter, 64; Robert P. Lovett to Sarah A. Satterthwaite, 128; Wistar Newbold to Josephine Cooper, 144; Isaac H. Shearman to Susan W. Hilles, 152; Thomas Fawcett to Margaret Ann McGrew, 160; Lindley Heald to Nancy L. Fritchman, 160; William Henry Wilkes to Esther A. Engle, 175; Edward Stratton to Mary H. Raley, 224; Thomas Dewees to Martha W. Hall, 240; Franklin Rockwell to Maria A. Knowles, 248; Pearson Thomas to Sarah Walker, 252; Joseph K. Evans to Elizabeth Wright, 256; Samuel Worthington to Sarah Catharine Reek, 273; Daniel DeCout to Ruthanna L. Allen, 279; Charles H. Clendenen to Ruth S. Batey, 312, 314; Howard Comfort to Susan F. Wistar, 320; Edward S. Yarnall to Sidney S. Garrett, 336; Israel H. Johnson to Mary Marshall, 352; Edward Webster to Emma England, 368.
- Madagascar. Speech of the Queen of, at the opening of a place of worship, 225.
- Magellan. Note on the discovery of the Strait of, 238.
- Mammoth Cave. Adventure in the, 55.
- Manchester, Eng. Notes on the cotton manufacture in, 362.
- Manufacturers. Accounts of secrets of, stolen, 348.
- Maria, Eleanor W. Observations of, upon a plain dress, 255.
- Marriage. Advice in reference to, 84.
- Marshall, Charles. Extract from, on the working of the enemy of souls, 95.
- Materialism. Remarks on the fallacies of the doctrine of, 340, 357, 361, 372.
- Meeting houses. Upon extravagance in the erection of, 183.
- Memorial of Mary Griffin, 161.
- Memoirs of Mildred Hutchins, (continued from vol. xlv.) 117, 119, 121, 124, 131, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239.
- Mezofont. The wonderful acquisition of languages by, 12.
- Milking in silence. On, 197.
- Mimetic Action. Examples of, in animals on the "Plains," 235.
- Mine. Example of, in Malayan batteries, 236.
- Mine. A visit to the Wiehczka salt, 173.
- Mines. On the temperature at which labor can be performed in, 64.
- Mines. On the work of the, 23.
- Mines. On the duties of elders in relation to the, 94.
- Mines. True religion leads out of all disposition for outward display in the work of the, 123.
- Mines. On two kinds of, 126.
- Mines. The views of Friends in relation to the, 167.
- Mines. The danger in relation to the, at the present day, 189.
- Mines. On the influence of upon the people, 219.
- Mines. Popular applause not a criterion of the, 323.
- Mines. Observations of John Fothergill upon the trials and doubts incident upon entering upon the, and comments, 322.
- Monkey. Notes on the S. American spider, 260.
- Monkeys in India. Observations on, in their native haunts, 131.
- Mont Cenis tunnel. Account of the completion of, 102.
- Montana. Description of the scenery, &c., in the Basin of the Yellowstone, in, 366, 373, 380, 388, 397, 401.
- Morality. The unassisted intellect incapable of perceiving, 290.
- Morality. "More sure word of prophecy." Observations on the text, 358.
- Mother. On the duty of a, 247.
- Music. Observations upon, 3.
- Musical. On the early rearing of, for food, 166.
- Mutual Subjection. Essay entitled, 76.
- Mutual Subjection. "My Locust trees." Essay entitled, 406.
- Natural History. The camel, 2; The lizard, 78; The fauna of the Amazon, 83; The reasoning of birds, 113, 119. The swallows, 115; Snakes at their meals, 118; Monkeys in India, 131; Notes on tamed animals, 134; On the animals of a tropical forest, 139; Corals and coral eating fish, 165; The pearl oyster, 181; On the fer-de-lance and its natural enemy, 190; On fishing with comorants, 190; The red coral, 213; Cocoon eating carab, 222; The bison, 225; The antelope, 225; The jack rabbit, 226; The prairie dog, 235; The coyote, 235; Prairie rattlesnake, 235; Examples of "mimetic analogy," 235, 236; The spider monkey, 260; The drum fish, 268; Sea-cucumbers, 326; The vampire bat, 342.
- Newton. Statistics of the manufacture and sale of, 94.
- Newton. Nature and new understanding. The, 227.
- Newton, John. Habitual reference of, to Providential guidance, 106.
- Newton, John. Remark of, on the dress and behaviour of women, 142.
- New Zealand. Description of hot springs in, 9, 346.
- Northman. On the early colonies of the, in Greenland, 269, 291.
- Novels. Testimony of Oliver Goldsmith and others against, 100.
- Novel reading. On the injurious tendency of, 134, 408.
- Novgorod. Notice of the annual fair of, 174.
- Obeah or fetich worship in the West Indies, 353.
- Obedient followers of the crucified Immanuel. Extract entitled, 244.
- Oberlin. Anecdote of, in deep affliction, 47.
- Oberlin. "Our aims in life." Essay entitled, 308.
- Oyster packing in Baltimore. Account of, 142.
- Pacific Mills, Mass. Statistics of the, 151.
- Palissy, Bernard de. Anecdote of, 158.
- Paper. Notes on the manufacture of, in Japan, 148.
- Paper boxes. Account of the manufacture of, 132.
- Parents. Advice to, on late hours, 213.
- Patience among the virtuous, like iron among metals, 404.
- Peach. On the history of the, 4.
- Pearl oyster. Notes on pearls and the, 181.
- Peasant's life in Tuscany. The, 57, 65.
- Pelro II. of Brazil. Account of the life of, 124, 129.
- Pennington, Isaac. Extracts from, 39, 66, 67, 84, 141, 166, 227.
- Pennington, Isaac. On the faith which is of man, and the faith which is of God, 188.
- Pennington, Isaac. Comments on the above, 191.
- Penn, Wm. Extracts from, 86, 294, 315, 374.
- Penn, Wm. Advice of, on reading the Holy Scriptures and the writings of faithful Friends, 142.
- Penn, Wm. Exhortation to, professors of the Truth to diligence in the work of the Lord, 238.
- Penn, Wm. Warning by, to those whose hearts are on their outward possessions, 214.
- Penn, Wm. Remarks of, on plainness of dress, 319.
- Persia. Account of the famine in, 204.
- Philippine Islands. Some proverbs current in the, 100.
- Philosophy. Another phase of modern, 349, 357, 361, 372.
- Pike, Joseph. Remarks of, on the government of children, 123.
- Pitfield, Elizabeth. Reminiscence of, 69.
- Plague in London. Brief account of the, 394.
- Plants. Notice of "soap" plants, 92; The potato, 106; The Tasmanian "Fever tree," 212; The gutta percha tree, 244; In the bark of trees, 252; A mammoth grape vine, 292; Gigantic tropical trees, 293; The banana, 295; The Moriche palm, 314; The bamboo, 325; The cork oak, 336; The baobab tree, 359; Old linden trees, 382; The betel nut, 411; The sipa mator, 412.
- Plains, The. Notes on the animals, &c., of the great, 217, 223, 225.
- Plates. On the history of the use of, and improvements in, 348.
- Poetry.—Original.—In Memoriam M. A. Carter, 228; The wail of the Guardian Angel, 332; "By whom shall Jacob arise," 348.
- Poetry.—Selected.—Arbutus, 316; The Bright Side, 28; The Brighter Day, 36; Bring our sheaves with us, 52; The Best in Store, 164; Be Patient, 180; The Blessing of to-day, 260; Christ's Kingdom, 68; Comfort for Sickness, 84; Chicago, 132; Contentment and Humility, 199; Eternity, 92; Good in Ill, 227; Green things growing, 300; The Humble Heart, 180; Here and Now, 260; In the bright, 129, 294; In the night season, 236; "In due season," 276; In the evening, 284; Keeping a vigil, 124; "Lovest thou me," 4; The Lane Boy, 20; Lines, 28; Lessons of the Flowers, 36; Little Moments, 60; The Lost Star, 148; Lines addressed to a friend on his 62d Birthday, 172; Look at the world, 24; The Little of the man, 29; The Lowly Life, 265; Mercies, 20; My Birthday, 108; My Home, 252; The Man of Macedonia, 292; Niagara, 68; No time to pray, 316; Our Master, 4; The Old Chimney Place, 34; Oh make our house thy home, 172; Out of the darkness, 209; Our Pattern, 396; The Quaker Meeting, 1688, 340; Religion, 12; Rain after drought, 506; The Sparrow, 12; Sea weed, 92; Self-surrender,
- 190; Spring, 116; Submission, 116; Short Words, 11; Suan, 212; Summer Morning, 221; Still will trust, 244; The single head of wheat, 287; Trust, 5; Trust in the Lord, 60; Trust, 84; The will be done, 44; Thoughts on silent Meetings, 236; Try on, 2; The good, 300; Sleep, 309; Trust, 356; The Teacher, 600; 800; Vineyard laborers, 412; Wait and S, 100; When I Remember, 132; Watch and pray, 1; A Winter Lily, 156; Winter, 221; Words, 276; T, web of life, 372.
- Prayer. On the pleasure of seeking and relieving of, 149.
- Prayer. Statistics of the frequency of the British, 111.
- Potatoes. Observations on the History and value of, 106, 306.
- Practical experimental religion. On, 92.
- Prayer. Remarks of Thos. Ellwood upon, 47.
- Prayer. Weighy observations on, 50, 528.
- Prayer. Experience of John Barclay in regard to forms and comments, 345.
- Preaching in a fog. Anecdote entitled, 413.
- Pride. Remarks of Biogenes upon, 160.
- Prison. On spiritual, 32.
- Prostitution. Illustration of, 167.
- Prodigal turned miser. Anecdote entitled, 116.
- Price, Philip and Rachel. Notice of, as Superintendents at Westown Boarding School, 246.
- Providential interference, 219.
- Providence. Observations experienced in our daily lives, 285.
- Providence. Remarks on, 255.
- Providence. preservation often experienced by heeding impressions made on the mind, 374.
- Pryor, Mary. Account of the shipwreck of, 190.
- Pryor, Mary. Additional particulars concerning, 137.
- Railroads. Incident showing the development of, 40 years, 284.
- Ratcliff, Mildred. Memoirs of (continued from v. xlv.) 13, 19, 29, 34, 42, 51, 58, 69, 75, 101, 114, 121, 139, 147, 154, 163, 170, 171, 186, 198, 200, 218, 229, 234, 242, 251, 258, 262, 275, 282, 289, 301, 310, 317, 331, 341, 347, 353, 362, 372, 378.
- Warning given by, in Philadelphia Y. Meetin' 1840, 284.
- Remarks on a sententious expression of, 286.
- Rejoicing in the Truth. Essay entitled, 397.
- Religion. The "new" religion must yield to that which leadeth to humility in, 61.
- Religion. The experience of, a progress from death to life, 81.
- Religion. On practical experimental, 92.
- Religion. On little things in, 214.
- Religion. Remarks of Thomas Evans on specious activity in, 237.
- Religion. On the danger of self-activity and spiritual pride in, 254.
- Religion. Remarks on a prevalent delusive system, in, 2.
- Religion. The hindrance to the work of, in the world, and the enlisting therein of the powers of the flesh, 292.
- Religion. Extract from J. M. Guion, on the silent work in the heart, 403.
- Report of the Associated Ex. Com. of Friends on Indian affairs, 37, 46, 52, 60.
- Religion. of the Board of Managers of the Institute, 60.
- Religion. General Truth, 801.
- Religion. in reference to the relief of the Chicago Northwest sufferers, 162, 304.
- Religion. of the Women's Aid Association for the relief of the Freedmen, 197.
- Religion. of the Board of Managers of the Tract Society, 405.
- Religion. Retirement, in the need for deep inward, 294.
- Religion. and his telegrams. Account of, 338.
- Religion. On the cultivation and preparation of, 76.
- Religion. On the history of, as food, 306.
- Rome. Account of the new protest among Catholics against, 377, 387, 393, 403, 410.
- Russia. Account of late persecutions on account of religion in, 11.
- Russia. Notice of the fair at Novgorod, 174.
- Salt. On the manufacture of, at Turk's Island, 164.
- Salt. A visit to the mine of, in Poland, 173.
- Saying. On the saying, "as on Cheshire, England, 276.
- Saying. "good things." Remarks on, 5.
- Scattergood, Thomas. Extract from, 11.
- School. Experience of a teacher in conducting a, 1.
- Schools. Objections to First-day, among Friends, 151, 191, 282.
- Schools. Considerations on the danger of our system public, to the christianity of the country, 1

- Friends' Select. Notice concerning, 174.
 Job. Extracts from, 196, 214, 220.
 On the existence of silver in the, 12.
 Observations on recent soundings in the Baltic, 126.
 On the temperature of the, 187.
 On the causes and phenomena of the tides of the, 237, 243.
 On the collection and sale of, 320.
 Fishing on the coast of Newfoundland, 98.
 On the production of, in Tuscany, 65.
 A traveller's experience of a, 153.
 After abscond the Saviour exalted. The, 61.
 Jackson, Richard. Extracts from, 241, 253, 294, 330. Letter for colored orphans. An appeal on behalf of, 11.
 Jappard, Catherine. Remarks of S. Hillman on the death and character of, 341.
 Journey. Account of kidnapping in the South Seas, 6.
 Joseph. The loss of, by fashionable companies an injury to the community, 327.
 Joseph. A plea for, 20.
 Joseph. On the efficacy of vaccination in preventing, 117.
 Joseph. Extract from R. Jones suggested by the present prevalence of, 183.
 Joseph. On the discovery of vaccination as a preventive of, 212.
 Joseph. On the use of, as food, 295.
 Joseph. On the fer-de-lance and its enemy, 190.
 Joseph. Account of the hot, in the basin of the Yellowstone, 363, 373, 380, 397, 401.
 Joseph. Notice of various, 92.
 Joseph. Statistics of the grape-sugar industry in Germany, 110, of the British Post-office, 111, of the destruct produced by alcohol in the United States, 330.
 Joseph. Description of a miniature, 231.
 Joseph. Notes on the introduction of, into general use, 355.
 Joseph. On the natural history of paving, 1.
 Joseph, Christopher. Remarks of, on the unspeakable gift, 307.
 Joseph, Thomas. Correspondence between James Logan and, with notes, 245, 250, 260, 267, 274, 281, 289, 298, 305, 313, 322, 329, 337.
 Joseph. Comments upon a point alluded to in the above and reply, 342, 350.
 Joseph. Mission to the Divine will. The acceptableness of, 12.
 Joseph. Identification in religion. Remarks on the doctrine of, 11.
 Joseph. On the manufacture in Germany of grape, 110.
 Joseph. On the production in France of beet-root, 184.
 Joseph. On the introduction of, to western Europe, 306.
 Joseph. Number in the heart, 10, 149.
 Joseph. Summary of Events, 7, 13, 23, 31, 39, 48, 56, 63, 71, 79, 87, 95, 104, 111, 120, 128, 136, 143, 160, 168, 175, 184, 191, 200, 208, 216, 224, 232, 240, 248, 256, 264, 272, 279, 287, 296, 304, 312, 320, 328, 336, 344, 352, 360, 368, 376, 384, 392, 400, 408, 416.
 Joseph. Account of a halo of the, 30.
 Joseph. The relative dimensions of the planets and the, 46.
 Joseph. Observations on the treatment and prevention of, 30.
 Joseph. On the sagacity of the, 414.
 Joseph. Rhymore. Description of, and comments, 113.
 Joseph. Notes on education, and the use of intoxicating drinks in, 311.
 Switzerland. Strict moral life in one of the districts of, 325.
 Tale-bearing. On, 84.
 Taylor, Jane. Extract from, 2.
 Tea. On the introduction into and present consumption of, in Great Britain, 315.
 Tea-growing in the S. States. Account of the success of, 108.
 Telegrams. Account of Reuter and his, 338.
 Telegraph and the storm. The, 41, 49, 59, 67, 77.
 Theatrical amusements. Remark of Dr. Bush upon, 165.
 Thorp, John. Extract from, on the end of the rightness, 125.
 Remarks of, on causes for mourning and rejoicing, 316.
 "Those who leave our Society because of the cross." Extract entitled, 108.
 Tides. Account of recent travels in, 369, 379, 385.
 Tides. On the causes and phenomena of the, 237, 243.
 Toud. Account of a domesticated, 53.
 Tobacco. The evils resulting from, 44.
 On the poison of, 103.
 Remarks and experience of the late Gov. Briggs on the injurious effects of, 344.
 Tracts. Encouragement to distribute, 317.
 Trees. On curious uses of the barks of, 262, 307.
 Account of gigantic tropical, 293.
 as the habitations of Indians on the Orinoco, 314.
 Account of Linden, of great age, 332.
 Trinidad. Description of the primeval forests in, 295.
 Tunnel. Account of the completion of the Mont Cenis, 102.
 Notice of an ancient, through the Alps, 156.
 Turkey. The domestic, originally from Mexico, 290.
 Turk's Island. On the manufacture of salt at, 164.
 Tuscany. The peasant's life in, 18, 43, 57, 65.
 Two Ways." Essay entitled, "The, 105.
 Comments on the above, 129.
 Utilization of coal-dust. On the, 213.
 Umbrellas. On the history of, 182.
 United States. Statistics of the destruction produced by alcohol in the, 330.
 Unity. The love of, not to hush the voice of Truth, 246, 255.
 Unknown pilot." Anecdote entitled, "The, 340.
 Upham, Thomas C. Brief account of, 398.
 Vaccination. On the efficacy of, in preventing small-pox, 117.
 Notice of the discovery of, 212.
 Vampire bat. Injuries done by the, 342.
 Vesuvius. Observations upon the recent eruption of, 367.
 Vice. On screening, 242.
 Visit of the Committee of Philadelphia Yearly Meeting, 1872. Comments on, 343.
 Visit of the Committee of London Yearly Meeting, 1776. Comments on, 354.
 Vital religion a quiet inward spiritual experience, 123.
 Vokins, Joan. Advice of, to her children on dress, 262.
 Extract from, on her early conviction, 367.
 Volcano of St. Vincent's. Phenomena attending eruption of in 1812, 251.
 Vesuvius. Observations on the recent eruption of, 367.
 War. Notice of a proposed militia law in Penna., 214.
 Water. The evidences of design in the phenomena of freezing, 187.
 Watson, Sam'el. Brief testimony concerning, 204.
 Watkin's Glen. Notes on a journey to, 406.
 Ways of Zion mourned." Essay entitled, "The, 92.
 Wealth. On misdirected, 183.
 Weather. On the method of ascertaining the "probabilities" of the, 41, 49, 59, 67, 77.
 Webster's Spelling Book. The large sale of, in the United States, 555.
 West Indies. On the fer-de-lance of, 190.
 On the importation of Hindoos into the, 189.
 On obeah or fetish worship in the, 353.
 Westwood Boarding School. Letter of Wm. Evans concerning, 35.
 Observations on the origin and present condition of, 228.
 Remarks on the value of, to the Society of Friends, 243.
 On the formation of a fund to increase the salaries of teachers at, 246.
 "What Matter?" to the earthly part? Observations entitled, 286.
 Wheat the completest food, 123.
 Wheeler, Daniel. Extracts from, 116, 284.
 "Whose faith follow?" Essay entitled, 253.
 "Why fear a revival?" Communication entitled, 60.
 "Why reject Barclay's Apology?" Extract entitled, 190.
 Comments on the above, 191.
 Wilbur, John. Collection of a misstatement in reference to the last days of, 110.
 Winter. On the beauty of, 199.
 Wistar, Mary. Concern of, in reference to the young, 151.
 Wit. Advice in regard to, 5.
 "Without me ye can do nothing." Illustration of, 375.
 Wool-growing in Australia. On the history of, 324.
 Woodman, John. Extracts from, 20, 110.
 Remarks of, on the doctrines and testimonies of Friends, as a trust to be transmitted to future generations, 83.
 On buying and selling, 371.
 Word in season. Extract entitled "A, 97.
 Words of comfort to aged christians, 349.
 "Work while it is called to-day." Narrative entitled, 386.
 Worldly compliance. Thomas Evans upon, 230.
 Worship. Advice of S. Crisp to Friends in regard to meetings for, 10.
 On the misapplication of wealth upon places for, 183.
 Remarks of C. Healy on the attendance of meetings for, 379.
 Wright, Edward. Anecdote of the preaching of, 413.
 Wyandotte Cave and its life. Notice of, 74.
 Yarkand. Account of recent travels in, 396, 405, 409.
 Yearly Meeting, Indiana, 1871. Notice of the proceedings of, 86, 87.
 Extract from the minutes of, relating to freed-men, 141.
 Iowa, 1871. Notice of the proceedings of, 86.
 London. Thos. Drewry's protest against, 51.
 Comments on the above, 54.
 Statement of concerning church discipline, 175.
 On the course of recent seceders from, at Manchester, 191.
 Comments on the past and present condition of, 247.
 of women Friends, 1777. Comments on an Epistle of, 303.
 Notice of a committee of, in 1776, to pay a general visit to its members, 354.
 Notice of the proceedings of, 1872, 359.
 Ancient advice of, in regard to a distinguished plainness of dress and other testimonies, 363.
 Ohio, 1871. Notice of the proceedings of, 63.
 Extracts from the minutes of, 126.
 Philadelphia. Advice of, concerning christian simplicity and plainness, 325.
 The concern of valuable members of, at different times, 277.
 1872. Notice of the proceedings of, 286, 311.
 Observations on the committees of, in 1832 and 1872, 343.
 N. Carolina. Concern of members of, relating to the plainness of dress, 279.
 Yellowstone river. Description of the falls and canon of the, 366, 373, 380, 388, 397, 401.
 Youth. Warned from pride, 133.
 Encouragement offered to the, 138.
 Advice of S. Fothergill to, on considering the wishes of a pious parent, 294.



THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, EIGHTH MONTH 26, 1871.

NO. 1.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

A few years since, a series of Scientific Lectures, for the benefit of the working classes, was commenced at Manchester, England. The entrance fee was fixed at one penny, and the deficiency in the necessary expenses was debarred by some liberal and public-spirited men. The experiment was highly successful, and a second series was delivered during last winter. Both series have been printed in a volume called "Scientific Lectures for the People." In its pages we find the following clear and interesting description of the manner in which many of the boulders that are spread over various parts of the earth's surface, have probably assumed their present form, and been transported from the rocky strata of which they once formed a part. It is condensed from a lecture by Prof. Williamson, entitled

THE NATURAL HISTORY OF PAVING STONES.

"If I take a walk with you to a Manchester brickfield, we shall discover that we are most interested in precisely that part of the field that will be the greatest abomination to the brickmaker. The brickmaker likes the nice, smooth, soft clay, without any stones in it, which to the geologist is about as stupid a part of the field as he could have. The geologist, on the other hand, likes to find a place that is full of gravel and sand, and huge boulder stones of every shape, and sort, and size—the very abomination of the brickmaker. I have here certain boulder stones that were taken from a Manchester brickfield. What have I in my hand? It is a mass of granite, rounded just like the rocks on the Cumberland coast. That granite has been transported from a considerable distance, because we have no granites nearer than Cumberland. The nearest granite we have to this locality is that of Shap Fell, in Cumberland. The granite from Shap Fell is a very remarkable granite, from the large crystals of flesh color which distinguish it. I have here, from this same brickyard, a piece of Shap Fell granite. The features of it are so remarkable that you could not mistake it, if you knew what Shap Fell granite was. Now this Shap Fell granite, rounded and water-worn, has been brought to a Manchester brick-yard. How has it got here? I have here another boulder. There

is nothing particular about the appearance of this boulder, except that it is a piece of limestone. It, like these other stones, has been brought to Manchester from a distance. But it tells me another story. It has another tale to record. I see that this surface is grooved, as if covered with the marks of a file. I turn it round to the other side, and I see that it is filed and grooved in like manner; but these grooves are not parallel with the former grooves. Here is a second flat face. It is very evident that in some way both these faces have had a good scrubbing, that has involved something more than a mere washing of the face. There has been an action which has flattened that surface and grooved it at the same time. Now we want a theory that will explain all these things. We want a theory that will mix together rocks of all kinds, that will mix them up with clays and with sands, and with an endlessly varied set of materials. We want a theory that will make some of these rocks round and grooved and streaked. We want a theory that will explain why some rocks that are transported are as angular and as sharp as this specimen. In order to give you such a theory, I shall have to carry you half way across Europe. I will begin by taking you to Switzerland. Here is a photograph I took in one of the loveliest scenes in all Switzerland. Here you have the Mer de Glace, that great stream of ice which has been celebrated in almost all ages as one of the loveliest spots in Switzerland. The Mer de Glace belongs to that range of mountains of which the peak of Mont Blanc is the centre, and it is only a few miles away from that great mountain. This is a glacier. Those mountains which you see on all sides of the glacier are within the limits of perpetual snow; summer and winter, wherever there is a ledge upon which the snow can rest, it remains unmelted. This accumulation of the snow would in time entirely hide and bury the mountains, unless nature had provided some way for getting rid of the surplus. She has provided such a way. The pressure of the snow mass on the upper parts, forces the lower snow down into the valleys. Then that snow, partly under the influence of the intense cold, and partly under the influence of the pressure to which the particles are subjected, becomes re-frozen, becomes consolidated, not into snow, but into a mass of solid ice; and by a wonderful series of changes, which my time will not allow me to explain, this icy mass flows down the valleys of these alpine mountains, fitting itself to the various curves, to the windings and narrowings of these valleys, almost as if it were a fluid. These glaciers move from the higher valleys into the lower ones at a very slow pace, but one which is capable of being measured. But what takes place as they do so? These magnificent mountain peaks, composed in this instance chiefly of granite, are being continually disintegrated by the cold of winter, by the

rain, storms, and various atmospheric agencies that affect the surface of the globe. Huge fragments come tumbling down from above, and of course these fragments fall on the ice; so that, as the ice moves, it carries all these rocks along with it. You will understand that when these masses of ice come down from the cold valleys above into the warm valleys below, the ice necessarily melts. Were it otherwise, those splendid scenes would become simply one sheet of polar ice. It melts, but the stones that it carries wont melt; consequently they have to stay there. As the ice melts, these stones drop down. In this way we see that the glaciers not only receive from the mountains on each side immense masses of rock, but that they carry these masses of rock along with them down to the lower valleys. There is no doubt whatever that a very large quantity of material that we now find spread over the surface of the globe has been conveyed in this way.

"But this alone would not account for the phenomena of our Manchester brickfields. We want something more. We have evidence clear as the sun at noonday, that the material of which our Manchester brick fields, and the brick-clays over a great part of the world are similarly composed, have been brought thither by water. They have been deposited under water. We frequently find sea shells in them. We have the clearest evidence, I repeat, that these remains have been accumulated under the sea."

"We will now transfer ourselves from Switzerland to Smith Sound, in the Polar regions. In the extreme winter masses of ice extend right across the Sound, from side to side. As the summer approaches, the central ice breaks up speedily, and floats away; but long belts of ice hold their ground around the coast for a considerable part of the year, and sometimes they fail to break away from one season to another. Now these blocks, or masses of ice, technically called 'ice belts'—because they belt round the coast—receive masses of rock in precisely the same way as the glaciers did in Switzerland. Thus we see that these blocks of ice would carry away with them blocks of stone, if any circumstances occurred to detach the ice from the land. The detachments take place perpetually, and they carry away with them these blocks floating upon their surface. They are high ice-rafts, which sail southwards, impelled by Arctic currents. But this is not all. We have some glaciers in these polar regions, of precisely the same nature as those of Switzerland; but, instead of the polar glaciers being comparatively diminutive—a quarter, or half a mile across—the great Humboldt glacier is 50 miles across, from one side to the other, and yet that Humboldt glacier, which comes right down into the sea, is bringing stones along with it in precisely the same way as the other glaciers. Now, with such prodigious masses of stone-covered ice as this existing in the northern

seas, you will not wonder that from time to time icebergs of the most gigantic size are met with, floating out of those northern bays and straits. Remember that what are called icebergs are merely either fragments of this belt of ice of these Arctic glaciers broken away, or portions of that huge mass of ice which in winter covers the whole of those regions—when you see that these ice formations exist on so gigantic a scale, you will not wonder that icebergs are met with in these seas, sometimes a mile in extent. If you realize that, when you have an iceberg of this size, it floats with its summits two hundred or three hundred feet above the sea, and that it sinks below the water, some six or eight times its elevation, I think you will readily understand how that floating raft would be able to carry a very considerable slice of Penmaenmaur upon its surface!

“Now let us see how all this applies to English scenery. I have told you that the glacier moves steadily down the valley. You saw from the diagram that the glacier is cut up by deep fissures, called crevasses, that go down frequently to its very bottom. The stones that appear upon the surface of the glacier fall into these crevasses, and at the bottom they become entangled in considerable numbers in the solid ice. Many of them are angular. But you will also understand that if that vast mass of ice, filled with stones, is moving steadily downward over the rocks of which that valley consists, those stones will act like the teeth of a huge rasp; that they will plough, just in proportion to their size and sharpness and hardness, deep grooves in the rocks along which the ice is travelling. The stones themselves, being imbedded firmly in the ice, will scratch and scour over the rocks over which they move; and this is precisely what we find that they do. Sometimes the ice retreats, leaving behind the smooth and polished rocks, over which it formerly travelled; the changes of seasons frequently lead to its doing so; the glaciers not infrequently recede up the valleys in hot seasons and come down again in cold ones. When the ice recedes we see that the rocks are scored and grooved and polished in the way we should expect them to be. But if they receive this rough sort of treatment, what might we expect to be the result upon the teeth of the rasp? Workmen know perfectly well that when they use their files upon hard metal the angles get worn off. It has been so here. We could readily understand that if this stone was embedded in the ice, and formed one of the teeth of our great Arctic rasp, that its surface might well be flattened and grooved with longitudinal grooves. Here, then, we have an agent capable of producing grooves. Then, if these icebergs float upon the ocean, carrying rocks with them, they will travel southwards, carried by currents, and, as they come into warmer regions, they will share the fate of the Alpine glacier. Floating upon the sea does not save them; they melt little by little, and as they melt the rubbish that they are supporting falls to the ground. The result is that large portions of the sea bed are being strewn over with blocks of stones—angular blocks, rounded blocks, sand, rubbish; every conceivable kind of produce that those northern mountains furnish is being gradually brought southward, and scattered over the bed of the Atlantic at the present day. And precisely similar pheno-

mena were taking place during one of the latest of the geological periods when nearly the whole of our island was under the sea. There was a time, comparatively recent, geologically speaking, when our island was under the sea, but when the mountains of Wales and Scotland stood out like islets from the Arctic ocean. The great valleys of Snowdon were filled with these glaciers. If you go up the Pass of Llanberis, you will see on every hand the indications of the fact in the rounded rocks, and in their scored surfaces, that abound on each side of the road. A little above the village you see them beautifully exhibited; and in the same way, throughout the district of which Snowdon is the centre, you have these indications of glacial action so numerous and so clear, that not a shadow of a doubt remains that the Snowdonian valleys, as well as the valleys of Cumberland and Scotland were, at the time of which I am speaking, filled with ice glaciers. Now all these glaciers—along with others coming from hundreds not to say thousands of miles away, as well as from mountains in the immediate neighbourhood—brought their produce to the same bed of the ocean, and as it was all tumbled down into one common mass, you find materials in the shape of mud and sand as well as coarser materials, including both rounded and angular blocks, accumulated in the same sea bed. Now I think you will see that I have brought before you an explanation that fully accounts for the miscellaneous kind of admixtures that you find amongst the sand, and clay, and gravel beds whether of a Manchester brickfield or of the coasts of Cumberland and Yorkshire.”

Selected for "The Friend."

“I am a stranger in the earth; hide not thy commandments from me.”—Psalms cxix. 19.

The feeling of being but strangers and sojourners here is by no means natural to us; on the contrary, so strong are our earthly attachments, and such is the force of habit and the influence of sensible objects, that it is difficult to feel otherwise than at home in this world, and not to wish that we could find a rest in it. Even the daily evidence we have of our uncertain possession of it, in the warnings which diseases and death are continually holding up to view, is insufficient to produce more than a momentary recollection. Hence the necessity of prayer; of such appropriate petitions as those with which David never failed to follow up his own reflections; knowing that otherwise they would be wholly unprofitable to him. And when he prayed that God would not “hide his commandments from him,” he surely meant something more than that he might become accurately acquainted with the laws of God contained in (Holy Scripture.) There can be no doubt that he was already well furnished with this head knowledge; but he knew there was something more than this necessary, and that much more was promised—“the secret of the Lord is with them that fear him”—even that spiritual understanding of his word and will which is often “hidden from the wise and prudent, and revealed unto babes.”

There are many things concerning the commandments of God which he will hide from us till we beseech him to discover them to us. But there is one mistake which, especially, we are sure to fall into; indeed, it is the grand delusion which we bring into the world with

us, and which is the cause of all our misery; namely, that we think “his commandments grievous.” And, although he assures us to the contrary, and though every day’s experience tends to convince us that we are happy or miserable exactly in proportion to the diligence or carelessness with which we observe these commands; yet do we continue to feel and think them a bondage, and to wish to rid ourselves of the yoke and the burden, till Jesus himself, by instilling his grace, and writing his laws in our hearts, convinces us that the “yoke is easy and the burden light.”

The views which our depraved nature gives us of the laws of God is, that they are the arbitrary mandates of a hard master. “I know thee that thou art an austere man,” is exactly the feeling of the heart towards Him naturally; but when we are divinely taught to know God, and to learn his will, then we admire his goodness in this especial respect, that all his commands tend to save us from misery; and that the restrictions which his law imposes, are as essential to our happiness and welfare in this life, as they are to our safety and felicity in the life to come.

We prove ourselves to be but strangers in the world, and unacquainted with its true character by our constant inclination to partake of its “mortal poison,” and to drink of its dangerous waters, instead of contenting ourselves with the wholesome fruits and pure springs which are provided for our refreshment. Our first parents set us an example in this respect, which all their children are prone to follow. But those who are taught of God, learn to discriminate between good and evil; and see it to be as much their interest as their duty to refuse what is prohibited, even though it should appear fair as the fruits of Paradise.

Let it ever be remembered, that when we feel most at ease and at home in this world, when its delights seem to satisfy us, and its ties most closely unite us to it; when we show ourselves to be strangers to its snares, bewildered and endangered by its thorny mazes—we then have most need to say,

“Since I am a stranger here below,

Let not thy path be hid;

But mark the road my feet should go,

And be my constant guide.”

—Jane Taylor.

The Camel.

I have, while in England, heard and read more than one of the “docile camel.” If “docile” means stupid, well and good; in such a case the camel is the very model of docility. But if the epithet is intended to designate an animal that takes an interest in its rider so far as a beast can, that in some way understands his intentions or shares them in a subordinate fashion, that obeys from a sort of submissive or half fellow-feeling with his master, like the horse and elephant, then I say that the camel is by no means docile, very much the contrary; he takes no heed of his rider, pays no attention whether he be on his back or not, walks straight on when once set a going, merely because he is too stupid to turn aside; and then, should some tempting thorn or green branch allure him out of the path, continues to walk on in this new direction simply because he is too dull to turn back into the right road. His only care is to cross as much pasture as he conveniently can while pacing mechanically onwards; and for effecting this his long flexible neck sets him at

great advantage, and a hard blow or a downright kick alone has any influence on him whether to direct or impel. He will never attempt to throw you off his back, such a trick being far beyond his limited comprehension; but if you fall off, he will never dream of stopping for you, and walks on just the same, grazing while he goes, without knowing or caring an atom what has become of you. If turned loose, it is a thousand to one that he will ever find his way back to his accustomed home or pasture, and the first comer who picks him up will have no particular shyness to get over; Jack or Tom are all the same to him, and the loss of his old master and of his own kith and kin gives him no regret and occasions no endeavor to find them again. One only symptom will he give that he is aware of his rider, and that is when the latter is about to mount him, for on such occasion, instead of addressing him in the style of Balaam's more intelligent beast, "Am not I thy camel upon which thou has ridden ever since I was thine, unto this day?" he will bend back his long snaky neck toward his master, open his enormous jaws to bite if he lared, and roar out a tremendous sort of groan, as if to complain of some entirely new and unparalleled injustice about to be done him. In a word, he is from first to last an undomesticated and savage animal, rendered servicable by stupidity alone, without much skill on his master's part or any co-operation on his own, save that of an extreme passiveness. Neither attachment nor even habit impress him; never tame, though not wide awake enough to be exactly wild.

One passion alone he possesses, namely revenge, of which he furnishes many a hideous example, while in carrying it out he shows an unexpected degree of far-thoughted malice, united meanwhile with all the cold stupidity of his usual character. One instance of this I well remember; it occurred hard by a small town in the plain of Ba'albec, where I was at the time residing. A lad of about fourteen had conducted a large camel, laden with wood, from that very village to another at half an hour's distance or so. As the animal loitered or turned out of the way, its conductor struck repeatedly, and harsher than it seems to have thought he had a right to do. But not finding the occasion favorable for taking immediate quits, it "bode its time;" nor was that time long in coming. A few days later he saw the same lad had to reconduct the beast, but laden, to his own village. When they were about half-way on the road, and at some distance from any habitation, the camel suddenly stopped, looked deliberately round in every direction to assure itself that no one was within sight, and, finding the road far and near clear of passers-by, made a step forward, seized the unlucky boy's head in its monstrous mouth, and lifting him up in the air flung him down again on the earth with the upper part of his skull completely torn off, and his brains scattered on the ground. Having thus satisfied its revenge, the brute quietly resumed its pace towards the village as though nothing were the matter, till some men who had observed the whole, though unfortunately at too great a distance to be able to afford timely help, came up and killed it.—*Falgrave.*

If that would not be thought a fool in *other's* conceit, be not wise in *thine* own.

For "The Friend."

Music.

The following extracts on music are abridged, the first from "The Portraiture of Quakerism," by Thomas Clarkson, the second from a letter written by a member of this religious Society to a friend then temporarily absent from home, who had made some allusion to being tired of hearing music:—

"There are few customs, against which some arguments or other may not be advanced; few, in short, which man has not perverted; and where the use has not become in an undue measure connected with the abuse. Thus the food which has been given him for his nourishment, he has frequently converted by his intemperance into the means of injuring his health. The very raiment, which has been afforded man for his body, he has abused also, so that it has frequently become a source for the excitement of his pride. Just so it has been, and so it is with music at the present day.

"Music does not appear to the members of the Society of Friends to be the foundation of any solid comfort in life. It may give spirits for the moment, as strong liquor does; but, when the effect of the liquor is over, the spirits flag, and the mind is again torpid. It can give no solid encouragement, nor hope, nor prospects. It can afford no anchorage ground which shall hold the mind in a storm. The early Christians, imprisoned, beaten, and persecuted even to death, would have had but poor consolation if they had not had a better friend than music to rely upon in the hour of their distress. And here I think the members of this Society would particularly condemn music, if they thought it could be resorted to in the hour of affliction, inasmuch as it would then have a tendency to divert the mind from its true and only support.

"Music, again, does not appear to them to be productive of elevated thoughts; that is, of such thoughts as raise the mind to sublime and spiritual things, abstracted from the inclinations, the temper, and the prejudices of the world. The most melodious sounds that human instruments can make, are from the earth, earthy. But nothing can rise higher than its own origin. All true elevation, therefore, can only come, in the opinion of the Quakers, from the divine source.

"The Quakers, therefore, seeing no moral utility in music, cannot make it a part of their education. But there are other considerations, of a different nature, which influence them the same way.

"Music, in the first place, is esteemed a sensual gratification. Even those who run after sacred music never consider themselves as going to a place of devotion, but where, in full concert, they may hear the performances of the master-pieces of the art. This attention to religious compositions for the sake of the music, has been noticed by one of our best poets:

—'and ten thousand sit,
Patiently present at a sacred song,
Concomitantly mad, content to hear,
O wonderful effect of music's power,
Messiah's eulogy for Handel's sake!'"

Couper.

"But the Quakers believe that all sensual desires should be held in due subordination to the pure principle; or that sensual pleasures should be discouraged as much as possible, as being opposed to those spiritual feelings which

constitute the only perfect enjoyment of a Christian.

"Music, again, if it were encouraged in the Society, would be considered as depriving those of maturer years of hours of comfort which they now frequently enjoy, in the service of religion. Retirement is considered by the Quakers as a Christian duty. The members, therefore, of this Society are expected to wait in silence, not only in their places of worship, but occasionally in their families, or in their private chambers, in the intervals of their daily occupations, that, in stillness of heart and in freedom from the active contrivance of their own wills, they may acquire both directions and strength for the performance of the duties of life. The Quakers, therefore, are of opinion, that, if instrumental music were admitted as a gratification in leisure hours, it would take the place of many of these serious retirements, and become very injurious to their interests and their character as Christians."—*Portraiture, &c.*

The letter alluded to follows:—

"I am right glad to hear of the overdose of music, and hope the sober-minded public may in due time be in like manner affected; and do expect they will be, in a degree at least, after awhile. At the hospital for inebriates, they cure by mixing the intoxicating liquor with every article of diet, and so produce such disgust that the very smell of spirits is loathed. Just now, multitudes of educators hold music to be a potent educational force, which they imagine is to work out great moral, if not even religious, results.

"Well, we can easily understand that the pleasing concord of sweet sounds may quiet the insane who have neither reason nor conscience to which to appeal; or that a cross baby may be soothed to sleep by a tender lullaby; and even that a set of unreasoning, irritated school children may be put into a good humor for awhile by melodious tones,

'Untwisting all the cords that tie
The hidden soul of harmony.'

"But what is the educational value of these processes? The insane are soon raving again. The troubled spirit of Saul was often quieted by David's harp, but he was not reformed thereby, and came to bitter grief at last. So the irritated children, when the next cross occurrence takes place, will be turbulent as ever. Education ought to implant in the mind of these, principles of obedience to authority, deference to seniors, good will to all. Music has no power to do this. If music made men virtuous, we ought to see the proof in those communities where music, and especially what is called sacred music, is most cultivated. The two cities of the world in which this art is carried to the highest perfection, are said to be Munich and Rome, and the moral corruption of those cities is deplorable. It is not in the power of music to implant a principle. It operates upon the senses, and through them upon the emotions, so long as the sounds lasts, and mayhap a little longer. But the effect is transient. It imparts no strength to resist temptation. It does nothing to eradicate selfishness. It does not truly soften the heart. I have just been reading a notice of one of the most cruel of the Russian Czars, Ivan Yasilwitch, who was so fond of church music as to perform sometimes himself on the instrument, and in the pauses between these 'sacred' performances, had been

known to issue his cruel decrees against individuals whom he hated.

"It is the power of the Gospel, and that only which can regenerate the heart. Music is a kind of intoxication, and all intoxication is followed by weakness."

The Yang-tse-Kiang.—A tourist in China thus records his impressions of the Yang-tse-Kiang.

Unsurpassed in size by any in the eastern hemisphere, unless it be the Nile, and ranking fourth among the rivers of the world, it is a subject of amazement to many who have never been upon our western waters. Like the Mississippi it drains, in its winding course of 3000 miles, a vast extent of country, in some parts fertile, well cultivated, and thickly strewn with towns and villages. Chin-Kiang, "Departmental River City," is the first of note, the grand canal entering here, and there being a concession and consulate. Rich and prosperous twenty years ago, it is now almost in ruins from the devastations of civil war. Forty miles above this is Nankin, once the metropolis of the empire. The tombs of the Ming dynasty, and the ruins of its ancient walls, thirty-five miles in circuit, attest its former grandeur. There is nothing in the Campagna of Rome, except the aqueducts, which so much impresses the mind with the magnitude of the works of other days as do the surroundings of this Chinese city.

Recently it was the headquarters of the Taiping rebels, and suffered more than any other place upon the river along the course of which was the principal theatre of the war. Above Nankin the scenery improves. Sometimes the lowlands extend back as far as the eye can reach, and again ranges of hills present themselves, bringing to mind the heathery highlands of Scotland. Aun an escarped bluff rises directly from the water's edge, and in one place the river flows between two abrupt rocky promontories, called the Pillars, in one of which the treasure of the Taipings is said to be concealed. Near Poyang lake the scenery is bold and grand. The "Little Orphan," a conical rock surmounted by a Chinese temple, rises 250 feet high from the surface of the stream. Higher up the river the shores are still more grand, the hills and rocky headlands rising precipitously on both sides. The country becomes more tame as Hankow is approached, appearing thickly populated and productive.

The Divinity of Christ.—Two of Dr. Priestley's followers, eminent men, once called on an aged member of the Society of Friends, to ask what was his opinion of the person of Christ. After a little consideration, he replied: "The apostle says, We preach Christ crucified, unto the Jews a stumbling block (because they expected a temporal Messiah) to the Greeks foolishness (because he was crucified as a malefactor) but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Now, if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinions." They were struck dumb, and did not attempt to utter a single word in reply.

Truthfulness is a corner-stone in character and if it be not firmly laid in youth, there will always be a weak spot in the foundation.

JOHN MASTER.

BY OUR G. WHITTIER.

Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

Our outward lips confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

Blow, winds of God, awake and blow
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!

Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps like air?

We may not climb the heavenly steeps
To bring the Lord Christ down:
In vain we search the lowest depths,
For Him no depths can drown.

No holy bread, nor blood of grape,
The lineaments restore
Of him we know in outward shape
And in the flesh no more.

He cometh not a king to reign;
The world's long hope is dim;
The weary centuries watch in vain
The clouds of heaven for him.

Death ceases, life goes; the asking eye
And ear are answerless:
The grave is dumb, the hollow sky
Is sad with silence.

The letter fails, and systems fall,
And every symbol wanes;
The Spirit over-brooding all
Eternal Love remains.

And not for signs in heaven above
Or earth below they look,
Who know with John his smile of love,
With Peter his rebuke.

In joy of inward peace, or sense
Of sorrow over sin,
He is his own best evidence,
His witness is within.

No fable old, or mythic lore,
Nor dream of bard and seer,
No dead fact stranded on the shore
Of the oblivious years;

But warm, sweet, tender, even yet
A present help is he:
And faith has still its Olivet,
And love its Galilee.

The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through him the first fond prayers are said
Our lips of childhood frame,
The last low whispers of our dead
Are hushed with his name.

O Lord and Master of us all;
Whatever our name or sign,
We own thy way, we hear thy call,
And we trust our lives by thine.

"LOVEST THOU ME?"

"Lovest thou me?" I hear my Saviour say,
Would that my heart had power to answer, "Yes,
Thou knowest all things, Lord, in heaven above
And earth beneath; thou knowest that I love."
But 'tis not so; in word, in deed, in thought,
I do not. cannot love thee as I ought.
Thy love must give the power, thy love alone;
There's nothing worthy of thee but thine own.
Lord, with the love wherewith thou lovest me,
Reflected on thyself, I would love thee.

Selected.

The History of The Peach.—The following facts relative to this delicious fruit are taken from Fulton's work on Peach Culture. "The peach is supposed to be a native of Persia, and its botanical name refers to that origin. It is known to have flourished in both Persia and China at a very early period, and was highly valued in both countries. It has often been found growing spontaneously in Asiatic Turkey. It is mentioned by Pliny and several other classical writers, and many anecdotes are related of the veneration and even superstition with which it was regarded by the Asiatics. It is not mentioned in the Bible, but its congener, the almond, is mentioned several times, and as early as the days of Jacob. And we find, when he was preparing his present for the governor of Egypt, he commanded his sons to take "myrrh, nuts, and almonds" as a gift, showing the esteem in which it was then held. Again, in the directions for making the golden candlestick, among the ornaments, the myrtle and almond are mentioned as of the chief.

The peach, like civilization itself, traveled from this centre westward into Europe, and we find it mentioned in Roman history in the reign of the Emperor Claudius. It was highly valued by the patricians of Rome, and was cultivated by them as one of their choicest luxuries. It is still a standard tree in Italy.

It was introduced into England from Italy, about the middle of the sixteenth century, and has been cultivated there as an exotic ever since. Her cool, moist climate, however, prevents its general cultivation, and it is only grown on walls or under glass, and the fruit is seldom seen except on the tables of the aristocracy.

Even in France, where the climate is much milder, it is not always reared without protection, and the fruit has never gone in to general use, but is a delicacy confined to the wealthy alone, the cultivation being confined principally to gardens.

In China it is extensively cultivated in the gardens of the rich, and has attained an extraordinary size. But of their manner of propagation and culture but little is known, owing to the exclusive policy heretofore pursued by that ancient empire. Now, since its amelioration, among the many other benefits hoped for, a more accurate and complete knowledge of the peach is one. The Chinese are great gardeners, and much affect the curious in horticultural as in other arts, and we may expect to learn much that is interesting, if not useful. We know already that they produce peaches of very large size, and two, at least, of rare shape,—the Chinese Flat, and Crooked Peach. With this beginning, we will not be surprised at still more curious developments. The curiosity, ingenuity, and enterprise of our countrymen will soon discover whatever may be known.

It is to our credit that the United States is the only country in the world that, either in ancient or modern times, has produced peaches in sufficient quantities to allow them to become a common marketable commodity; so cheap that the poor as well as the rich may regale themselves and their families with one of the most wholesome and delicious of fruits at a very small expense, and with every prospect that they will still be more abundant and cheap."

Unity of purpose brings certainty of success.

Montgomery.

Selected for "The Friend."

tracts from the Journal of Mary Capper.

As rest to the weary traveller, so is true rest to the deeply exercised mind."

I believe some of us are tempted to think, unless we appear to take some active part in Truth's service, we may be looked on by others, and perhaps by ourselves, as idle, lifeless members; but far otherwise is my judgment at this time. The humble, silent traveller, who bears the burden of the world, until the right time comes for delivery, (when the message will be accompanied by a measure of power and authority,) assures us that he works essentially for the general good."

I note down, as a watchword for myself, "I am this day made sensible that there is need to watch; and most especially in times of favor, for here is danger of sliding to a state of ease. I have this day felt the need of instruction in my own mind, for I am being sufficiently guarded in my conduct and strangers. There is a propensity in the human nature to be open and unreserved; but I wish to be thankful for the gentle, internal restraints, and to remember that it is needful to be prudent, especially when thus engaged in the service of the great cause of Truth; and an innocent cheerfulness, if not strictly needed, may lead to inconvenience."

Some tender cautions were given, with respect to those benevolent associations, in which members of our Society are now so conspicuous. There was a fear in some minds, lest while they rejoiced in the spreading of the gospel, the distribution of the scriptures, and the instruction of the poor, lest a danger might secretly lurk in the pleasure received in eloquent speeches, and flowing language, and in public meetings of these associations; especially lest our dear friends should therefore lose their relish for simplicity, and be gradually drawn from the love of silent waiting, and cease to rely on Jesus to be in the spirit, teaching as man never taught; and by which we have access to the Father."

While many are running to and fro in the world, in order that knowledge may be increased, the retired humble Christian believer finds no power to go forth, and can only rejoice with trembling, may by secret and sincere prayer, be instrumental in the notice of truth and righteousness."

Humility and contrition of spirit seem the safe dwelling place while we are clothed in these poor corruptible bodies; and we find that there is great need of patience to the end of our Christian pilgrimage."—*Winds' Library.*

Indian Gratitude.—Dr. Dwight in his travels New England, states, that soon after the city of Litchfield began to be settled by English, a strange Indian arrived at an inn, and asked the hostess, as the evening advanced, to provide him with some refreshment; at the same time observing, that a failure in hunting he had nothing to pay, promising payment whenever he succeeded. The plea was, however, in vain; and the hostess loaded him with opprobrious epithets, and declared that it was not to throw away his earnings on such creatures as himself, that she worked so hard. But as the Indian was about to retire, a man who sat by directed the hostess to supply his wants and promised full remuneration.

As soon as the Indian had finished his sup-

per, he thanked his benefactor and assured him that he should remember his kindness. The friend of the Indian had occasion, some years after, to go into the wilderness between Litchfield and Albany, where he was taken prisoner by an Indian scouting party and carried to Canada. On his arrival at the principal settlement of the tribe, it was proposed by some of the captors that he should be put to death; but, during the consultation, an old woman demanded that he should be given up to her, that she might adopt him for a son who had been lost in the war. Accordingly he was given up to her, and he passed the succeeding winter in her family.

While in the course of the following summer, he was at work alone in the forest, an unknown Indian came and asked him to go to a place he pointed out on a given day; and to this he agreed, though not without some apprehension that mischief was intended. From some cause the first engagement of the Indian was not kept, but he repeated his visit, and on repairing the second time to the appointed spot, he found the Indian provided with ammunition, two muskets and two knapsacks; he was ordered to take one of each, and he followed his conductor under the persuasion that, had he intended him injury he might have despatched him at once. In the day time they shot the game that came in their way, and at night they slept by the fire they had kindled; but the silence of the Indian, as to the object of their expedition, was mysterious and profound. After many days had thus passed, they came one morning to the top of an eminence, from whence they observed a number of houses rising in the midst of a cultivated country. The Indian asked his companion if he knew the ground, and he eagerly said, "It is Litchfield." His guide then recalled the scene at the inn some years before, and bidding him farewell, exclaimed, "I am that Indian! now you may go home."

Saying "Good Things."

It is a great temptation for a person who has said "a good thing" which was appreciated in society, to try it over and over again. In fact, after a few lucky hits of this sort, he is apt to regard himself as a wit, and value himself highly on this account. He will make it henceforth a study to raise a laugh by his sharp remarks.

But the character of a wit is not one of the "good gifts," which we should "earnestly covet." Pleasantry may serve very well for the spice of conversation, but when it is made the substance of it, it is neither wholesome for the speaker nor the hearer. Nothing short of absolute vice destroys the vigor and elasticity of the mind like constant jesting. It degrades all the moral sentiments also, and to make every occurrence the subject of mirth. It soon alienates a man from his best friends, for the habitual jester cannot be made to see the indelicacy, as to say nothing of the unkindness of aiming a jest at the weak point of his friend. He seems to assume that it will not sting because he does it, or that for the same reason it will be overlooked.

No one likes to be ridiculed even in the slightest degree, and the finer the sensibilities and the culture, the keener will the dart penetrate. The practice of using such weapons often, soon blunts the delicacy of perception,

and a person will not spare the feelings of even those he prizes most.

It is not the way of happiness to be always abounding in mirthfulness. "The end of that mirth is heaviness."

All are familiar with the story of the melancholy, despairing man who came to a great physician for a remedy for his mental suffering.

"Go to hear Carlini," said the physician, "He will make you laugh, and do you more good than any medicine of mine."

"Alas," said the miserable patient, "I am Carlini!"

The poor harlequin could convulse all Paris with his jests, while he was dying of mental despondency himself. What a commentary on the satisfying character of such food for the soul.

Do not set up for a wit unless you are willing to sacrifice what makes life dearest, unless you can afford to lose your own finer feelings, your intellectual advancement, your happiness, no doubt, for this world or the next.

It was a remark of Pascal's, that "to have the reputation of saying good things was a bad character."—*Country Gentleman.*

"Humility is an attribute of such antipathy to the original constitution of our nature, that no principle can possibly produce it in its full extent, and bring it to its complete maturity, but that of the gospel of Jesus Christ. No spirit short of this can enable us to submit our understanding, to subdue our will, to resign our independence, to renounce ourselves.

This principle not only teaches us to bow to the authority and yield to the providence of God, but inculcates the still harder lesson of submitting to be saved in the only way He has appointed; a way which lays pride in the dust. If ever, in the true servants of God, this submission is sometimes interrupted, if we too naturally recede from it, if we too reluctantly return to it, it is still owing to the remains of pride, the master sin; a sin too slowly discarded even from the renewed nature. This partial conquest of the stubborn will, this imperfect resignation, this impeded obedience, even in the real Christian, is an abiding proof that we want further humbling, a mortifying evidence that our hearts are not yet completely brought under the dominion of our principles."—*Hannah More.*

Honesty of the Turks.—Keppel relates, in his "Journey across the Balkan," that, in the winter of 1828, a Turkish postman was sent to some distant part with a considerable sum of money in specie. The money, in such cases, is carried in bags which the merchants call "grouper." They are given to the postman, and without receiving any written document as proof of the receipt. This man, on returning from his journey, was applied to by a French house for fifteen thousand piastres; a sum that at that time equal to fifteen thousand dollars. He made no attempt to evade the demand, but immediately said, "I have doubtless lost the bag, and must therefore pay you as soon as I can raise the money." After maturely thinking of the loss, he returned by the same road, quite confident that if any Mohammedan should find the money it would be returned to him. He had travelled nearly the whole distance, when he arrived, in a very melancholy mood, at a small, miserable coffee

house, where he remembered to have stopped a few moments on his way. He was accosted at the door by the keeper of the house, who called out to him, "Hallo, sherif!" when you were here last, you left a bag, which I suppose to contain gold. You will find it just where you placed it." The postman entered, and discovered the identical bag, evidently untouched, although it must have been left exposed to the grasp of the numerous chance customers of a Turkish café.

Kidnapping in the South Seas.

Schooler.

Amongst the many wrongs of humanity calling for more attention than they receive, are the flagrant proceedings of English and European traders towards the natives of the coral islands of the Polynesian seas. Since the assassination of President Lincoln the world at large has practically regarded slavery as a thing doomed to die if not already dead, about which no further trouble need be taken. It is true the vote for the African squadron is still annually passed by Parliament, and paragraphs occasionally appear in the newspapers telling of the capture of slave-shoos off the coasts of Arabia. It is also true that fearful accounts are at times published of some tragedy in the Coolie traffic, like that of the burning of the *Dolores Ugarte* with its 600 victims. But these are looked upon too much as "the workings of the sea after a storm," to which little attention need be paid. We are afraid this is by no means the case. Some of the readers of *The Friend* know that the Anti-Slavery and Aborigines Protection Societies have for years been asserting, and showing reasons for asserting, that what is euphoniously called the free labour immigration of natives from the islands of the South Sea to Queensland and other colonies, is becoming, in fact has already become, an organised traffic in which many of the horrors of the slave-trade are revived. This view has from time to time been supported by statements from the missionaries, who complain, not only that direct violence is done to the islanders, but that untold mischief results from these acts, in the suspicion with which the natives are again learning to regard Europeans. Having in many cases relinquished the treachery of barbarism, they are now falling back upon it for protection against the treachery of civilization.

To those who hesitate from any cause to acknowledge the existence of the cruelties practised, and the great danger which is involved in them to the morality and true progress of our colonies, the testimony of Captain Palmer must have great weight.

It was in consequence of the complaints which had at last penetrated, through surrounding officialism, to headquarters, that Captain Palmer, in command of her majesty's ship *Rosario*, was ordered in the spring of 1869 to sail for the South Sea Islands and institute inquiries into the alleged malpractices. His account of the cruise, and its results, shows the writer to be a Christian gentleman as well as a thorough sailor. There is no make-up about the book; it is scarcely less valuable for its evident straightforwardness and simplicity, than for the interesting statements it contains. The *Rosario* first touched at the French island of New Caledonia, where the Governor took the opportunity of returning to the offi-

cers the expostulations formerly addressed to his countrymen by the English on the evils of the Coolie traffic. The French employ native labor, but guard carefully against the abuse of it.

Captain Palmer next sailed to Aneitum, the headquarters of the Scotch Presbyterian mission. Here the natives knew too much for the traders, who no longer find it worth while to call; but from several of the adjacent islands men had been stolen, and the way of the missionaries was almost blocked up in consequence.

At all the islands visited, the missionaries, chiefs, and natives were found very ready with their complaints, and evidence of the violent capture of natives was abundant. In some cases it was acknowledged islanders had gone on board the traders' vessels of their own accord, but on the false understanding that their absence was to be for one yam season only. How far this was carried out may be judged from the fact that at Erromanga, whence several batches had been so taken, some by force, and some by fraud, not a single native has ever returned. The forcible seizures had generally been accomplished by enticing the islanders to the ship under the pretence of making purchases, and then sinking the canoes and flinging their unhappy owners down the hatchways. Numbers of instances of this kind are recorded.

Captain Palmer afterwards sailed to Fiji, which shares with Queensland the results of this piratical trade. Fiji is a place under no settled government, where every man seems to do what is right in his own eyes. The head planters, however, thought it desirable to clear themselves from the "malicious" reports spread abroad, and drew up a memorial repudiating the charges brought against them; this was followed by a public meeting to the same effect. Unfortunately the roughs did not understand the importance of observing an outward decorum, and one individual moved that "This 'ere meeting do adjourn for a drink." At that very time the consul complained that two vessels were away after natives without a license.

A third vessel arrived during Captain Palmer's stay at Fiji, and its history forms the most instructive part of this informing volume.

The *Daphne* was a small schooner, first inspected and then licensed by the Queensland Government, to procure fifty natives for three of the settlers in that colony. She was "forty eight tons register, fitted up precisely like an African slaver, minus the irons, with 100 natives on board," who had been brought a twenty-one days' voyage from the New Hebrides. (It was afterwards found there had been 120 persons on board.) "They were stark naked, and had not even a mat to lie upon; the shelves were just the same as might be knocked up for a lot of pigs—no bunks or partitions of any sort." No interpreter was on board, and the ship's papers were incorrect and contradictory. Captain Palmer therefore determined to seize the ship on a charge of promoting the slave-trade. The price of "niggers" had just gone up to £6 per head, and the owners were filled with emotion at a charge of slave trading being brought against them. One man who had offered to take the whole lot was moved to tears at the idea of the natives being sent back, and the feeling of the beach was one of general indignation. Nevertheless a prize crew was put

on board the *Daphne*, and both vessels sail to Sydney to try the fortunes of law.

We do not think the account of the legal proceedings which followed, can be read without a strong sense of indignation. The Colonial Government showed great reluctance presenting, and the influence of the persons interested in the plantations was evidently very powerful. While waiting in expectation of "overwhelming evidence that should convince the most sceptical," Captain Palmer received a letter from the crown solicitor, minding him that even if an interpreter is found, "there was no reason to suppose that any of the men themselves (the natives) would prove competent to take an oath." A friendly consul observed, "they were qualified to perjure themselves, like Christians." The chief justice laid down that would not be enough to show that artifice falsehood had been used to induce the natives to enter into the contract; nor could the reality of the proceeding be taken into consideration. The *Daphne* was therefore discharged, and Captain Palmer was left liable for the costs, amounting to £170. The ray of light in the whole transaction is, that the home government refunded these expenses, and gave Captain Palmer his promotion.

This apparently fruitless voyage will be in vain if it calls attention to the imperative necessity of adapting the laws to suit present moral evasions of them. The presence of a contract with natives whose statement is not admissible as evidence is transient, and an immediate alteration of the law is necessary.—*London Friend*.

Schooler.

"Bear one another's burdens." There is abating the claim, and no limit to the application of this law, while we linger in the flesh. We need ever to carry these words before us as we meet in ten thousand forms the sorrow, weakness, and errors of our brethren. long as there is an imperfection in any member of the body of Christ, there will be a burden for every member to bear, from the bearing which there is no legitimate escape. I try vain to find something with which filly to lustrate a church in which every soul is obedient to this injunction. I think of the oil with every particle, every fibre fitting it to every other fibre, and all together fling back the fiercest blast. I think of the vessel, but every different, colors, cheerfully supplying each other's deficiencies, and their mutual help producing the beautiful rainbow. But all illustration fails. There, nothing in nature equal to the task. The beauty of such exhibition of divine love man is too far superior to all other beauties he fairly set forth by any of them.

A Great Calamity.—One of the greatest calamities the coal mining industry has ever sustained,—through fortunately attended with no loss of life,—was the destruction of the pit of Marles, in France. One day in April 1866, some defects were noticed in the tubing with which the shaft was lined. Three hundred workmen were ordered to leave the mine at once. Resolute men went down to repair the displaced joints, but the result was only to create fresh breaks. Within two days, while attempts at repair were still being made, the planks gave way, one, one, and the water was heard to rush in

ly into the mine, which was 750 feet deep. The experienced engineer resolved to investigate the state of things. Believing he was going to certain death, he bade his friends well, saying, "I go where duty calls me." He descended with one companion. The lamps soon went out, and only by the unobscured glimmer of the oscillating lantern which hung from the bottom of the tub in which they descended, did they perceive an enormous opening in the lining of the shaft, through which the water rushed in torrents. "Let us go up, again," exclaimed the brave miner, whose hair turned white in this perilous descent, "the enemy is master of the situation, all hope of saving these workings is lost."

Only a few hours, and the falling torrents extended from top to bottom of the shaft; the crater, one hundred feet in diameter, opened at the mouth of the pit; engines, buildings, and the timbering of the shaft, all shook, and the timbering of the shaft, all out sparks under the friction developed. The important mine had been in existence ten years. Day and night, those to whom the mine was intrusted had caused the work to go on, and they had successfully overcome the difficulties caused by the water. Yet the whole was lost in two days; and it was by the merciful providence of God that catastrophe did not suddenly overtake three hundred miners at their work, and that they should not escape from a watery grave.—*Michigan Weekly.*

Exemplary Sister.—A short time since, a Pastor arose in his pulpit, and made substantially the following statement: "Brethren and Sisters:—I have often wondered, as you also probably have, why a single sister should choose to remain in a world, when there are several Churches of every color in our immediate vicinity; but now able to settle the matter satisfactorily in my own mind. She was obliged, a few days since, to go into the country to seek employment. Last week I received a letter from her, containing her quarterly contribution [naming a local missionary work in the Church bore a part]. "Her income is two dollars per week, yet she sent me ten dollars,—more than one-tenth of it,—this is one object, which I believe is more important to her ability, than the contribution of any other member. The Lord vouches for that she remain with us, as an example of true Christian benevolence."

L. was confined for some time in the Bench Prison; while his fortune, on account of a law suit, was unjustly withheld from him. During this distress he was obliged to support his negro servant, that however painful his feelings, they must part; his difficulties being so great that he was unable to do for him the necessaries of life. The negro, well known in the King's Bench Prison by the name of Bob, replied, "No, master, we never part. Many a year have you kept me, and now I will keep you." Accordingly he went out to work as a day laborer; and at the end of every week, faithfully brought his earnings to his master. These proved to be of great support to them both, until the law suit being ended, Dr. L. became possessed of a large fortune. He settled a handsome sum on his faithful servant.

For "The Friend."

The readers of "The Friend" may recollect, that some time since two chiefs of the Kiowa tribe of Indians were charged with the murder of white men, and having been taken into Texas, where the crime was said to have been committed, to be tried by the criminal court. Having been convicted, they were sentenced to be hanged, and the time appointed for their execution.

In a communication addressed to the President of the United States by a committee of the joint Committee of Friends on Indian Affairs, this subject, with others, is thus alluded to.

"We were also requested to intercede with thee for such intervention on thy part as may be right and lawful, to prevent the execution of the sentence of death recently passed upon the Kiowa chiefs, Satanta and Big Tree, by a court of the State of Texas. We are prompted to this by the antecedent history of the race; by our opposition to the sacrifice of human life, and by a conviction that the retention of said chiefs as prisoners will be far more effectual in securing the real objects of punishment than will their execution.

"We apprehend that if they are executed, the Kiowas will be very likely to retaliate, and that citizens of the United States will be the sufferers. We regard the delivery of said chiefs to the authorities of Texas, instead of their retention as prisoners of the United States, as of very questionable propriety, and therefore feel the more willing to press the subject upon thy most serious attention.

"We were furthermore requested to call thy attention to the fact, that a large number of settlers, perhaps not less than a thousand, have entered upon the lands within the Indian Territory, west of the present location of the Osages, and north of the Arkansas River. It seems to us very important that the treaty stipulations of our government in relation to the exclusion of white settlers from the Indian Territory, should be faithfully observed. Indeed we feel that the success of the humane Indian policy so happily inaugurated by thyself, depends to a very large extent upon the promptness with which our government interferes to prevent the intrusion of unauthorized white settlers upon lands that are sacredly pledged to the occupancy of the Indians."

THE FRIEND.

EIGHTH MONTH 26, 1871.

Notwithstanding the age to which our Journal has attained, we enter another year of editorial duty with undiminished feeling of the responsibility attached to our position, and with the same sense as heretofore, of the difficulties with which the path before us continues to be environed.

We have never aimed at pleasing everybody, nor expected to satisfy at all times, or in all things, the various tastes and the contrariety of opinions entertained by the numerous readers of our pages. But we can say in entire honesty, that the endeavor has been conscientiously maintained to present the truth to our readers with strict impartiality; and while discharging the obligation to ex-

pose and controvert what we believe to be wrong and hurtful, we have aimed to do it in the spirit of good will to all.

We desire to maintain the character of "The Friend" in accordance with its original design; to keep it subservient to the support and promulgation of the doctrines and testimonies of the gospel as set forth by Robert Barclay and other of the original members of the Society of Friends; as the Society has held them since its rise, and as its faithful members still hold them. Though many are adopting some of the views of other professors instead of these doctrines, and many disregarding and letting fall some of the testimonies Friends have ever held dear, yet we are confident that being in accordance with the immutable truth, and sanctioned by Divine Wisdom, they will finally prevail over all opposition.

In this day of shaking, though of seeming religious activity among the members in our religious Society, when the foundation of every one who is taking part in things belonging to religion, is made more or less apparent, there must necessarily be trials hard to bear, and difficulties that will perplex; but if faith and heavenly charity are cherished as they should be, those who continue through all to adhere to and act in accordance with the principles and practices which Friends were raised up to exemplify before the world, will be preserved and upheld by the invisible arm of almighty power, and the day will again come when the *Lord will give the word*, and great will be the company of those who will publish it.

This is our belief and the ground of our hope, and with christian love for all, and unkind feelings towards none, it is the desire, and will be the effort of "The Contributors to the Friend," to do nothing that may retard the coming of that day, but to throw in their mite towards hastening its arrival.

SUMMARY OF EVENTS.

FOREIGN.—The most recent dispatches from Persia conclusively contradict the recent palliative statements of the Persian Minister in London. The Persian government is interested in underrating the consequences of the famine, since they have been in great measure the result of its own oppressive maladministration.

Throughout the rice growing provinces there had been a complete failure of the crop owing to the drought. Large and formerly populous districts are now without inhabitants. Disease, as is usually the case, followed famine, and the inhabitants were suffering fearfully from cholera, fever and small pox. The cattle plague is raging also in the districts where any cattle are still left to be preyed upon. In Ipsahan 27,000 persons had already died, and the mortality was undiminished. In Mazanderan and other places where the famine first assumed alarming proportions, the destruction of human life has been far greater than at Ipsahan. In the French Assembly on the 19th, the committee on the army bill made a report, recommending its passage. The bill, as returned to the House, makes military service compulsory; allows no one the right to procure a substitute; prohibits soldiers from voting in political elections, and dissolves the National Guard throughout the country.

It is reported that the Assembly will remain at Versailles. A certain number of government officers, however, will be removed to Paris.

The German forces, on the 19th, were withdrawing from the neighborhood of the fortifications north and west of Paris.

The number of deaths in Paris last week was 828, including one from cholera.

The French Minister of Finance has gone to Germany for an interview with Prince Bismarck relative to the evacuation of French territory by the German troops. The French journals continue to report out-

rages committed by the Germans in France. Difficulties have arisen at Berlin in respect to the evacuation of four departments of France still held by the Germans. The French government has in consequence refused to admit French troops into French territory, until after the German troops leave the soil of France.

A Berlin dispatch says: "If the French offers to make early payment of the indemnity are fulfilled, and there be no untoward disturbance of peaceful relations, the withdrawal of the German forces from French territory will soon commence."

The cholera continues its ravages at Königsberg, and is gradually extending to other places. At Suwalki, Poland, a town of 6000 inhabitants, there had been 435 cases, up to the 17th inst., 83 of which terminated in death.

The British House of Lords, on the 15th, the Lord Chancellor and Viscount Halifax defended, in the most vigorous manner, the measures proposed by the government at the present session of Parliament, especially those providing for the use of the ballot at elections, and for the regulation of the army.

In the House of Commons the government has been severely assailed for the use it has made of the royal prerogative on the purchase question, one member declaring that the continuance of the purchase system was to be preferred to its abolition by such an abuse of the prerogative. The Attorney General defended the purchase of the crops in this case, but added that the Queen had practically announced her resolution never again to interfere. Gladstone declined to enter into any controversy on the subject on account of the amount of unfinished business before the House.

Heavy thunder storms have caused much damage to the crops in the west of England.

Queen Victoria has gone to her favorite residence at Balmoral, Scotland.

The Scotch crops are all excellent. The herring fishery on the coast of Ireland has been unusually successful, and the fact has caused great rejoicing among the people in the west of England.

King Victor Emmanuel has appointed General Menabrea arbitrator, on the part of Italy, in the case of the Alabama claims. The Arno river has been swelled to a flood by the melting snows in the Apennines, and is causing great destruction to the crops, &c., by its overflow.

Gortschakoff, the Russian Minister, publishes a report of what passed between him and the Evangelical deputation, at their late interview. He says, having heard them, he replied that their mission had the appearance of interference in the domestic affairs of Russia; that he would permit no such interference, and that the Russian government could not tolerate a shadow of intervention, from whatever side it came. He first accepted the address of the American delegation to hand to the Emperor, but afterwards requested them to withdraw it, which they did.

The Spanish government have, at the expression of desire of the French cabinet, consented to the extradition of the Communists found on Spanish soil. One of the leaders of the Commune has been arrested and delivered up to the French authorities.

A committee of the International Society has addressed a letter to the Spanish Minister, Zorilla, desiring the clerk of the court and purposes of the organization. It denounces the existing order of things as false and hollow, being maintained only through brute force. The letter avows the hostility of the society to the government, yet authorizes the execution of its members by the authorities.

The French steamer *Le Liba*, on the 4th ult., caused the loss of 400 lives. Several vessels were also wrecked, including the *Pride of the Thames*.

The British Parliament was prorogued by royal commission on the 21st inst., and adjourned to 11th mo. 7th next. The Queen's address, read out on the occasion, contained a list of honours. After referring to the results of the war in Europe, and expressing satisfaction with the Treaty of Washington, the address states that Canada will be advised to assent to the ratification. Objection is made to the changes in commercial intercourse desired by France.

The United States—*Miscellaneous*—The Interests in Philadelphia last week numbered 360. There were 47 deaths of cholera infantum, 2 of cholera morbus, and 1 of cholera, of consumption 42, old age 17.

The international postal money order system, which goes into effect between the United States, Great Britain and Germany, in the 10th mo. next, will, it is probable, ultimately include Sweden, Norway and Denmark.

The ship canal through the St. Clair flats, above Detroit, has been finished, and is now in use. It is a mile and a half in length, and between 300 and 400 feet wide. It was three years in construction and cost \$428,000.

An arrangement has been concluded between the United States and Germany, to take effect on the 1st of Tenth mo. next, which reduces the rate of international postage for pre-paid letters exchanged between the two nations, to seven cents for each letter of half ounce or under. The reduction applies to letters only.

The total population of the United States, according to the last revision of the tables in the Census Office, is 38,549,987, an increase of 7,106,676 in the last ten years.

The Markets, &c.—The following were the quotations on the 21st inst. *New York*—American gold, 112½. U. S. sixes, 188½; ditto, 186½; 187½; ditto, 10-40, 10 per cent, 114½; Superfine flour, \$43.94 \$53.30; finer brands, \$55.84 to \$88.40. No. 2 Chicago spring wheat, \$1.35 a \$1.39; red western, \$1.40 a 1.44; amber do., \$1.47 a 1.50; white Genesee, \$1.55. Iowa barley, 75 cts. New Ohio oats, 47 a 50 cts.; Jersey, 37 a 40 cts. Rye, 90 cts. Yellow corn, 70 cts.; southern white, 87 cts.; western mixed, 67½ cts. *Philadelphia*—Cotton, 18½ a 19 cts. for uplands and New Orleans. Superfine flour, \$4.75 a 5 cts.; finer brands, \$5.25 a \$8.25. New western red wheat, \$1.32 a \$1.37; amber, \$1.10 a \$1.45. Rye, 70 cts. Yellow corn, 70 cts.; western mixed, 68 cts. Western oats, 41 a 40 cts. Lard, 94 a 9½ cts. Timothy seed, \$2.25 a \$3.50. Flax-seed, \$1.95. The receipts of beef cattle at the Avenue Drove-yard were 2390 head. Choice sold at 7 7/8 cts.; fair to good, 5½ a 6½ cts. and common 3½ a 5 cts. per lb. gross. The receipts of sheep were about 20,000 head, and the sales at 5 a 6 cts. per lb. gross. Hogs sold at 7 1/4 a 7 3/4 cts. for corn fed, 8 1/4 a 9 1/4 cts. for fruit fed, \$3.80 a \$4; family, \$1.25 a 1.50. Extra winter, \$4.70 a \$5.10. No. 2 winter red wheat, \$1.26 a \$1.27. Milled corn, 41 a 41½ cts. Oats, 33 a 33½ cts. Barley, 74 a 75 cts. *Milwaukee*—No. 2 spring wheat, \$1.13; No. 1, \$1.15; No. 2 oats, 30½ cts.; No. 2 corn, 46½ cts. No. 2 rye, 82½ cts. No. 2 barley, 69½ cts. *Cincinnati*—No. 2 spring wheat, \$1.12 a \$1.14. No. 2 mixed corn, 46½ cts. No. 2 oats, 30½ cts. *Cincinnati*—Family flour, \$5.40 a \$5.60. Red wheat, \$1.12 a \$1.16. Corn, 51 a 52 cts. Oats, 30 a 38 cts. Lard, 8½ cts.

RECEIPTS.

Received from James Scarlet, Pa., \$2, vol. 45; from William Bettles, Ill., \$2, vol. 45; from Isaac Hall, Pa., \$2, vol. 45, and for Jacob Roberts, \$2, vol. 45; from Daniel Green, Io., per Jos. Hall, Agent, N. O., to No. 26, vol. 45; from Jos. Warrington, M. D., N. J., \$2, vol. 45; from Sam'l Lee, N. Y., \$2, vol. 45; from Geo. W. Passmore, Agent, Pa., \$2, vol. 45, and for Rebecca Larkin, Sarah Larkin, Caleb E. Thomas, Harvey Thomas, Rebecca Trimble, and Rachel Hill, \$2 each, vol. 45, and for Amanda Gallenore, O., \$2, vol. 45; from Maria Pusey, Pa., \$2, vol. 45; from Sarah Greene, R. I., \$2, vol. 45; from Elizabeth A. Huntington, C. V., \$2, vol. 45; from Alfred King, Agent, N. Y., \$2, vol. 45, and for Geo. Baker, Samuel Simkin, Francis Armistead, Gilbert Weaver, Abiel Gardner, Susan King, and Pearl Hall, \$2 each, vol. 45; from Benj' N. Sheppard, N. J., \$2, vol. 45; from Rachel M. Thorp and William Thorp, City, \$2 each, vol. 45; from Elizabeth A. Huntington, C. V., \$2, vol. 45; from Charles L. Felwell, City, \$2, vol. 45; from Sarah North, Pa., \$2, vol. 45; from Elizabeth M. Cope, Pa., \$2, vol. 45; from Joel Harlan, Pa., \$2, vol. 45; from Hannah Roberts, Pa., \$2, vol. 45; from C. E. Hoopes, Pa., \$2, vol. 45; from Henry R. Post, N. Y., \$2, vol. 45; from Lydia A. Allen, Geo. B. Allen, and Nathan Allen, C. V., Bowland, \$2 each, vol. 45; G. Allen, M. D., and Richard J. Allen, City, \$2 each, vol. 45; from Richard E. Ely, Pa., \$2, vol. 45; from Gilbert Cope, Pa., \$2, vol. 45, and for Lucy Cope, \$2, vol. 45; from Lydia A. Hendrickson, N. J., \$2, vol. 45; from Wm. A. Robinson, N. J., \$2, vol. 45; from Sam'l P. Coe, N. Y., \$2, vol. 45; from Sarah North, Pa., \$2, vol. 45; from Amos Lee, Pa., per Jesse Hall, P. M., \$2, vol. 45; from Isaac Yarnall, Pa., \$2, vol. 45, and for William Webster, \$2, vol. 45; from Charles L. Willis, N. J., \$2, vol. 45; from Charles Cooper, Pa., \$2, vol. 45; from Isaac Fiske, M. D., Mass., \$2, vol. 45; from Jacob Edge, Pa., \$2, vol. 45.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

WESTWON BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Seco day, the 30th of Tenth month, next. Friends who tend to enter their children for the coming term, requested to make early application to AARON SEALESS, Superintendent, (address Street Road, P. O., Claret Co., Pa.), or to CHARLES J. ALLEN, Treas. No. 304 Arch St., Philada.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Principal and assistant teachers are wanted for the schools, to open about the first of Tenth month.

Application may be made to
Elton K. Gillard, No. 28 North Third St.
Richard J. Allen, No. 614 Wood St.
Thomas Elkinton, No. 118 Pine St.
Geo. J. Scattergood, No. 413 Spruce St.

WESTWON BOARDING SCHOOL.

A Stated Meeting of the COMMITTEE ON INSTITUTION is to be held at Philadelphia on Seventh-morning, the 26th inst., at 10 o'clock.

CHARLES J. ALLEN, Clerk
Eighth mo. 15th, 1871.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Month Meetings of Philadelphia, re-open after the summer vacation on Second-day, 9th mo. 4th, 1871. The B. School, on Cherry St., above Eighth St., is under care of Zebedee Haines as Principal. The Girls' School on Seventh St., below Race St., is under the care of Margaret Lightfoot. There are also two Private Schools for the elementary instruction of those child who are too young to attend the higher schools; on which is held in Meeting-house at the corner of Se and Noble streets, and the other in the Boys' School building on Cherry St.

The attention of Friends residing in this city and neighborhood, is particularly invited to these schools. In the principal ones the children may acquire a liberal education embracing a considerable variety of the useful branches of study, at a moderate cost; and in primary schools the pupils are well grounded in the elements of knowledge.

It is desirable that applications for the admission of children should be made early in the session, and that parents returning children to the schools should do so at the beginning of the term.

WANTED.

A Teacher for the Classical Department of the B. School at Westwon; to commence his duties at opening of the next Session, on the first of the Eleventh month. Application to be made to

Joseph Passmore, Goshen, Chester co.
Samuel Morris, Olney, Philadelphia.
Charles Evans, M. D., 702 Race street.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESSANA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this institution, in the month of January next. Application may be made to Ebenezer Wray, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WOLINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence in Fayette county, Pa. Seventy-seven evening, the 24th of Sixth month, 1871, James COPE, a member of Providence Particular M. Cong. in the 90th year of his age. Being of a meek humble spirit, he was anxious to bear his sufferings with great patience and resignation. Near his close he requested his family to give him up freely, and to let him a poor departing creature, saying, "I'll be done, Oh Lord!" His mind was preserved clear and clear to the last. His removal is deeply felt by his family and friends; yet he has left behind him a soling assurance of his love to his eternal gain. He was in West Bradford, Chester Co., Pa., on the 8th of Eighth month, 1871; CAMILLA EMBREE, widow the late John Embree, in the 68th year of her age member of Bradford Monthly and Particular Meet-

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, NINTH MONTH 2, 1871.

NO. 2.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Three dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend,"

Hot Springs of New Zealand.

In the account of a journey made by Herbert Meade, in 1862 and 1863, to Lake Taupo, the interior of the northern island of New Zealand, are preserved some interesting particulars of the hot springs and other signs of bleemic disturbance, which are spread over considerable portion of that country.

On Ohinemutu, on the southern shore of Lake Ototorua, is "built in the very midst of the hot springs, which surround what is considered by one who has seen also those of Iceland, the largest geysers in the world, and an infinite number of hot springs; so that, except during a strong southerly breeze, the inhabitants live in a perpetual cloud of steam.

"The Maories [natives] aver, however, that this atmosphere is by no means unhealthy or human beings, though it drives away all mosquitoes, sandflies, and vermin; whilst the rain and highly-mineral baths, which are close at hand, in every direction, are a sovereign remedy for cutaneous and many other diseases.

"The whole village is built on a thin crust of rock and soil, roofing over one vast boiler. Hot springs hiss and seethe in every direction; some spouting upwards and boiling with the greatest fury, others merely at an agreeable warmth. From every crack and crevice burst forth jets of steam or hot air, and the pen bay of the lake itself is studded far and near with boiling springs and bubbling steam-tubs. So thin is the crust on which these men have built their little town and lived for generations, that in most places, after merely brushing a walking-stick into the ground beneath our feet, steam instantly followed its withdrawal.

"Nature is here the public cook. Food is oiled by being hung in a flaxen basket in one of the countless boiling pools; nature also adding salt. Stewing and baking are performed by simply scraping a shallow hole in the earth, wherein to place the pot, and covering it up again, to keep the steam in; or by burying the food between layers of fern and earth in one of the hot-air passages. The great intermittent and annual geyser, 'Waikite,' bursts out of the midst of a narrow arm of the bay, which nearly divides the town.

"In an open space in the middle of the settlement, stone flags have been laid down, which receive and retain the heat of the ground in which they are sunk. This is the favorite lounge; and here at one hour of the day, but especially when the shades of evening are closing round, all the rank and fashion of Ohinemutu may be seen wrapped in their blankets, luxuriously reclining on the warm stones.

"Before turning in for the night we went down to bathe in the warm lake, piloted by a native with a light; for it is no easy matter to get about here in the dark, from the immense number of deep, boiling pools, and places where the apparently firm crust will not bear a man's weight.

"Indeed, not long ago three unhappy people actually fell into one of these boiling caldrons, and were cooked in a trice. Stray horses frequently meet with the same horrible fate.

"On exploring some of the adjacent shores of the lake we found many more hot springs of different sorts, with sulphur in great quantity and purity. Whilst walking on what seemed to be hard, dry, firm ground, the treacherous crust gave way and let me into a hot-water spring, only knee-deep and not hot enough to take the skin off.

"We have been very fortunate in the date of our arrival, for the great geyser commenced playing this very morning for the first time this season.

"It continues to increase in strength and frequency, till it culminates in February, and then gradually dies away again before the winter. At present the eruption occurs with great regularity every twelve minutes, and lasts about twenty-five seconds.

"A vast volume of boiling water, surrounded by glittering jets of spray and curling wreaths of steam, rises in one grand bouquet to the height of 40 or 50 feet, an altitude which it retains for some seconds, and then slowly subsides into the bay whence it rose, where it dies away in a surf of seething foam, leaving huge banks of steam rolling slowly up the dark hill-side. An exceedingly grand sight!

"Bathed again this evening, but this time at the fashionable hour of eight.

"Young and old meet in the lake every evening, almost the whole population taking to the water, which is of an agreeable temperature, like that of an ordinary warm bath, all over the bay, except where the water boils. The whole lake seemed alive, for the rising steam prevented any more than the portion containing the bathers being visible, and the scene was a curious one.

"From every side were heard Maori songs and shouts from the players at some native game; and joyous peals of laughter came ringing along the surface of the water from beyond those misty veils.

"Apart from these revellers, there were a

few groups of staid old men, squatting up to their chins in water and smoking their pipes in conclave solemn."

After leaving this place our traveller visited the neighboring lake of Rotomahana, and thus describes a hot spring called by the natives Te Tarata.

"Te Tarata flows from a furiously-boiling pool which fills a deep crater opening on the side of one of the mountains surrounding the lake. The sides of the crater are lofty and perpendicular, and its dark and frowning walls afford a striking contrast to the huge, towering column of glistening white steam ever rushing upwards from its mouth.

"The size of the crater at the level where the violence of the central action forces the boiling waves over the lower margin of the pool, is probably about 60 feet by 50. The water is of an intense and brilliant blue, the reflexion of which slightly tinges part of the column of steam; but the action of the vapor in escaping keeps the middle of the pool perpetually raised in a cluster of foaming hillocks, several feet above the general level.

"From the mouth of the crater the widespread waters fall in thousands of cascades, from terrace to terrace of crystallized basins. The water from each successive pool escapes in little curving jets to fill more numerous and broader pools below, or falls in a curtain of glittering drops from the fringes of crystals and glassy stalactites which form the margins of all the basins and terraces, and finally flows into Rotomahana over a smooth, hard flooring of a semi-transparent white glazed surface, which paves the shores of the lake for a considerable distance.

"The traveller may here select a swimming-bath of any temperature he may prefer, from a mild tepid one in the basins nearest the lake to a heat several degrees above boiling point at the crater. The depth of these pools varies from 8 or 9 inches to as many feet; but in all of them the chemical blue coloring of the water is strong enough to bring out a vivid contrast with the snow-white over-hanging fringes. We could detect no smell arising from the cascade, but its taste brought to mind the 'sky-blue' milk-and-water of school days.

"The natives assured us that occasionally Te Tarata discharges the whole of the water from the crater in one tremendous explosion, which must indeed be a magnificent sight, but rather dangerous to any one in the neighborhood.

"Skirting along the eastern shore of the lake, every minute brought us to some fresh wonder, differing entirely from the last: here, a group of little mud volcanoes in full and rather comical action; there, a furious, boiling pool, clear as crystal, with periodical geyser eruptions; or again, a miniature lake of cold water of a brilliant green, surrounded by miniature cliffs of pumice-stone and silica.

"Now a basin of boiling mud of a dull white, then a pink one, and then again a black.

"Here a little geyser; there a solfatara, with sulphureous fumes issuing from a yawning orifice incrustated with crystals of sulphur; or occasionally a fumarole, from whose crater escaped a few fitful wreaths of smoke; while from a thousand cracks and crevices in the many-hued and decomposing rocks jets of steam hiss forth.

"There are about twenty-five large 'ngawha,' as the natives term the hot springs of the Te Tarata kind, scattered round the lake, and many hundred smaller ones.

"The mud volcanoes, of which there are a great number, might serve for miniature models of Mount Etna or Vesuvius, with boiling mud in lieu of lava. They are mostly of a sugar-loaf shape, rising from a flat surface covered with a very thin, smooth crust of naturally-baked earthware; some so small that, standing at the base, we could peep down the crater, wherein the mud or boiling fuller's-earth was being either violently thrown or 'flopped' about in a manner which suggested the notion of its containing some living and sportive animal, or ejected altogether after having been boiled into an almost impalpable paste.

"The red porcelain pavement extends to the cold lake mentioned above, whose shores and surface are so covered with floating and stranded pumice-stones that it is difficult to distinguish the outline of terra firma, till the floating pumice has actually given way beneath one's feet and let one into the lake beneath. Some of the earthware is thinner and more brittle than a teacup.

"There are two of these geysers about 100 yards apart, whose eruptions take place alternately, one beginning to play the moment the other ceases, and continuing in full action for about ten minutes, when its neighbor's watch begins again. Into one of these, named the Whaeana, some years ago there fell two little children, who were boiled alive; and the spot has been 'tapu' ever since.

"Every part of the valley not occupied by the lake and rushes is covered with a hard half-crystallized crust, as white as snow, and strewn with various objects similarly incrustated, so as to resemble a lake over whose frozen surface had swept a snow-storm. The brittleness of this crust and of the caking of baked clay makes it necessary to step very gingerly, and in some parts to place layers of brushwood to walk upon. Some of the waters have the power of fossilizing wood and similar substances. We found a good-sized fossil tree prostrate in the valley. Others merely cover the objects over which they flow with a hard white crust. So rapidly does this incrustation proceed, that, not very long ago a duck was found completely imbedded in a half-crystallized crust, which had preserved the flesh perfectly sweet.

"Crystallized leaves and other objects of beautiful and fantastic shapes, lay scattered about in profusion, and we felt that the day had been far too short when the lengthening shadows warned us to return; we could gladly have spent a week or more in exploring the many and ever-varied phenomena which almost every step disclosed.

"Our return route to the canoe led us again across Te Tarata, just below the crater, when we were greeted with a sight which defies

description, but will never be effaced from our memories.

"The sun was just setting behind the sombre western hills. Above us were clouds, orange, golden, and purple, of unusually warm and brilliant tints, even for an Australasian sky; before us, acres and acres of water-terraces, such as might belong to some giant's palace in Fairyland; every ray of the sinking sun caught and broken into a thousand prismatic hues by the countless crystals that hung like lustres round the margins of the successive basins, or mingling in the blue waters within them with the gorgeous reflexions of the glowing clouds above.

"Lower still, as a foil to this glorious picture, lay the dark waters of the calm lake, buried in the deep shade which the mountains cast eastward, and motionless save where the still surface was ruffled by the teeming flocks of wild fowl. Beyond the lake, towering dark and sharp against the warm western sky, rose the grim mountain 'Te Rangī Pakaru,' with its great crater vomiting dense clouds of sulphureous vapor."

An Epistle of Stephen Crisp's, exhorting Friends to Diligence, and a living concern in Meetings appointed for the Worship of God.

All Friends, every where, who have tasted of the goodness of God, keep in the savor thereof, and let not your minds be drawn away from that which is living, for that which is living cometh from above, and makes you lively; but that which is corruptible, cometh from the earth, and brings death with it over your souls; therefore, watch in diligence to retain the savor of the life of truth, that you may live from a sense that Christ liveth in you, who is the seed, the truth, the noble plan, and grows and bringeth forth fruit in you.

And all Friends, every where, who thus keep and retain the savor of life in them, they will come to feel daily quickenings thereby, and will have power over the nature that is dead in Adam to all good works, and especially to waiting upon God with a steadfast and stayed mind; nothing so hard as this to that old and corrupt nature which is soon weary. This is that nature, which cannot watch with Christ one hour; but let his trials and sufferings be ever so great, this leads from watching to sleeping, this hath no fellowship with the seed of God in its suffering, and shall have none in its dominion. And where this drowsy nature stands uncrucified, it keeps you in the weakness out of the power, and this brings out of the savor and feeling of the goodness of God, and so makes meetings unprofitable, and as it comes through custom to be allowed and submitted to, it leads into hypocrisy, that is to say, into a professing to wait upon God, and a presenting the body in the meeting, and then letting the heart (which God requires) depart far from him, even into the ease and liberty of the flesh, in which the apostle said, they that lived could not please God.

Therefore, dear Friends, I exhort you, consider what you do when you assemble together, and let it be in the name of Jesus, that is in his power, not in the weakness, nor in the fleshly or carnal mind, which is at enmity with God, but in his name and power make war with the fleshly, and with the drowsy spirit that lodgeth there, and in the faith overcome it, and be not overcome by it, for that is bondage: and hold your meetings in the spirit,

where every one is made alive and flourisheth and grows in life and in dominion, and shineth forth to the glory of God, and to the comfort and refreshing one of another.

For as any one suffereth himself to be overtaken with sleep in a meeting, he loseth the sense of the power of God, he becomes a grieve to the diligent, and an evil example to the negligent, and brings himself under the judgment of God's power in his own conscience, which when he awaketh riseth up against him; and also he is under the judgment of the power in the whole meeting, which, when he comes to a true sense of, will be no light thing; and further, if any come in and see such things among you, who make a profession of an inward power, and an inward quickening spirit, and a worship that is inward in the spirit and truth, herein such cause the name of God to be dishonored, the way of truth to be holden in little esteem, by such who know it not in themselves, and a stumbling-block is hereby laid in their way to hinder them from any further seeking after the truth. Oh, Friends! consider these things, and be all diligent in this matter, and let not that earthly part have liberty, but let it be kept in the cross till it dies, or else it will keep and hold you dead and insensible of God and one another. And this is it that hath hindered the growth of many, namely, their carelessness in coming to meetings, and their slothfulness when they are there. Therefore, for time to come, let every one that bears the profession of truth, be diligent in the work of God, and be good examples to each other; and observe your time and hour of coming to meeting; and set not one hour, and then come at another; and neglect not your week-day meetings, by reason of your outward occasions, for that will not bring a blessing upon your affairs, but let all things give way to the service of God, and then all things shall work together for good unto you, and there shall be no lack of any thing that is good for you.

So, dear Friends, in the true love of God have I written this unto you, as a word of exhortation, to stir up the pure mind in you all, and the God of power and strength give you of his might, and of his power to help you in all your necessities, and in all your combats, and strengthen your faith, in which, and by which the victory is obtained, which is the desire of my soul for you all, who am your friend in the fellowship of the gospel.

STEPHEN CRISP.

Wonderful Cats.—It is on record that a shoemaker in Edinburgh chanced to leave the door of a lark's cage open, of which the bird took advantage to fly away. About an hour afterwards, a cat belonging to the same person made its appearance with the lark in its mouth, which it held by the wings over the back in such a manner that the bird had not received the least injury. After dropping the bird on the floor, the cat mewed, and looked up to her master as if expecting his recognition on her cleverness. The writer has himself observed many instances of a remarkable instinct in cats, and at the present time has one which every day knocks at the door—sometimes modestly, sometimes with a sharp double knock, like a postman, occasionally with a series of raps, like a lady or a quiet single gentleman. The door is half glass, and the knocker low. The cat was not taught, but acquired the trick by his own observation.

of chemical tests is almost beyond belief. A drop of colorless liquid, added to a gal colorless liquid, may instantly produce a defined red, or blue or yellow throughout the entire mass of the latter; and yet, it is less than a hundredth part of a grain of the solid substance in solution that is to give such unmistakable evidence of sense.—*Journal of Chemistry.*

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 411, vol. xliiv.)

10. 5th mo. 1st. We started on our way, and got about seven miles, when with some men who had been at the city informed us we could not cross. We were again detained, yet I esteemed it a blessing that my mind was kept quiet and easy, notwithstanding our unpleasant situation; and to stay at a dirty cabin, not only all day, but the next night, meeting with rough, not only in eating but in lodging. I fought all and over all, I think I may felt easy in my mind, and was enabled to all to give thanks.

11. Waited a while this morning to hear boat to the river. After a little time we informed we might pass over. At the place the poor waiting company seemed to their contentences cheered up, and we went; yet I felt a care on my mind, that I might take heed of these things raising to temptation. For great has been my complaint nothing might raise me up too high, and me down too low; so that I might know an even walking in fear before. That through his mighty power, with which I know I can do nothing, I may be rejoiced evermore, and in everything I thank. I may say awful were my feelings when we came in sight of the rapid. Yet my confidence I thought was shaken in Him, yea in Him alone, who overer over the winds and waves. Blessed name, his care is still over all who trust

12. While we waited on the shore for the boat, my mind being turned inward, I felt a good evidence of His care, and that I need not be dismayed at the foaming deep; for that I believed should pass over it. I believed in His gracious promise, and felt safe in my Father's hand. After we landed safely on the other side, as I rode along my spirit was lifted in secret, and sang praises to the Father of my life. There was a cry in my heart to all created nature, to give thanks to Him who was, and is, and is to come: for he will, for his mercy endureth for ever.

13. To-day we rode through much rain; continued travelling the more constantly, and the creeks were rising fast. Indeed throughout this evening several dangerous fords, through all I could but admire the Lord's wisdom in keeping my mind quiet and satis-

14. This morning I awoke with an unusual concern on my mind which I mentioned to my dear companion before we got to bed. At the conclusion of the day I ready to say, indeed it was no marvel that I should be thus—for as it was with me, so it was with her—had an unusual anxiety attending her as soon as we awakened. Notwithstanding we had a good pilot, which we esteemed a singular favor, such were our ups and downs, and our varied trials, that I have

no words to set them forth: so that those who have not experienced the like, could form but a faint idea thereof. Such poor pilgrims as account not their lives dear unto themselves for the truth and the gospel's sake, and have in a greater or less degree to experience these things, may sympathize with us in this journey. Yet I trust I may say the name of Israel's God was magnified above all.

15th. To-day have had a pretty pleasant travel. We parted with our kind pilot in Fincaster. He would have us to dine with him at his sister's. She and her husband were very kind to us, poor travellers, though they in appearance lived in great splendor.

16th. To-day we had pleasant weather, and pretty good roads; so that notwithstanding two of our horses were not quite well, and myself poorly with a sickheadache, yet through Divine mercy, after riding nearly forty miles, we got to a settlement of Friends.

17th. Being at a dear Friend's house to-day, we rested. O! what cause of thankfulness have we, in taking a retrospective view! May we not say, in the feeling sensation of our hearts, Blessed be the name of the Lord our God for all his benefits! Praised and adored be his worthy name for evermore; for he is good; his mercies endure forever.

18th. To-day we still have leave to rest at our beloved friends, Elias and Hannah Fisher. Oh! that all Friends everywhere could be leavened into that spirit of pure love wherein we met with these dear friends.

19th. We attended Ivy Creek Meeting, it being their meeting-day.

20th. At Seneca Preparative Meeting, where I felt a concern for the people of the neighborhood, and had a meeting appointed at four o'clock for them.

21st. Returned back to South river to their Monthly Meeting. All these last were hard, exercising meetings. My spirit mourned, and was much oppressed. Although I labored a little from motions of pure gospel love, I found but little relief.

22nd. Was again at South river. Although the meeting was large, there being besides Friends many others, yet I was quite shut up as to the ministry. I thought great was their anxiety for words; yet it had a tendency at that time, as well I believe as at many others, to shut up the gospel spring, and to cause it to become a sealed fountain, which otherwise might have flowed as a refreshing stream to the weary traveller. O! what a pity it is that any should be so blind to their best interest, as to be looking to the poor instrument, or depending upon streams, instead of the main Spring or Fountain Head.

That this is the frequent experience of ministers in their travels hither and thither, we have many testimonies. That it also tends to bring discouragement and close searching of heart to the poor instrument, as well as a degree of death to the meeting, there can be no doubt. Is it not a little humiliating that any should be more attached to a measure of grace in our fellow-worms, than to the unmeasurable, inexhaustible Fountain that is in Christ Jesus? Why are we not often reminded and instructed in respect to this, of what the poor aged colored man in effect said: If the crumbs from the Master's table be so sweet, what must the great loaf in glory be? Oh! when will the true Teacher—the source of all-sufficiency in the heart—be sought unto first and before all? In whom are hid all the

treasures of wisdom and knowledge; who is able to do exceedingly abundantly, above all we can ask or think; and from whom every living stream of fresh, sustaining grace and help can alone emanate. May the Bridegroom of souls, in His mercy, quicken us to a heart-felt sense and experience that in Him and in Him alone, are all the well-springs of light, and life, and true joy. That with him there is saving oil for all our lamps. Of whom and through whom, and to whom are all things; to whom be glory forever.

24th and 25th, rested amongst our friends: yet I may say, mourning in spirit has been a good deal my lot since I have been here, because of the slain of the daughter of my people.

26th, 27th and 28th, continued my journey to the Yearly Meeting. Arrived on the 19th, with a number of Friends from South river, at the house of our kind friend, John Stanton. Attended the Select meeting, wherein I was felt close exercise; some of us being dipped into suffering with the suffering seed. Some close hints were dropped, which if attended to, might arouse the camp to dig deep, that the hidden wedge of gold might be found, which has long retarded Israel's travel in Virginia as well as many other places. O Virginia! Virginia! the land of my nativity, how has my spirit secretly mourned over thee, not only in days that are over and gone, but now renewedly since my lot is cast within thy borders, when on a visit from a distant land! At my Master's command I have cheerfully left my home, and passed over many rocks and lofty mountains, weak as my frame is, in obedience to the God of my life. Unto whom I desire to devote every moment of my time, body, soul and spirit. For the sake of the children of my Father's house, unto whom I am now sent, I account not my life dear unto me, if I may, through the mighty power of a long suffering God, arouse the camp to action and to arms; that so the enemy may not take you captive, and carry you back into Babylon, out of which city ye were brought as a people in the beginning. O Holy Father! remember thy people Israel, and beautify the place of thy feet, if consistent with thy will and righteous judgments.

29th, were the public meetings for worship, which were large. Though we were a good deal interrupted by the inconsiderate, yet the power of God was, in a good degree, triumphant over all. Praised and magnified be his worthy name forever. Several lively testimonies were borne in those two meetings, which, to the pure in heart, were as refreshing showers from Hermon's top.

21st, 22d, and 23d, Friends were engaged in transacting the affairs of the church, which they were enabled to do in much love and condescension, being graciously favored, I think it may be said, through the several sittings thereof, with the overshadowing of the Divine wing.

34th. This Yearly Meeting, I am ready to conclude, has been a time of renewed visitation from the Father of all our mercies. Several messengers from different Yearly Meetings attended it, and through the mighty power of Him that sent us there, we were enabled, I trust, to discharge the message committed to us, so as to stand in a good degree clear of the blood of all who attended it. Above all vocal sounds, the sudden and unexpected death of a dear brother, J. P., a member of

this meeting, I thought might be said to sound an awful alarm to us his surviving friends, to set our houses in order for the certain change from the visible to the invisible world. He was at meeting on the 21st, and now gone from the militant church, we trust to join the glorious church triumphant, there to unite with the spirits of the just made perfect, in one continual song of praise, where the wicked cease from troubling, and the weary are at rest. How deep, how marvellous, O righteous Father, are thy works! How just and true are all thy ways, thou king of saints! How manifold thy matchless love and tender mercy to us-ward; even in proving seasons thou art yet mindful of us, visiting the sons and daughters of men. May this Yearly Meeting, and Thy gracious dealings therein, be profitably revived in each of our minds, who attended it, whilst we have life, or any sense of being. For thou art good, and thy love is still over all that put their trust in thee."

(To be continued.)

For "The Friend."

History Illustrated by Numismatics.

Excepting that branch which relates to the short period of our own history, the interesting science of numismatics has received comparatively little attention from the people of this country. Two causes have operated adversely to its study. One is, that from her geographical position, America is in receipt of only a limited number of specimens, and the other, a more discouraging one, is the fact of the existence of large numbers of the products of the counterfeit and the forger. For both imitations of rare pieces, and also others which are wholly or in part the product of the imagination of their fabricators, often make their appearance here. Some of these are readily discovered by a careful examination, but others are so skilfully made, as to be detected only after an experience and a knowledge that few persons attain. It is proposed to give the readers of "The Friend" some information on the subject, which will probably be new to the majority of them.

In order to a proper understanding, it seems desirable to state some first principles. Numismatics, then, is the science of coins and medals. A coin is a piece of metal stamped with certain characters by some power or government, making it pass current for money. A medal is never intended for money, but is struck in commemoration usually, of some historical or local event. It will thus be understood that unstamped money is not coin. And we know that the former circulated for a very long period before we have any evidence of the existence of the latter. Thus in Genesis xxiii. 16, we read, "And Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant." At this very early period, which chronologists compute at 1918 B. C., we have recorded the circulation of the precious metals. For Abraham was stated to have been "very rich in cattle, silver and gold." The metals may have been in the form of drinking vessels and jewels, but there are reasons for believing that a part of it might have been actual money. The Egyptian sculptures and paintings, some almost as fresh as when they were executed, have representations of figures weighing out rings of money, while others are making a note on a ta-

blet of the precise amount. Ancient authors also allude to leather money, clay money, shell money and iron money. Of the latter, Rollin relates that Lycurgus introduced it into Sparta, in order to sap the foundations of avarice, and had it made so heavy and fixed the rate so low, that a cart and two oxen were necessary to carry home a sum equal to about a hundred dollars of our money, and requiring a whole chamber to keep it in.

Humphrey says: "Coined money is not mentioned by Homer, which he most certainly would not have omitted to notice had it then existed, for his great poem is a sort of encyclopedia of the state of civilization in his time; and we find him, instead of coined money, alluding to the circulating medium then in Greece, as of a much more primitive character; as when he says that an ox was exchanged for a bar of brass three feet long, and that a woman who understood several useful arts was considered worth four oxen. Thus it appears that although metal was very early used as a medium of exchange, it merely represented in a very direct manner, actual barter, till coin was invented."

The most ancient coins that have come down to us, are those issued by the states and cities of ancient Greece. High authorities seem to be agreed that gold was first employed, and that a gold stater of the city of Miletus in Lydia, Asia Minor, now in the British Museum, exhibits marks of a more ancient character than any other known coin. This also accords with the statement of Herodotus, who says the Lydians first coined gold. The word "stater" signifies standard, and appears to have weighed twice as much as the silver standard or drachma, and to have equalled in value twenty drachma. The stater of Miletus is believed to be about twenty-five hundred years old, and illustrates the manner of the most primitive coinage. A die was cut, having the device (in this case a lion's head) in reverse. This die being fixed, a ball of gold of standard weight, was laid upon it, and driven by means of a punch upon its upper surface, into the die. Both the pattern and the execution, are as might be expected, very rude; and yet even these early pieces are characterized by a boldness of design very striking. As the art of coining improved somewhat, the metal was first more or less flattened before being stamped.

Of the same weight and of similar fabric are the dorics or gold staters of Darius Hystaspis. The earliest of these coins are supposed by some authorities to be cotemporary with, or even anterior to any others. Upon the obverse side is represented a crowned monarch kneeling on the left knee, and armed with bow and javelin; the reverse shows only the punch mark, or *quadratum incusum*. Respecting these dorics, and also the silver coins of like character, George Lawlinson makes the following remarks.

"The coinage of Darius Hystaspis, B. C. 521-486, consisted, it is probable, both of a gold and silver issue. It is not perhaps altogether certain that he was the first king of Persia who coined money; but, if the term 'doric' is really derived from his name, that alone would be a strong argument in favor of his claim to priority. In any case, it is indisputable that he was the first Persian king who coined on a large scale, and it is further certain that his gold coinage was regarded in later times as of peculiar value on account of

its purity. His gold dorics appear to be contained, on an average, not quite 124 gr of pure metal, which would make their value about twenty-two shillings of our money. They were of the type usual at the time both in Lydia and in Greece—flattened lump metal, very thick in comparison with the rest of their surface, irregular, and rudely stamped. The only dorics that can be assigned to the reign of Darius Hystaspis are those that bear the figure of a king with a bow and javelin on one side, and an irregular depression, *quadratum incusum* on the other. The silver dorics were similar in general character, exceeded the gold in size. Their weight varied from 224 to 230 grains, and they would thus have been worth not quite three shillings of our money. It does not appear that any other kinds of coin besides these were issued from the Persian mint. They may therefore, it would seem, have satisfied the commercial needs of the people."

Whether the art of coining was derived from the Persians from the conquered Greeks, whether it originated, as there is some ground for supposing, among the Persians themselves is not fully settled. But it is interesting to student in history to know that these dorics were employed in the payment of the Greek soldiers during the march and retreat of ten thousand, as narrated in Xenophon's *Anabasis*; and that they were also employed by the Jews as a freewill offering for the building of the temple, as stated in Ezra ii. 6. Other cities and islands of Asia Minor, as Sardis, Cyzicus, Clazomenae, Phocæa, Lampsacus, Chios, Teos, and Abydos.

(To be continued.)

THE FRIEND.

NINTH MONTH 2, 1871.

The great movements in scientific and religious inquiry which have marked the fifty years, while attended with unexampled success in the former, have disturbed cherished opinions in the latter, and are uniting creeds and ecclesiastical systems, to ascertain whether those who boast themselves being liberal thinkers can so remodel them to perfect a theological revolution consonant with what is claimed to be the advanced lightenment of the age.

Changes in the ideas respecting doctrinal certainty, and of the value of established dogmas, in the aims and activity of leaders in religious society, and in the understanding of manners of that society, relative to the obligations resting on it in its intercourse with the lukewarm and unbelieving world around all have combined to unsettle in the mind many, what they have heretofore considered fixed and stable, and by the common creation have reconciled many more, who are at the sincere lovers of truth, to innovations which would once have shrunk from with dread, and denounced with conscientious avowal. As in the enjoyment of civil rights, so the application of religious belief, and even admitted religious principles, the popular demand is, that it be independent of ecclesiastical control, untrammelled by unyielding formulas, and that each member in church organization be at liberty to believe and to act according to his own conscience and cho-

For "The Friend."

The following is offered for the columns of "The Friend," if deemed suitable. Of the instrument through whom this extraordinary message was delivered, William Evans thus speaks in his Journal, page 382. "This morning I received intelligence of the death of that pious and extraordinarily gifted minister and servant of Christ, Ann Jones, of Stockport, England. She visited this country about the period of the separation in 1827-8, and was a sharp threshing instrument, in the hand of the Lord, against the spirit of infidelity, then making fearful inroads upon many under the name of Friends, who knew very little of their principles, or of the sanctifying power of the grace, ruling in their hearts. Her controversy was with the leaders and principals, who were working in the dark to draw away ignorant and unwary members into the paths of unbelief, and into contempt for the yielding advocates of Christ's gospel, and the authority in the church. She was one of the most fearless soldiers in the Lamb's army, aided by his wisdom and strength was often instrumental in discomfiting the enemies of Christ; while she infused courage and firmness into the hearts of the little flock in different places, on whose shoulders rested with might, the support of the principles and discipline of the Society. When she informed the Yearly Meeting of Ministers and Elders in Philadelphia that she felt liberated to return home, William Jackson, of West Grove, expressed his unity with her and said, she had come amongst us in the same power and spirit, with which Samuel Fothergill visited his country, whom he had heard in the ministry."

This striking message was delivered about the time of the culmination of the Beaconite crisis, against the plausible unsoundness of which, London Yearly Meeting, we believe, ever bore open testimony. Though most of the active members of that day have passed away, the lesson then introduced into the Society has not ceased to work, and under a stumbling sense of the present state of things within it, we may say, though dead she yet speaketh.

Communication delivered by Ann Jones in the Yearly Meeting of Men Friends, held in London 6th mo. 1836.

I can truly say I came into this meeting, not knowing that I should have anything to communicate; but my mind has been impressed, as I have sat for a short time in silence among you, and I was willing to become a fool for the Lord Jesus Christ's sake; would that there were more among you who were willing to become fools for His sake. There are those amongst you, who are encouraging a carnal wisdom, a head knowledge, an outward learning, which exalteth itself and is ever endeavoring to find out the way of salvation by the study of the scriptures. This spirit has spread, even among those who are making a high profession; men who are robbing Christ. They talk much of belief in the Atoning Sacrifice, but are setting at naught and despising Christ in his inward appearance, and apply them in a carnal sense. Such was not the way in which our worthy predecessors acted. The Lord raised our predecessors in the Truth, to be a light in a dark, degenerate age, and through their instrumentality, He was pleased to reprove the carnal professors of the outward letter in their day;

but there are some among you, who are holding up to scorn the acts and writings of these our worthy predecessors, and are endeavoring to cast disrespect upon them. Take care, as you will have to give account in the awful day of righteous retribution, I charge you, take care how you hold up them and their writings to derision; they are resting from their labors far beyond the reach of your derision; your bitter cunning shafts will return upon your own heads. Beware, then, how you, with unhalloved feet, trample over the ashes of your worthy predecessors, or attempt to cast a shadow over the brightness of their character. These expressions may appear strong, but I cannot choose my own words as a minister of the gospel. I always desire to be the instrument through which the Lord shall speak, and not a word more than he shall give me, and to declare to you the whole counsel of God, so that I may be clear of your blood. The Lord hath a controversy with the spirit that has crept into this Society, and which is sitting in the judgment seat. The Lord I say hath a controversy with these, but he hath a still greater controversy with those who are seeking to please both parties. What concord hath Christ with Belial, what union between the temple of God and idols. But I have a word of comfort for the little remnant whom the Lord hath yet among His people; may He grant you his spirit to discern and avoid the grievous errors which abound. And the Lord God Almighty will show himself valiant on your side, and will arise for your signal deliverance.

The British census of 1871 was taken within twenty-four hours, commencing at midnight on Palm Sunday, and occupying the whole of Monday, April 3. To accomplish this result, England and Wales were divided into 32,606 districts, with an enumerator for each. To select, muster, instruct, equip and pay this vast army, to discipline their efforts so as to make their simultaneous movement a perfect success, required administrative abilities of a high order. Each enumerator received a guinea for his day's work, besides two shillings and sixpence per hundred for all the names over the first four hundred. The total expense of gathering and embodying the statistics was nearly \$400,000. The districts did not, in any case, exceed two square miles in area, averaging 131 houses and 696 people. The minimum return was from a rural district, where one man was supposed to have earned his guinea by enumerating sixty-four persons, scattered over a moor. In London the three most populous districts returned 3599, 3850 and 4800 respectively. The enumerators collected 5,020,895 schedules from that number of families residing in 4,259,032 houses.—*North American.*

On examination, though with thankfulness I can acknowledge, that the good hand has been near to help this day, and yet am conscious that more care and circumspection in speech, less quickness, and fewer off-hand remarks, would tend to more peace. When I am off my guard, and slip but a little in conversation, it brings the rod.—*T. Scattergood.*

From the true sheepfold as described by our Lord, the sheep went not forth of themselves. The Lord put them forth and went before them.—*G. D.*

Persecution in Russia.

Many readers of *The Friend* are doubtless aware that a large deputation, comprising representatives from various Protestant countries, has during the last month sought an interview with the Emperor of Russia, on the persecution to which some of his subjects are liable. The population of the three Russian Baltic provinces of Livonia, Esthonia, and Curland are to a large extent German in their origin and language, and attached to the Lutheran faith. On the cession of Livonia to Russia by Sweden, 150 years ago, the right of the people to remain in the Protestant faith, and to educate their children in it, was guaranteed by treaty.

The Greek Church, however, has persistently refused to acknowledge any bar to its inclusion of these nonconformists in the fold of its orthodoxy—and as suasion failed to effect their conversion, force and fraud were resorted to. The acts of violence and deceit which have been wrought to accomplish this end appear almost incredible, and the penal laws now existing against the offending sectarians, and all other "schismatics" throughout the empire, are severe in the extreme.

As an illustration of this, one article of the criminal codes provides that whoever is found guilty of having induced others to secede from the orthodox confession and to join another Christian Church, will be condemned to the loss of his social rights, to transportation to Siberia, or to the punishment of the lash and one or two years' imprisonment in a house of correction.

In 1864, in consequence of numerous petitions, the Emperor deputed General Bobrinski to make personal inquiries in Livonia. A translation of his report has been published by the Council of the Evangelical Alliance in an appendix to their appeal on behalf of the oppressed Lutherans. It is ample evidence in itself of the general charges which have been brought against the authorities. General Bobrinski says, that in two districts all the twelve Russian clergymen he spoke to acknowledged that they did not know a parish where the majority of the parishioners did not wish to return to the Lutheran Church. When the object of his visit was known, hundreds of villagers assembled to await his arrival, and "implore with tears" that they, or at least their children, might be permitted to confess the Lutheran faith. The general says all his facts are gathered from orthodox sources, and continues: "A compilation of these facts leads me to the positive conviction, that of the number of 140,000 orthodox, who are counted according to the official statistics in Livonia, perhaps scarcely the tenth part confess themselves really as belonging to the Orthodox Church. . . . Your Majesty! it has been painful to me, as a member of the Orthodox Church as well as a Russian, to witness with my own eyes the abasement of the Russian Orthodoxy by the open revelation of this official fraud!"

Still no material relaxation of the penal code took place until representations were made, about a year ago, to the Emperor, when the active persecution may be said to have ceased. It was believed the present was a suitable time for further efforts to obtain an alteration in the law which still remains unchanged, and deputations from branches of the Evangelical Alliance in America, Sweden, Denmark, Hungary, Switzerland, and Eng-

land—thirty persons in all—met lately at Sturgard, expecting there to find the Emperor, who was to visit his sister the Queen of Wertemberg. The Society of Friends was invited to join this deputation, and the Meeting for Sufferings, after due consideration, thought it best to do so. A separate memorial was accordingly prepared, and Isaac Gurney and Henry Hipsley were deputed, with Samuel Robson, to present it.

The Imperial visit was ultimately paid to Friedericks-hafen, on Lake Constance, not to Sturgard, as at first expected.

The Emperor, who is understood to be opposed to the persecution, but who views with some jealousy any outside representations with regard to the internal affairs of the country, declined to receive the deputation personally, and appointed Prince Gortschakoff, his prime minister, to receive it instead. The Prince refused the memorials asavoring too much of interference, but very courteously entered into the subject in an interview of an hour and a half's duration. He intimated that whilst laws were in force they should be obeyed; that any change rested with the Emperor, who altered them at such times as might seem best. No more definite reply could well have been expected; but it is quite hoped that some beneficial result may accrue to the poor people who are so justly the objects of the interest and sympathy extended towards them.—*London Friend.*

For "The Friend."

Acknowledgment of Aid to Tennessee Freedmen's Schools.

It is due to those who have contributed to this enterprise to be informed that they have been the means of establishing eight new schools; which, with three of the former ones, make eleven now in operation. If the liberality hitherto extended is continued, there will be twenty or upwards, and over 1000 pupils enrolled during the coming Autumn. Some of these schools are very promising. The Normal class at Maryville is filling up, and is the special object of care and of expense. We board a few of the students from a distance, and wish to have more in this way. Our policy is to make the *Freedmen cooperative*. Where we find those who are meritorious and gifted, we encourage them to try for the Normal class; and we give notice in the different schools to have such recommended to us as candidates for that class. It is hoped that this acknowledgment will serve the present purpose of reporting, to those who ought to know, what the pressure of work prevents me from writing for each individual.

Y. WARNER.

Beaver Creek School, Tenn., 8th mo. 24, 1871.

Wonderful Memory of Cardinal Mezzofanti.—Mezzofanti was the son of a carpenter, and was intended to be brought up to the same trade. A priest, however, saved him from a position out of which he would have certainly raised himself, and had him educated for the priesthood. He acquired, before the completion of his university career, the Latin, Greek, Hebrew, Arabic, Spanish, French, German and Swedish languages. At the age of twenty-two, he was made first Professor of Arabic, and afterwards of the Oriental languages, at the University. In 1841, Guido Gorres, the great German scholar, wrote of Mezzofanti, that he was familiar with Greek, Latin, Italian,

French, German, Spanish, Portuguese, English, Dutch, Danish, Swedish, Russian, Polish, Bohemian, Servian, Hungarian, Turkish, Irish, Welsh, Wallachian, Albanian, Bulgarian and Illyrian. He also stated him to be master of Sanscrit, Persian, Koordish, Georgian, Armenian, Hebrew, Arabic, Syriac, Samaritan, the Chaldee, the Sabotic, Chinese, Coptic, Ethiopian, Abyssinian, Ambroric and Anglose languages. Mezzofanti would detect the particular county from which an Englishman came—in fact, he was acquainted with all varieties of dialect, patois and provincialisms. Cardinal Wiseman asserted that to his certain knowledge Mezzofanti was once taken by a Portuguese for a fellow-countryman, and again was supposed by an Englishman to be a native of England. Before his death, which occurred 3d mo. 15th, 1849, Cardinal Mezzofanti must have been thoroughly acquainted with from seventy to eighty languages.

THE SPARROW.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows—
All over the world we are found;
But our heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures he made.

I fly through the thickest forests,
I light on many a spray;
I have no chart nor compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm will come to me.

I am only a little sparrow,
A bird of low degree;
But I know that the Father loves me,
Have you less faith than me?

RELIGION.

BY THOMAS LYLE.

O! wide they wander from the path of truth,
Who paint Religion with a brow of gloom;
Her step is buoyant with unfading youth,
Her features radiant with immortal bloom.

In life's gay morning, when the crimson tide
Of pleasure dances thro' each burning vein,
She leads with guardian care her charge aside
From the broad passage to unending pain.

And when the fleeting joys of time are past,
Each shattered planet from its orbit veers,
She bids with holy hope the sufferer cease,
To brighter regions his confiding gaze.

From slavish fears—from low deluding cares,
"Th' here alone the sinking soul to save";
For her its loveliest smile creation wears,
For her no terror has the frowning grave.

No—should this scene in headlong ruin close,
This shattered planet from its orbit veer,
She would not tremble, for right well she knows
The arm is near her of unbounded love.

If thou wouldst reap in love,
First sow in holy fear;
So life a winter's morn may prove
To a bright endless year.

Silver in the Sea.—The poet tells of the gems that shine with "purest ray serene" in dark unfathomed caves of ocean; but it is not in those inaccessible depths alone that the treasure of the sea is hidden. There is untold wealth diffused throughout the immensity of waters, as secure from human avarice as if it were in the abysses which plummet never sounded. Its very diffusion puts it out of our reach. The fact that it is everywhere makes it practically nowhere. Some years ago, certain French chemists demonstrated that sea water contains an appreciable amount of silver. They decided that, if it is equally distributed, there must be at least two millions of tons of the precious metal in the whole ocean, or more than has ever been dug from the earth. And experiments made at widely distant points, prove that the metal is thus uniformly diffused. The water of the Pacific off the coast of Chili, as analyzed by an English chemist, gives the same result as the Frenchman had obtained from the waters of the British channel.

The silver in the sea is only one out of a thousand illustrations of solid substances made invisible by chemical processes. And we must not suppose that it is only minute quantities of matter that can be thus lost to sight in transparent liquid. A silver half dollar (a mythical piece of money to our young readers, but the old folks can tell them how large it is, or was), can be dissolved in a very small amount of nitric acid, which, if pure, is a colorless liquid. Coin soon vanishes, and the liquid is as clear and transparent as ever. Many dollars' worth of silver might thus be concealed in a gallon of what would seem to be nothing but water. Other metals, and, indeed solid substances of all kinds, may be dissolved and made to disappear in a similar way. There is no visible form of matter which chemical agencies may not render invisible. What we commonly call the destruction of matter is merely this metamorphosis from the seen to the unseen.

When wood or anything else is burned it has simply undergone a chemical change which removes it from our sight. Not a particle of matter can be really destroyed, unless by the Power that called it into existence. The silver in our transparent liquid is not annihilated if we pour it into the sea; it is lost to us, but the silver is there, like the millions of tons of kindred metal that were already mingled with the waters. In like manner, the coal and wood we burn, except the small residuum of ashes, have become viewless gases, and are blended with the aerial ocean of the atmosphere. On the clearest day the air above us is laden with thousands of tons of carbon, in this transparent condition. It is there, though we cannot see it, and plants are continually turning it back into visible form again. This is the key to the mystery of their growth, which is mainly the withdrawing of carbon from its gaseous state of carbonic acid, and making it a part of their own structure.

We have said that the silver in the sea is useless, because it is diffused through so vast a bulk of fluid. But the fact that it has been possible to detect it when thus diffused shows that, if chemical agencies can make solid substances vanish from our sight, they can, on the other hand, compel a body thus concealed to show itself, even when it forms only the minutest proportion of the mixture. The deli-

out forfeiting his claims to equal standing with his fellows.

There is a strong tendency among no small number of the scientific and highly cultivated classes, to openly avow unbelief in the commonly accepted revelations contained in the Scriptures, and the doubts and disbelief emitted by them, have spread widely and unsettle the faith of thousands, who cannot themselves command the means to test their fallacy, probably will never learn how effectually error has been done by others. Again there are others, who, looking at the degradation and misery of large portions of human beings in every part of professing Christendom, are declaring that christianity is a delusion; not discerning that the failure is in the practical application of the religion proposed; the inherent principles of which, if followed out, would eradicate the evils connected with, and raise man into the dignified condition he was designed to occupy.

Notwithstanding all these sources of disbelievers there are very many who discard the tenets of the christian religion being unfit or inadequate to meet all the wants of man, whether as an individual, or associated in communities, and who speak of it freely, if not proudly, as all they stand in need of or desire. Among these, we are thankful to believe, are daily number of true disciples of Christ; men who know from experience the power and virtue of his religion, as it transforms a state of nature to a state of grace. But the evidence afforded by life and conversation, gives reason to fear that the religion originally embraced, the religion which may be said to be fashionable, is something different from that set forth in the New Testament. The arch-deceiver varies his temptations and his arguments, according to the position and condition of the subjects with which he deals.

While with some he plays upon the weakness of intellectual power, and the unwillingness to acknowledge the incapacity of finite beings to grasp and unravel all truth, to be them into doubts or denial of that which is known only through the revelations of Omnipotence, to others who would shrink with abhorrence from repudiating the recorded truths of the gospel, he presents and intermingles those truths, as intended to convey a message of peace, and requiring a life and conversation easily reconciled with a liberal self-interest, and conformity with the commonly received manners and maxims of the world. He same questioning of what may once have been accepted as the revealed will of God, is resorted to by Satan now, as he has reasoned with our first parents in Paradise. "Yea hath God said ye shall not eat of every tree of the garden?" and the lying promise accompanies. "Ye shall surely die. For God knoweth that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Arguments addressed to the passions which are in accordance with their gross prejudices, will hardly fail to be convincing, and so a system of religion that accords with man's self-love, and assumed independence and capacity to judge for himself, is presented with the double attraction of coinciding with the reasoning of his natural understanding, and gratifying the cravings of an unregenerate heart. And so the gospel is presented as a mere outward revelation, a written record of things to be believed,

which if accepted as true, is good for food, pleasant to the eyes, and to be desired to make one wise; but the unchangeable terms on which itself declares it can alone be saving to any man, viz., to deny himself, take up his daily cross and follow Christ in the regeneration, through obedience to the manifestations of the Holy Spirit in the heart, are kept out of sight.

The religion of the god of this world, as I. Penington says, is often a close representation of that which is true, but it lacks the vital principle which gives the latter life and power. As Christ was manifested to destroy the works of the devil, Satan will of course always take care that whatever show of zeal and good works may be required to give his counterfeit popularity, the great and miraculous work of laying the axe to the root of the corrupt tree which he has sown in man's heart, shall not be effected, nor be declared to be necessary.

Can any make themselves acquainted with "the signs of the times" in the world, and in the professed christian church, and not be convinced that not only vital religion, but the fundamental principles of the gospel, are undergoing an extraordinary and determined assault, both from openly avowed and from insidious, but not less dangerous, enemies; unbelievers in and opponents to the self-denying, cross-bearing discipline with which Christ has invested the acceptance of discipleship? However distant these may be from "the last days" predicted by the apostle, certainly "perilous times" have come, when very many professors of the religion which he preached, show they are lovers of their own selves, having "the form of godliness," but denying "the power thereof;" and it is of the utmost importance to the highest interests of humanity, that in such a time of anxiety and fear, the cause of vital christianity should be clearly defined, and in the meekness of wisdom uncompromisingly defended by all who understand its spirit and know its power.

As there are but two flocks, represented by our Saviour, as being formed by Him, in the great day of judgment, the sheep and the goats, so He declares there are but two ways through life, the one straight and narrow, leading to life eternal, the other broad or wide, leading to the chambers of death. There can therefore be no middle course or termination; we must be in one or the other of the two described. It is of infinite importance to each of us, that we start in the right path; for unless we do, we throw away our privilege to take hold or make use of the means provided to help us on our journey. Let us beware how we parley with or conform ourselves to the religion that Satan has made popular by taking away the "offence of the cross."

A religion easily embraced and easily lived up to, may obtain many converts, but it is not likely to be the religion of Christ. "Strive [or agonize] to enter in at the strait gate." "Few there be that find it." Christ's yoke is easy and his burden light, when the natural will is slain, and self crucified; but "The carnal mind is enmity against God; for it is not subject to the law of God, neither can be." There must, therefore, be a great fight of affliction before the strong man armed is bound, and all his goods spoiled and cast out. The soul may, in its first awakenings, be very ready to petition to sit on Christ's right hand or on his left; but it is a very different thing to drink

of the cup that He drank of, and to be baptized with the baptism wherewith He was baptized. Our Heavenly Father seeing man's wretchedness, his helplessness, and the deceitful working of Satan for his destruction, gave his only begotten Son, that whosoever believeth in Him should not perish but obtain eternal life. He died to make atonement for man's sin, and to reconcile to God all who show their belief in Him, by keeping his commandments. He commands all to repent and be baptized; the baptism of the Holy Ghost and fire. Christ declares that he that forsaketh not all that he hath; he that hateth not his own life—the life of self which must be slain and lost—cannot be his disciple. The heart of man is deceitful above all things, and deeply wicked; and he cannot know the depth of his depravity, nor the subtlety of his own deceitfulness, unless he permits the Light of Christ to shine into his heart and reveal to him the hidden thoughts, motives and acts of darkness. "Except a man be born again he cannot see the kingdom of God;" but he can no more create himself anew than he can create a world. He must know what it is to be born of incorruptible seed, by the word of God; that Seed which alone can bruise the serpent's head, and that Word which was in the beginning; is the Light of the world, and which is a discernment of the thoughts and intents of the heart; sharper than any two edged sword, piercing even to the dividing asunder of the joints and the marrow; neither is there any creature that is not manifest in his sight. This is the word which the Apostle says is high there, in the heart and in the mouth, the Spirit of Him who is the alone door into the sheepfold, and if any attempt to climb up any other way than by obedience to this word of faith, the same is a thief and a robber. Here, then, we have characteristics which distinguish between the holy, self-denying, transforming religion of Jesus, and the spurious, self-confident belief which the enemy of souls is palming off under the disguise of devotion. "If ye know these things, happy are ye if ye do them."

SUMMARY OF EVENTS.

FOREIGN.—The French government has paid another instalment of three hundred million francs of the war debt, to be remitted to Germany.

It is reported that assurances have been received at Versailles that the German troops in France will be reduced to 50,000 in the course of the month, and those who remain will be lodged in barracks.

The negotiations in relation to the evacuation of the forts in the vicinity of Paris by the Germans, has been transferred from Frankfurt to Versailles, and Baron Von Arnim has gone to Versailles to conduct the negotiations on the part of Germany.

The bill for the disbandment of the National Guard gave rise to an earnest and excited debate in the French Assembly. Some members demanded an immediate vote on the accompanying bill of disbandment, and others thought such a measure imprudent and unwise. Thiers objected to immediate action as unjust, and asserted that only a portion of the nationals were unfit to bear arms. Being violently interrupted by the Right, Thiers concluded by saying that it was evident he had lost the confidence of the Assembly, and that he knew what course to adopt. An amendment, proposed by General Duroc, providing for a gradual disbandment, was finally adopted by a vote of 487 against 154.

It appears that Thiers actually wrote his resignation after being insulted in the Assembly, but relinquished his intention of presenting it, on that body adopting General Duroc's amendment, which in good measure embraces the President's own views.

It is understood that Thiers is greatly dissatisfied at the unwillingness or hesitation of the Assembly on the question of prolonging his powers as President.

The German Ambassador has complained to the

French Minister of Foreign Affairs, of the existence of a league for the deliverance of Alsace and Lorraine from the hands of the Germans. The French Minister replied that such a league was illegal and it should be dissolved.

A circular addressed by Thiers to prefects of departments, directs them to appeal to the patriotism of the citizens to abstain from all demonstrations on the 14th of Ninth month, the anniversary of the declaration of the Republic in Paris, and that should any attempts be made to celebrate the event, all legal powers should be used for their suppression.

The ravages of the cholera are increasing at Konigsberg. The disease has also appeared at Dantzig and other places, but the south of Prussia is still free from the disease.

The committee of the Conservative Catholics has invited the Catholics of Germany, Austria and Switzerland, to the Congress to be held at Munich on the 22d of Ninth month.

The Emperor and Empress of Brazil, arrived at Berlin on the 23d ult.

The Emperor of Germany and the Emperor of Austria are to have a conference at Salzburg, in upper Austria, at an early day.

The Spanish budget is ready for submission to the Cortes. The expenditures of the year are estimated at 600,000,000 pesetas, and the revenue at 580,000,000.

The Archbishop of Madrid, in a circular to the clergy of his diocese, requests the clergy to exercise vigilance to those persons who are married only by civil rite. The church does not recognize any such marriages.

An Athens dispatch of the 20th says: During a violent storm which recently passed over Lania, a town on the Turkish frontier, the lightning struck a powder magazine, which exploded with terrible effect. The destruction of property was very great, and the inhabitants were panic stricken and fled to the country.

The report that the potato crop of Ireland was seriously injured by blight, is found to be greatly exaggerated.

The weather has been stormy, and much damage to shipping is reported on the British coast.

Two British ships San Cirus and Knight Errant, both bound from Liverpool to San Francisco, have been lost off Cape Horn.

On the 28th ult, Jay Cooke, McCalloch & Co., of London, issued allotment letters of the new U. S. 5 per cent. loan. Money to the amount required, amounting to \$2,000,000,000, has been offered, only seventy per cent. of such subscription was awarded to the parties.

The British Consul at Zanzibar, writes that Dr. Livingston, the African explorer, is safe, and is slowly making his way homeward.

The New York Herald's correspondent at Salzburg says, in an article on the affairs that a new treaty, offensive and defensive, has been concluded between Prussia and Italy. A special dispatch to the London Telegraph makes a similar statement.

The last advices from Algeria are unfavorable for the French. All the Yabria villages have been destroyed, and the rebels are attacking the tribes which remain faithful to the French.

The deaths in Paris last week numbered 823, including 6 from cholera.

In the French Assembly on the 28th, the committee appointed to consider the motion for the prolongation of the powers of President Thiers, made a report recommending that he should continue to exercise executive powers under authority of the Assembly; that he have power to appoint or dismiss ministers, and shall be responsible to the Assembly by his acts. The report would be considered on the 30th ult. It was objected by the friends of Thiers that the proposition lacked any expression of confidence in his administration, and asserted that perfect good understanding exists between Germany and Austria, and that the two countries are to assume a joint attitude on all questions of external policy.

London.—Coupons, 953; U. S. 5-20's, 1862; 93; tenforities, 905.

London.—Inquiries, 934; Orleans, 92d.

UNITED STATES.—The five per cent. loan.—The new loan of \$200,000,000, which the U. S. Secretary of the Treasury recently placed upon the market, is, it is reported, now all taken.

The revised and final tables of the census of 1870, return the population of the whole country at 38,957,963, not including the metivized Indians of the western territories. The colored population numbers 1,980,079. New York had 4,382,759 inhabitants; Pennsylvania, 3,521,791; Ohio, 2,665,760, and Illinois 2,539,891. Delaware, the smallest of the States, had 125,015, or less than 3 per cent. of that of New York.

The interments in Philadelphia last week numbered 282. There were 35 deaths of cholera infantum, and 35 of consumption.

On the evening of the 29th ult., a railroad collision occurred near Boston, by which about twenty-five persons were killed and others seriously injured.

On the 27th ult., a party of 290 excursionists left Mobile, on the steamer Ocean Wave, for Fish River. On their return in the afternoon the boiler of the steamer exploded, killing or injuring about one-third of the party. The steamer boiler, it is stated, was very old and quite worn out.

According to the late census there were 5,560,546 persons of foreign birth residing in the United States and territories. Of these 1,138,533 were in New York, 543,291 in Pennsylvania, 515,195 in Illinois, 364,499 in Wisconsin, 828,333,331 in Virginia. California contained 13,754 persons of foreign birth, and North Carolina 3,029.

The Markets, &c.—The following were the quotations on the 28th ult. New York.—American gold, 112 1/2. U. S. sixes, 1881, 118 1/2; ditto, 5-20's, 1867, 113 1/2; ditto, 4-40, 95 cents, 114 1/2. Superfine flour, \$5 to \$55.00; finer brands, \$8 to \$9. Wheat, 45; white, 45; white Michigan, \$1.32; amber State, \$1.50 a \$1.51; amber western, \$1.44 a \$1.48; red western, \$1.40 a \$1.43; No. 2 Chicago spring, \$1.37 a \$1.39. Oats, 40 a 50 cts. Western mixed corn, 67 cts. Philadelphia.—Cotton, 19 1/2 a 19 1/2 cts for uplands and New Orleans. Flaxseed, 88 and 83 1/2 cts for quality. White wheat, \$1.55 a \$1.60; amber, \$1.46; western red, \$1.37 a \$1.42. Rye, 75 cts. Yellow corn, 71 cts.; western mixed, 69 a 70 cts. Oats, 40 a 48 cts. Lard, 9 1/2 cts. Cloverseed, 10 a 10 1/2 cts. Timothy, \$3.50 a \$3.75. Flaxseed, \$1.95. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 3000 head. The market was dull, extra selling at a 7 1/2 cts., fair to good, 6 a 6 1/2 cts., and common 4 a 5 1/2 cts. per lb. gross. About 19,000 sheep sold at 5 a 63 cts. per lb. gross, and 2,832 hogs at 7 a 7 1/2 cts. per lb., net for extra fat. St. Louis.—Superfine flour, \$3.75 a \$4.25; corn, \$4.75 a \$5.10. No. 2 winter red wheat, \$1.28. Mixed corn, 62 cts. No. 2 oats, 39 cts. Rye, 72 cts. Lard, 8 1/2 cts. Chicago.—No. 2 spring wheat, \$1.19, 2 corn, 43 1/2 cts. No. 2 oats, 39 cts. Rye, 67 1/2 cts. Cincinnati.—Family flour, \$5.60 a \$5.75. Red wheat, \$1.16 a \$1.18. Corn, 52 cts. Rye, 65 a 65 1/2 cts. Lard, 9 a 9 1/2 cts. Baltimore.—Amber wheat, \$1.55 a \$1.60; good to prime red, \$1.40 a \$1.50; Ohio and Indiana, \$1.27 a \$1.40. Yellow corn, 69 a 70 cts. Oats, 43 a 48 cts.

RECEIPTS.

Received from Sarah F. Carr, R. I., \$2, vol. 45; from Isaac P. Willbur, Manx, \$2, vol. 45; from Samuel Large, N. J., \$2, vol. 45; from Sam'l W. Smalley, City, \$2, vol. 45; from Ephraim Smith, City, \$2, vol. 45, and for Ben'j Hoyle, Barclay Smith, and Robert Smith, O., and Abiah Cole, Pa., \$2 each, vol. 45, and for William Green, Ireland, \$9, vol. 45 and Postage; from Chas. Lippincott, Pa., \$2, vol. 45; from Thos. M. Jones, 45; from Jane Ann Passmore, Pa., \$2, vol. 45; from Dr. Samuel Whitall, N. Y., \$2, vol. 45; from E. M. Neave, O., \$2, vol. 45; from Geo. Foster, L. I., \$2, vol. 45, and for H. V. Duryea, N. T. No. 32, vol. 45; from Ben'j Wiggins, Pa., \$2, vol. 45; from Samuel R. Kirk, Pa., \$2, vol. 45; from Isaac Kirk, Pa., \$2, vol. 45; from Wm. C. Jones, Pa., \$2, vol. 45; from Thos. M. Jones, 45; from Philena S. Yarnall, Pa., \$2, vol. 45; from Dillon Gibbons, O., \$2, vol. 45; from Mary T. Sharpless, N. J., \$2, vol. 45; from Jno. W. Clond, Jr., Pa., \$2, vol. 45; from Daniel Corbit, Del., \$2, vol. 45; from Benjamin Bowerman, Mich., \$2, vol. 45; from Enos Smalley, Pa., \$2, vol. 45; from Chas. E. Gause, Jr., \$2, vol. 45; from Mary Thistlethwaite, N. Y., \$2, vol. 45; from Seneca Lincoln, Mass., \$2, vol. 45; from Henry Knowles, Agent, for Henry A. Knowles, I., Martha M. Knowles, Mich., and David Naranore, Lorenz Fockwell, and Levi Youmans, N. Y., \$2 each, vol. 45; from Sarah L. Passmore, Pa., \$2, vol. 45; from Rev. Josiah B. Wood, Pa., \$2, vol. 45; from Thos. M. Jones, 45; from Philena S. Yarnall, O., \$2, vol. 45; from Jos. Stratton, O., \$2, vol. 45; from Jno. M. Saunders, N. J., \$2, vol. 45; from Nathan Breed, Miss., per Wm. B. Oliver, Agent, \$2, vol. 45; from Jno. A. Potter, Agent, N. Y., \$2, vol. 45, and for Robert W. Wright, Sarah B. Bowerman, Charles L. Lippincott, and Thos. M. Jones, O., \$2, vol. 45; from Richard P. Gibbons, Del., \$2, vol. 45; from Ruth P. Johnson, Pa., \$2, vol. 45; from Abraham Pennell, Pa., \$2, vol. 45; from Edward Stratton, Agent, O., \$2, vol. 45; and for Abel H. Blackburn, Jos. Taylor, and Mary S. Barber, \$2 each, vol. 45; from James Hilyard, N. J., \$2, vol. 45; from Jesse Bailey, O., \$2, vol. 45; from

Alice Hibberd, Pa., \$2, vol. 45; from Andrew M. Pa., \$2, vol. 45; from Samuel Trimble, M. D., Pa., vol. 45; from Martha Suckey, Pa., \$2, vol. 45; Isaac Roberts, Pa., \$2, vol. 45; from Joseph Snow, N. J., \$2, vol. 45; from Robert Miller, O., \$2, vol. 45; from S. E. Haines, Pa., \$2, vol. 45; from Wm. Hlan. Pa., \$2, vol. 45; from Jane S. Comfort, City, \$2, vol. 45, and for Charles Jones and R. Barclay Jones, \$2, vol. 45; for Henry Wood, Agent, N. J., \$2, vol. 45; from J. H. Wood and Deborah Satterthwait, each, \$5, vol. 45; from Abiel H. Blackburn, Pa., \$2, vol. 45; from Louis Warner, Pa., \$2, vol. 45; from Mir M. Morlan, Agent, O., for William Darlington, D. Bouton, Mary J. French, Ben'j Antrim, State (Tos. Y. French, Geo. Blackburn, C. I. Hayes, Fisher, Amos Fawcett and Jos. Fawcett, \$2 each, 45; from Joseph W. Hills, Pa., \$2, vol. 45, and the Home for Aged and Infirm Colored Persons; Amy S. L. Eaton, N. J., \$2, vol. 45; from Charlie Roberts, Pa., \$2, vol. 45; from Alexander L. McGlo, \$2, vol. 45, and for Simon O. McGrew and N. L. Thompson, \$2 each, vol. 45; from Royal Ward, N. J., \$2, vol. 45; from Daniel Smith, O., \$2, vol. 45; from Ann Kaighn, N. J., per Mary Kaighn, \$2, vol. 45.

We are also requested by our Agent at Winon Benjamin D. Stratton, to acknowledge the receipt him of the following subscriptions: from Sara Lupton, Christiana Kirk, Lewis E. Walker, D. Stratton, Zachens Test, Cyrus Brantingham, N. B. White, Christopher Allen, Barclay Stratton, Gilbert, Robert Stanley, Alfred Brantingham, and J. C. Cameron, \$2 each, vol. 45, and from Jonathan I. \$4.50, vol. 44 and 45.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

THE WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Sunday, the 30th of Ninth month next. Friends who intend to enter their children for the coming term, requested to make early application to AARON S. LESS, Superintendent, adjacent Street Road P. O., or Geo. W. (Pa.) or CHARLES J. ALLEN, Treas. No. 394 Arch St., Philada.

EVENING SCHOOLS FOR ADULT COLOR PERSONS.

Principal and assistant teachers are wanted for schools, to open about the first of Ninth month.

Application may be made to—Silas B. Gilman, No. 28 North Third St. Richard J. Allen, No. 614 Wood St. Thomas Elkinton, No. 118 Pine St. Geo. J. Sentergood, No. 413 Spruce St.

WANTED.

A Teacher for the Classical Department of the B School at Westtown; to commence his duties at the opening of the next Session on the first of the Eleventh month. Application to be made to—

Joseph Passmore, Goshen, Chester co. Samuel Morris, Olney, Philadelphia. Charles Evans, M. D., 702 Race street.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESSANA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to—

Elmencor Wood, Marshallton, Chester Co., J. Thomas Wistar, Fox Chase P. O., Philadelphia. Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSUAH H. WORTHINGTON, M.D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 16th of 8th mo. 1871, at his residence in Lima Co., Iowa, after more than four years of an unintermitted suffering, FRANCIS H. WILLIAMS, 88 years of age, formerly a member of 88th Monthly Meeting, in the State of New York.

WILLIAM H. PILE, PRINTER. No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, NINTH MONTH, 1871.

N O. 3.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

On Dress.

For "The Friend."

ould the Editors of "The Friend" approve of the following selections on the subject, from "The Portraiture of Quakers" by Thomas Clarkson, they might insert as well to benefit some of the readers of our Journal:

Though George Fox never introduced new or particular garments, when he led the Society, as models worthy of the attention of those who joined him, yet, as a pious man, he was not indifferent on the subject of dress. Nor could he, as a reformer, those extravagant fashions which I have known to have existed in his time, without noticing them. We find him accordingly recommending to his followers simplicity and plainness of apparel, and bearing testimony against the preposterous and disgusting apparel of the world.

In the various papers which he wrote or set forth upon this subject, he laid it down as a position, that all ornaments, superfluities, and unreasonable changes in dress, manifested either a worldly or worldly spirit. He laid it down in, that such things being adopted principally for the lust of the eye, were productive of vanity and pride; and that in proportion as men paid attention to these outward decorations and changes, they suffered some loss of the value and dignity of their minds. He considered, also, all such decorations and changes as contrary both to the letter and spirit of the Scriptures. Isaiah, one of our greatest prophets under the law, had severely reprobated the daughters of Israel on account of their tinkling ornaments, canals, and tires, chains, bracelets, rings, and earrings. St. Paul, also, and St. Peter, had both of them cautioned the women of their own times to adorn themselves in modest apparel, not with brodered hair, or gold, or pearls, or costly array. And the former had spoken of these things as being common to both sexes indiscriminately not to conform to the world; in which latter expression he evidently included all those customs of the world, of whatsoever nature, that were in any manner injurious to the morality of the minds of those who followed them.

By the publication of these sentiments, George Fox showed to the world, that it was

his opinion that religion, though it proscribed no particular form of apparel, was not indifferent as to the general subject of dress. * *

* * * Robert Barclay and William Penn kept alive the subject of dress, which George Fox had been the first to notice in the Society. They followed him on his scriptural ground. They repeated the arguments, that extravagant dress manifested an earthly spirit, and that it was productive of vanity and pride. But they strengthened the case by adding arguments of their own. Among these I may notice, that they considered what were the objects of dress. They reduced these to two, —to decency and comfort,—in which latter idea was included protection from the varied inclemencies of the weather. Every thing, therefore, beyond these they considered as superfluous; of course, all ornaments would become censurable, and all unreasonable changes indefensible, upon such a system.

"These discussions, however, on this subject never occasioned the more ancient members to make any alteration in their dress; for they continued, as when they had come into the Society, to be a plain people. But they occasioned parents to be more vigilant over their children in this respect, and they taught the Society to look upon dress as a subject connected with the Christian religion, in any case where it could become injurious to the morality of the mind. In process of time, therefore, as the fashions continued to spread, and as the youth of the Society began to come under dominion, the Quakers incorporated dress among the other subjects of their discipline. Hence no member, after this period, could dress himself preposterously, or follow the fleeting fashions of the world, without coming under the authority of friendly and wholesome admonition. Hence, an annual inquiry began to be made, if parents brought up their children to dress consistently with their Christian profession. * * * * *

Thus has George Fox, by means of the advice he gave upon the subject, and the general discipline which he introduced into the Society, kept up, for a hundred and fifty years, against the powerful attacks of the varying fashions of the world, one steady and uniform external appearance among his descendants; an event, which neither the clergy by means of their sermons, nor other writers, whether grave or gay, were able to accomplish during the fifteenth or sixteenth centuries, and which none of their successors have been able to accomplish from that time to the present.

"Christianity, though it nowhere places religion in particular forms, is yet not indifferent on the general subject of dress. For, in the first place, it discards all ornaments, as appears by the testimonies of St. Paul and St. Peter, before quoted; and this it does evidently on the ground of morality,—lest, these, by puffing up the creature, should be made to give birth to the censurable passions of vanity and lust. In the second place, it forbids all

unreasonable changes, on the plea of conformity with the fashions of the world: and it sets its face against these, also, upon moral grounds; because the following of the fashions of the world begets a worldly spirit; and because, in proportion as men indulge this spirit, they are found to follow the loose and changeable morality of the world, instead of the strict and steady morality of the Gospel.

"Though the Quakers have no particular model for their clothing, yet they are not indifferent to dress, where it may be morally injurious. They have discarded all superfluities and ornaments, because they may be hurtful to the mind. They have set their faces, also, against all unreasonable changes of forms for the same reason. They have allowed other reasons also to weigh with them in the latter case. They have received from their ancestors a plain suit of apparel, which has in some little degree followed the improvements of the world, and they see no good reason why they should change it; at least, they see in the fashions of the world none but a *conspicuous* reason for a change. And here it may be observed, that it is not an attachment to forms, but an unreasonable change and deviation from them, that the Quakers regard. Upon the latter idea it is that their discipline is in a great measure founded; or, in other words, the Quakers, as a religious body, think it right to watch in their youth any unreasonable deviation from the plain apparel of the Society.

"This they do, first, because any change beyond usefulness must be made upon the plea of conformity to the fashions of the world.

"Secondly, because any such deviation in their youth is considered to show, in some measure, a deviation from simplicity of heart. It bespeaks the beginning of an unstable mind. It shows there must have been some improper motive for the change. Hence it argues a weakness in the deviating persons, and points them out as objects to be strengthened by wholesome admonition.

"Thirdly, because, these changes, made without reasonable motives, would lead, if not watched and checked, to other still greater changes; and because an uninterrupted succession of such changes would bring the minds of their youth under the most imperious of all despotisms, the despotism of fashion; in consequence of which they would cleave to the morality of the world instead of the morality of the Gospel.

"And fourthly, because, in proportion as young persons deviate from the plainness and simplicity of the apparel as worn by the Society, they approach in appearance to the world, they mix with it, they imitate its spirit, and admit its customs, and come into a situation which subjects them to be disowned; and this is so generally true, that of those persons whom the Society has been obliged to disown, the commencement of a long progress in irrequi-

larity may often be traced to a deviation from the simplicity of their dress. And here it may be observed, that an effect has been produced by this care concerning dress, so beneficial to the moral interests of the Society; that they have found in it a new reason for new vigilance on this subject. The effect produced is a general similarity of outward appearance in all the members, though there is a difference both in the form and color of their clothing; and this general appearance is such, as to make them still known to the world. The dress, therefore, of the Quakers, by distinguishing the members of the Society, and making them known as such to the world, makes the world overseers, as it were, of their moral conduct. And that it operates in this way, or that it becomes a partial check in favor of morality, there can be no question. For a Quaker could not be seen either at public races, or at cock-fightings, or at assemblies, or in public houses, but the fact would be noticed as singular, and probably soon known among his friends. His clothes would betray him. Neither could he, if at a greater distance from home, and if quite out of the eye and observation of persons of the same religious persuasion, do what many others do. For a Quaker knows that many of the customs of the Society are known to the world at large, and that a certain conduct is expected from a person in his habit. The fear, therefore, of being detected, and at any rate of bringing infamy on his cloth, if I may use the expression, would operate so as to keep him out of many of the vicious customs of the world.

"From hence it will be obvious, that there cannot be any solid foundation for the charge which has been made against the Quakers on the subject of dress. They are found in their present dress, not on the principle of an attachment to any particular form, or because any one form is more sacred than another, but on the principle that an unreasonable deviation from any simple and useful clothing is both censurable and hurtful, if made in conformity with the fashions of the world. These two principles, though they may produce, if acted upon, a similar outward appearance in persons, are yet widely distinct, as to their foundation, from one another. The former is the principle of idolatry. The latter is that of religion. If, therefore, there be persons in the Society, who adopt the former, they will come within the reach of the charge described; but the latter only can be adopted by true Quakers."

The Peasants Life in Tuscany.

In no country of the world, perhaps, do the signs of fertility, industry and abundance, so forcibly present themselves to the stranger's view, as in the largest portion of Tuscany. Art and nature, there going hand in hand, produces a series of rural pictures of the choicest, richest, and most attractive descriptions. Through the combined influences of a glowing summer sun, a fertile soil, and an elaborate system of cultivation, the vales of the Arno, the Chian, the Ombrone, the Nivole, and the plain of Lucca, teem with products unknown to our less fruitful soil, and less genial climate. From the carefully garnered harvest of the olive tree, the peasant extracts the oil to feed his evening lamp in the short days of winter. The vine until stricken by disease, in recent times, afforded him an

abundant supply of a grateful and strengthening beverage. In the Indian maize, which springs up vigorously in his fields, he finds a nutritious food. Fig, peach, pear, chestnut and walnut trees, drop down to him their fruits. Flowers, the hot-house nurselings and garden treasures of colder climes, offer spontaneously to his view. With the Bramble of the way side fence the sweet Clematis twines; the small singing bird, which frequents the copse, makes its nest amongst myrtle boughs; the purple gladioli raises its head amidst the growing grain; and, in many a grassy nook, the white petals of the gum-cistus strew the ground. With its teeming soil, and its varied produce, the primeval curse seems to sit lightly on Tuscany.

To see the actual state of things with the Tuscan peasant, let us visit him in his home, selecting a fine day in early summer for this purpose. Quitting the high road, we take a narrow pathway winding through the fields in the direction of a substantial-looking two-storied house, whose red tiled roof is seen rising above an intervening screen of foliage. Every yard of our progress, as we advance, is marked by features that cannot fail to be admired. On either hand are luxuriant crops of grain alternating with strips of lupin, vetches, peas and beans, intersected by rows of vines, whose long branches, hanging in rich festoons as they trail from tree to tree, close in the view in every direction; not a rood of ground we traverse but bears the mark of neatness, care and industry. No weeds, no crooked fences, no yawning ditches are visible—all waste of space, all waste of soil by useless vegetation, seem scrupulously avoided. Until we reach the immediate precincts of the dwelling, the rich picture is not marred by one unpleasant feature; but once there, arrived at our destination, the whole character of the scene undergoes a complete metamorphosis. The evidences of neatness, care and abundance, disappear, giving place to signs as unmistakable of dirt, slovenliness and poverty. The dwelling, which, viewed from afar, had an air of comfort and respectability, appears, on close inspection, a cheerless and utterly comfortless habitation: discolored walls, wood-work from which almost every trace of paint has vanished, windows without sashes or glass—mere large square apertures in fact, crossed at regular intervals by iron bars—present themselves to notice; and the vacant space before the entrance door is littered over with rubbish.

Inside, a still more dreary sight awaits us; stepping across the threshold, we enter a good sized apartment, which serves at the same time as kitchen and sitting-room for the inhabitants of the dwelling. The light that enters freely through the large unglazed casement, reveals walls begrimed with smoke and dirt, and blackened rafters. A bench here, a table there, a stool and two or three decrepit-looking rush bottom chairs, with a few pots and pans, compose the whole amount of furniture visible; ascending by a steep ladder with a hand-rail, serving as stair case, we gain the second-story, and find the characteristic features of the scene below repeated in the foul, comfortless, and almost furnitureless rooms, which are used as sleeping apartments by the members of the household. Harmonizing well with the aspect of the interior, is the appearance of the mistress of the dwelling; a dirty

slattern, without shoes or stockings, clad in coarse gingham dress, become, from the effect of dirt and age, of a kind of nondescript color her face, arms and neck, are, through exposure to the sun, tanned to a dark brown hue and a quantity of black, tangled, dishevelled hair peers forth from beneath a red cotton handkerchief, covering the back part of her head, and tied beneath the chin. The clon, clustering around in scanty, tatter garments, with shocks of uncombed hair, a face guiltless of any but a most remote; acquaintance with soap and water, corruscating in air and aspect with the maternal nod. From a scene so little accordant with our expectations, we turn away with a sensation mingled wonder and sadness; and retracing our steps, marvel at the strange discrepancy that exists between the peasant's neat, trim, luxurious fields, and his dirty, slovenly, poverty-stricken habitation.

As regards the majority of the peasant in Tuscany, the scene described presents an exaggerated picture of the homes belong to the mass of the rural population. Dwellings and inmates superior to the class described, may undoubtedly be found, and such I have visited myself in various parts of Tuscany; but even in the immediate neighborhood of Florence, I did not enter one peasant dwelling, however outwardly imposing in appearance, that was not characterized with by an air of discomfort and poverty. One house, which gave me shelter for half an hour from a shower of rain, I particularly remember, as affording a striking instance of the deceptiveness of outward appearances. Alms deterred from entering from its size and pretence of gentility, I hesitated, fearing to intrude, until the sight of one of its inmates the door convinced me that the dwellers beneath its roof belonged to the peasant class. As to size, many a gentleman in Great Britain with two or three hundred a year, lives in less capacious house; but as to comfort, could not be placed upon a par with the poorest laborer's cottage I ever saw in England. In the numerous bed-rooms through which was conducted, at my request, a low truck bed, covered with a coarse, dark-colored, dirty quilt, constituted the only article of furniture visible. One room contained a heap of grass another was devoted to the silk-worm's and adjoining the kitchen (the family sitting room) was an apartment occupied by cows and calves. Dirt reigned supreme everywhere; ceilings, walls, floors, dresses, faces all had a dingy, begrimed and sordid look.

Seen through the medium of experience the existence of industry among the peasant class in Tuscany is quite an anomaly; for instances can be found elsewhere of the utmost powers of the human frame being voluntarily exerted, with no higher reward in prospect than that of furnishing merely the common necessities of existence. Strange is it, then, for us, to find that the Tuscan peasant, who works so indefatigably in his fields from dawn till after the sun is set, possesses greater stimulus to exertion than that afforded by the prospect of gaining the means afford a bare subsistence for himself a family. If industry (as it is generally held to be an ever-gushing well-spring of wealth and independence, then should the Tuscan peasant with a silver fork, and fear the frown of a man. Scarcely is one crop gathered when the ground is uptumed afresh with

le and hoe, and the yellow stubble of the vest field is shortly succeeded by another, wing the tender green of the young sprout-plants of the Indian corn. Not a vine is wad to trail its branches on the ground, every weed is extirpated by the careful reaper. As if fearing to lose a moment of precious time, he works on with spade and hoe, even whilst answering the stranger's station with ready courtesy. Long as are hours of summer day, he knows he has to do which will keep him busy until the has disappeared below the horizon. But alone does the contadino work; his labors shared by his wife and family. That dirty, black-eyed woman, with the baby in her arms, an existence quite as laborious, if not more so, than that of her husband. Besides sufferings and cares which the maternal intuition involves, she has to cut fodder for the ole, to tend, to feed, and to clean them, and take a share in outside agricultural labor. All may her face be sunburnt and stamped with lines of premature old age, for her life a hard and struggling one, and will come so until the grass grows green above her head. Work, work, nothing but work, is on the day when she washes her face, she combs her hair to appear at mass; husband and wife are sharers alike in a toilsome poverty-stricken existence. Poor in quality, and often scant in quantity the food which sustains the lives of the lean peasant. When the landlord's share deducted out of their small patch of wheat, a portion that remains serves but a short time to afford a supply of white bread for daily use. In the absence of this luxury, a thick vile-looking compound of rye and other inferior kinds of grain, made into a thick flat cake or clumsy roll, is generally eaten. Black bread, kidney beans, and porridge of Indian corn, constitute, it may be said, the fare of the Tuscan peasant. Occasionally he has in the summer or autumn season a few luxuries, such as peas, tomatoes, berries, figs and chestnuts to vary his unattractive food. Milk he seldom tastes, for the peasant's cow is looked on as a means of rearing calves, and not of providing a nutritious beverage for himself and family; and after, it may be said, as a general rule, is solely unknown. The wife of a peasant, possessing several cows, asked me one day that it was, then how it was made, and attended to my explanation with much apparent interest and curiosity. The butter I used at the Baths of Monte Caterra came some thirty miles, from the dairy farms at Florence; and at Albano, a town containing several hundred inhabitants, the luxury was unobtainable; indeed it is only in those places in Italy where the English congregate, that butter is entitled to take its place in the list of Italian produce. From the ordinary dinner of the Tuscan peasant an English laborer would turn away with a sensation of scorn and disgust, and the more so, when he found that a cup of water was to prove its only accompaniment.—*M. Crawford.*

Books on Arithmetic.—Professor de Morgan lectures, that since the year 1500 there have been published 3000 works on Arithmetic, in Latin, French, German, Dutch, Italian and English. An average production of 1 a year to each of these languages.—*The Decimal System.*

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 14.)

"1810. 5th mo. 24th. Continued our journey to Richmond, where on the 25th we had a meeting to a good degree of satisfaction. There were several other travelling messengers there, and it may be remarked that the doctrine held forth, was after meeting acknowledged unto in a singular manner as being great truths, "great truths," as one of their great men acknowledged to us, and thanked God he had heard them. In the afternoon we paid the poor prisoners a visit at the penitentiary, and had there a memorable time. The truth in some of their hearts was reached I doubt not, and they convinced that it was the love of God, and not curiosity which had brought us there.

"26th. Went on to Charles City, and 27th attended their meeting at Wain Oak to good satisfaction, through the arising of that power which can alone qualify for divine worship.

"28th. Went to Scimino, and was once more indulged with the privilege of being with my oldest and very kind sister at her own house.

"30th. Attended Scimino Meeting, which was a trying laborious time indeed. I labored, but found little relief. My spirit was crushed down in feeling the misery of the inhabitants of my native neighborhood, and the situation which a few more revolving suns would reduce them to, because of sin and iniquity. I mourned much in my heart on this account. In the course of that afternoon, I was at my sister's with a good many relatives and friends. Yet such were my sorrowings amongst them, that but little enjoyment was felt. I left them in the evening and went to uncle Wm. Harrison's. Although it was pleasant to be with that family, yet with the precious seed in the hearts of many of that land, I felt as a prisoner in iron bands. I esteemed it a favor, and desire ever so to do, that I am accounted worthy to suffer with the suffering seed. I desire above all things to be with my Master, and feel his promise made good, 'Where I am, there shall my servant be.'

"31st. We returned back to Charles City, hoping to cross the river in the morning; but alas! pretty soon after getting to bed, I found I must go back to Scimino. Oh this was a mortal stroke indeed to all remaining nature! Magnified be the God of my life forever, I was made willing through suffering to give up in resignation to his will: was even willing to be called a fool, or to be trodden under foot of men, so that thereby I might be found in His sight, doing his will and not mine; well knowing nothing else would afford me any joy.

"6th mo. 1st, was the Preparative Meeting of Friends of Wain Oak, which we attended; as also their Monthly Meeting on the 2nd. I was glad of these opportunities, although come at so unexpectedly, and so much in the cross. Through this detention I had some service amongst them, I believe to their satisfaction, as well as my joy. After meeting we rode to Scimino, and were with a little band of there at their meeting on the 3rd. This opportunity I was also glad of; having some service for Truth there. In the afternoon at four o'clock we attended the public meeting, wherein I was enabled to sound an alarm to the inhabitants, and pronounce the woe against them, because of the principle of oppression, and the crown of pride. Although I felt after the op-

portunity some relief, yet as we returned back to Charles City, the 4th, I found I must leave behind me a written warning, before I could feel clear of the blood of the people in this my native land; the neighborhood where I was brought up in a particular manner. This I wrote after getting back to D. S. H.'s. On the 5th we crossed James River, and at present are all at our friend P. S.'s, having my husband with us, besides other affectionate friends. Oh Father! hitherto thou hast helped us. Be pleased to be with us to the end, that so thy worthy name may be glorified through all, for thou alone art worthy forever.

"6th. Attended Burleigh Meeting, where a portion of hard labor was given me to do; yet through the help of Him who is strength in weakness, I was enabled to get through to a good degree of satisfaction.

"7th, was at Sea Creek Meeting. This was nearly similar to that of yesterday. Oh, my Father! how shall I adore thee enough for all thy benefits, in thus far helping me through many outward difficulties, as also much weakness of body, with many and deep exercises of spirit. How shall I magnify thy mighty power for all thy goodness to me-ward. I know O Lord my God! it is by the might of Thine arm that I stand; and not by might that I can do. Therefore will my soul adore Thee, and give Thee all the praise, whilst I have life, or breath, or any sense of being.

"8th. Was at Blackwater. This has been in days over and gone a place for Friends, and no doubt highly favored; but now is almost left desolate. It will soon become quite so, after a few more heads are laid in the silent grave.

"9th. At Stanton Meeting; and 10th at Black Creek. At these last meetings I think I may say surely the Great Helper was near, and gave ability to preach the everlasting gospel in the demonstration and power of the Holy Ghost. There were other people besides Friends present. May the Master's name be magnified through all, and over all, saith my soul.

"11th, at Vixes, 12th at Summerton, 13th, at Johnsons, 14th, at the Western Branch. At all and through all these meetings, Divine help was near, giving ability to discharge my mind to the parties concerned, so as to feel easy and clear in a good degree, of them all. The precious seed in every heart was saluted in gospel love, comforted, and encouraged through the pure medium of undefiled love, to the praise of the good Shepherd. The wicked and slothful servants were faithfully warned, and encouraged to the occupancy of their several gifts, I am ready to say, under a renewed sense of Divine favor, even this day at the Branch. What cause hast thou, O my soul, to take courage and confide in Him who has hitherto helped thee. Before thou left thy home, He did promise to carry thee safely through the arduous task. Why so much finching under the power of the cross; though perhaps not so much apparent finching, as inwardly dreading the business of the day. O my Father! thou knowest how precious the praise of thy worthy name is to my feelings, and how awful the task thou hast given me to do. O then, be thou pleased to be always near. Increase my faith, and more and more confirm my confidence in Thee; that so Thy name may be glorified through all and over all, for thou alone art worthy.

"15th. We rested at the house of our dear

friend Ann Scott, and got a little recovered. In the evening came to Suffolk, to our friend R. J.'s.

"16th. Went on about fifteen miles to Bennet Creek Meeting, and in the evening returned back to R. J.'s.

"17th. Had a meeting at this place. These last two meetings were exercising, trying times; yet I hope the Master's name was magnified in some hearts above all.

"18th. Continued our journey, and got to the dwelling of Caleb Winslow, in North Carolina. He and his wife are precious, living Friends, I trust.

"20th. Had a meeting at the Narrows. Here again, I think I may say, the Divine Helper was near, to the praise of His own worthy name: so that, I am ready to say, hitherto O righteous Father, thou hast helped us! It is by thy power, which alone is able to qualify for thy own work, that thy little dependent handmaid has been enabled to preach thy everlasting gospel to the workmanship of Thy hands, so as to feel in a good degree clear of their blood, whether they hear or forbear. I know these things are thy doings, and they are marvellous in my eyes. O be thou pleased to continue thy Divine help in and through all! Be with me, and keep me near thy side; and then it matters not through what I have to pass. Thou knowest that in order to visit the seed of thy kingdom, I often have to descend into the deeps, yea, and to enter into loathsome prisons too, and there to suffer with it. Yet, O my Father, if after all I may but administer through thy holy help, any relief, it is enough! Thou knowest I am willing to take my part of that which remains of the sufferings of Christ, thy dear Son.

"21st. We were at Newbegun; 22nd at Simon's Creek, and 23rd at Little River. At all of these meetings, through deep baptizing exercises, and some hard labor, under much weakness of body, ability was given to do the Master's will, I trust to the praise of his own worthy name. It was considerably to my relief, and for any thing I know, to the satisfaction of His people. For all thy favors past, O Thou, mine only Helper, my soul magnifies thy name, and humbly pleads with Thee for strength through days to come.

"24th, at Sutton's Creek, and 25th at Boyce's Creek, where was a small house, with a little handful of Friends, who seemed to have but little sense of good. Indeed I thought there was not enough of the living to bury the dead—a discouraging affecting state to poor travellers who had come far to see them. Instead of rejoicing to meet with them, as brethren and sisters in good health, our lot was to mourn for them as over the dead."

(To be continued.)

Antipathy of Flies to the Magnet.—A person having an artificial magnet suspended from the wall of his study, with a piece of iron adhering to it, remarked for several years that the flies in the room, though they frequently placed themselves on other iron articles, never settled on the artificial magnet, and even that if they approached it, they in a moment again removed from it to some distance.—*Voight's Journal.*

Still to the lowly soil
He doth Himself impart,
And for His cradle and His throne
Chooseth the pure in heart.

MERCIES.

Selected.

My Father! what an I, that all
Thy mercies sweet, like sunlight, fall
So constant o'er my way?
That thy great love should shelter me,
And guide my steps so tenderly
Through every changing day?

Each morn thy light doth come and wake
My soul again, its course to take
A day's march on with thee;
Each night thou sendest gentle sleep,
And thine own ward and watch dost keep
E'en o'er one like me.

Thy mercy sought my wayward heart,
That long had wand'ring far apart
From happiness and thee;
Thy love each day its sin forgave,
And saw but Him who died to save
The host of those like me.

Oh, then, for His dear sake forgive
My thankless heart, and let me live
Henceforth alone to thee!
May all my life show forth thy praise,
Assured that through its fleeting days
Thy love shall shelter me.

Selected.

THE LAME BOY.

FROM THE GERMAN.

The school is out. A merry throng
Boonds o'er the meadows, wild and free,
Like bees that hum their summer song;
One follows slowly,—lame is he.

High flies the ball; hands, feet are quick,
"Tis caught. How loud the shout of glee!
The poor lame boy, with aspect weak,
Along the bank lumps quietly.

"With all the rest you'd gladly roam?"
"Oh no sir," smiling, answers he,
"Playmates enough I have at home,—
You'll hear them calling after me."

"I have a starting who can speak,
He'll bid me welcome, I can tell;
My friend's leg is far from weak,
He draws his bucket from the well."

"But when your schooling-time is past,
Some trade you'll have to choose, you'll see."
"I'll cobble shoes, and have a last;
No matter then how lame I be."

"Money I'll get when I grow tall,
And birds I'll buy for company;
While working I shall hear them all,
Nor will my lame leg trouble me."

Now peering through the cottage door
His mother's smiling face I see;
She loves her pupy cripple more
Than if his limbs were strong and free.

The linnet sang; the starting came
And welcomed him with voice of glee.
I turned away, and owned with shame,
The poor lame boy had tutored me.

A Plea for Those Who Sleep in the Morning.
—The fact is, that as life becomes more concentrated, and its pursuits more eager, short sleep and early rising become impossible. We take more sleep than our ancestors, and we take more because we want more. Six hours' sleep will do very well for a plowman or bricklayer, or any man who has no other exhaustion than that produced from manual labor, and the sooner he takes it after his labor is over the better; but for a man whose labor is mental, the stress of whose work is on his brain and nervous system, and who is tired in the evening with a day of mental application, neither early to bed nor early to rise is wholesome. He needs letting down to the level of repose. The longer the interval between the active use of the brain and his re-

tirement to bed, the better his chance of sleep and retirement. To him an hour after midnight is probably as good as two hours before it, and even then his sleep will not so completely and quickly restore him as it will his neighbor who is only physically tired. He must not only go to bed later but lie longer. His sleep probably lies in the early morning hours, when all the nervous excitement he has passed away, and he is in absolute rest.

Iron Paper.—In the great Exhibition of London of 1851, an American specimen of iron paper was shown, in the form of a sheet eight inches long and five and a half inches wide, having a surface of forty-four square inches, and weighing only sixty-nine grains. One thousand sheets of this leaf-like iron piled upon each other would measure but an inch in thickness. The "Ironmonger" states a lively competition in iron rolling ensued among British iron manufacturers, excited by the above challenge from America, as to the thickness of which steel could be rolled cold. Mr. Gillott rolled sheets the average thickness of which was the 1500th part of an inch. I other words 1500 sheets piled upon each other would collectively measure an inch in thickness, while the thinnest tissue paper to be purchased in the stationers' shops measure the 1200th part of an inch.

These very thin iron sheets are perfectly smooth and easy to write on, although porous when held up to a good light. It may no be out of place, considering the great interest that is taken by those connected with the great branch of industry, the iron trade, to give a few curious particulars as to what extent iron can be welded, and the thin sheet that can be rolled out. The mill manager of Messrs. W. Hallam & Co., of the Upper Forest Tin Works, near Swansea, has succeeded in making a sheet of the finest appearance an inch thick that has ever yet been seen by mortal eye. The iron from which the sheet was rolled was made on the premises. It was worked in a finery with charcoal and the usual blast afterwards taken to the hammer, to be formed into a regular flat bottom; from thence conveyed to the balling furnace, and when sufficiently heated, taken up to the rolls, lengthened, and cut by shears into the proper lengths piled up, and transferred to the balling furnace again; when heated, it was passed through the rolls, back again into the balling furnace and when duly brought to the proper pitch was taken to the roll, and made into a thorough good bar. Such is the history in connection with the forge department. It was then taken to the tin mills, and rolled till it was supposed to be thinner than 23 grains, after ward passed through the cold rolls to give it the necessary polish, and now it stands on record as the thinnest sheet of iron ever rolled. The sheet in question is 10 in. by 5½ in., of 55 in. surface, and weighs but 20 grains, which being brought to the standard of 8 in. by 5½ in., or 44 square inches, is but 16 grains, or 30 per cent. less than any previous effort, and requires at least 4,800 to make one inch in thickness.

The office of a minister of Christ is weighty and they who now go forth as watchmen had need to be steadily on their guard against the snares of prosperity and an outside friendship.—*J. Woolman.*

For "The Friend."

History Illustrated by Numismatics.

(Continued from page 14.)

The Parian Chronicle records that Phidon, king of Argos, first caused silver money to be coined by the people of Ægina, a rocky island in the Saronicus Sinus, (the modern Ægina.) Conjecture places the period somewhere in the eighth century before the Christian era. From the researches of Borrel it appears probable that the coins executed under order of King Phidon were different from those peculiar to the Æginetans, and used as a new currency, which are believed to have had an earlier origin. Those of the island are easily known by the invariable tortoise which occupies the obverse, the reverse being, as in the case of the early gold coins of Asia Minor, the simple mark of the punch in driving the metal into the die. It is interesting to trace the progress made in the art of coining by the improvement in the execution of the pieces. The earliest has a tortoise but boldly designed tortoise, with four triangular indentations on the reverse. The next exhibits the reptile with a row of knobs on his vertebral column, the reverse being a quadratum incusum. Still later we find more artistic tortoise, showing the convolutions of the shell, and also having the initials Aig. (anciently I was often used where I am now employed.) The punch mark, too, greatly improved.

The purity and standard weight of the money of Ægina, comprising several different issues, obtained for it a general circulation throughout the Peloponnesus. In fact for a time, it was nearly the only circulating medium there, the coins being known as tortoise, from their type. The tortoise was sacred to Mercury, to whom was attributed the invention of weights and measures. It is evident that the reliability of this money established for it such a character, as made it desirable not to change the type at any subsequent period, and it is known that such was the case long after improvements had been made in the coinage of other States.

There are coins in existence, similar in their general character to the above, which must have been minted at no very distant period before them. These, from the type which is found to be peculiar to a particular city or State, are usually easily located. For instance the Athenian type is the owl, the Boeotian, a heifer, the Dyræchian a cow suckling her calf, and the Sybarian, a bull. On later issues we usually add the initial letters, as Athe Athenian, Dyr on Dyræchian, &c., &c. The knowledge of our art must have spread first throughout Asia Minor, the islands in the Ægean Mare and the Peloponnesus,—then to the more distant parts of Græcia, into Italia Inferior, and the most distant Greek cities. As time progressed, great improvements are noticed; the punch was ornamented with various designs, and then an ornamental device was placed upon it. Still later, the initials of the city or province, and also those of various magistrates were arranged round a square space upon it, in some cases an indentation specially provided for the letters; and finally, a perfect die was substituted altogether for the punch, in other words *die*s were employed, and have continued in use up to the present day.

There was a peculiar style much in vogue at one time by the Greeks, and occasionally

made use of by the Romans long afterwards, that is deserving of notice. Indeed it must have dated from a very early period, inasmuch as it is found on coins of Sybaris, a city that was destroyed 510 B. C. This is what numismatists have called the *incused* style. Upon the punch was cut an exact representation of the design of the die, but in relief, so as when applied it would just fit into the latter. Necessarily when the coin was stamped, one side would represent the design as usual, and the reverse side, the same design sunken or incused. Milligen has suggested that possibly it had its origin in an attempt to prevent forgery. If so it was not successful, forgeries now being in existence which are evidently as old as the originals.

All the silver coins which have been mentioned, being of republican origin, are known as *autonomous*, as distinguished from a class now to be considered, which on account of their being issues of princes, are denominated *regal*. The earliest of the latter now known, and which bear his name, are those of Alexander I. of Macedonia, who reigned B. C., 500 to about 460. Several other kings succeeded him, each of which have left similar mementoes, before Philip II., 353-336 B. C., and his son Alexander III., the Great, 336-323, omitted from their various mints enormously large numbers of coins in the several metals of gold, silver and copper. The gold darics are alleged to have been melted up by Alexander to be employed in making his own staters. About this period the Greek art seems to have been at its height, as shown both on the autonomous and regal coins, the authority of the sovereign not interfering with the republican right of the city to issue its money quite independently.

After the death of Alexander the Great, and the establishment, upon the division of his empire, of the powerful lines of the Seleucidæ kings in Asia, and the Lagidæ or Ptolemæes in Egypt, the regular succession is faithfully chronicled in a series of beautiful coins emitted by the successive monarchs. The short-lived power, too, of Cassander, of Antigonus, and of Lysimachus are in like manner commemorated. There is usually around an artistic design, a Greek inscription to the effect that it is money of the King Lysimachus, Demetrius, &c., with his portrait on the other side. Upon some coins is recorded, in addition to the above, the assumption of, for instance, "the king, the protector," or "of the beneficent king," or even the blasphemous character of "the illustrious god." Upon the Arsacidæ coins, a line of kings established through a revolt in some of the provinces of the Syrian empire, denominated Parthia, the vanity and wickedness of title is carried to the most ridiculous extreme: The third Arsacidæ styling himself "the king of kings, Arsaces, the Great, the Just, the Beneficent, the Illustriously born, the Lover of the Greeks." There is abundance of historical interest in these regal coins, but it may be sufficient here to mention that in the Seleucidæ or Syrian series, the coins of the Antiochii recall the account given in the Apocryphal book of the Maccabees of several of these kings. Particularly important as persecutors of the Jews, were Antiochus III., the Great, and Antiochus VIII., or Gryphus, so called on account of his hook nose, most faithfully represented on his silver coins.

The standard of the Greek silver coins, as

has been remarked before, was the drachma. There were also hemidrachms of half the standard weight, didrachms of double, tridrachms of treble, tetradrachms of quadruple, and even octodrachms of eight times the weight of the standard. The obolus,—derived from a Greek term signifying a spike or small obelisk,—was the sixth of a drachm. It has also its multiples, diobolus and triobolus, and there was also the hemobolus, the smallest silver coin of ancient Græecæ.

An alloy known amongst the ancients as electrum, was sometimes coined into money. Its composition was a mixture of gold and silver.

The earliest copper money is now assigned to King Eropus, in Macedonia, about the year 397 B. C. It appears to have originated in an attempt to relieve the treasury of a drain consequent upon the ruinous expenditure necessitated by the Peloponnesian war. But its unpopularity is evinced by the circumstance that the orator Dionysius, who defended the project, became stigmatized with the epithet of "the brazen orator," or "man of brass." The largest copper pieces, excepting some enormously large ones of the Ptolemæes, are believed to have been coined about 200 B. C., and are about the size of the copper penny of George III., issued in 1797. In value they were made equal to the silver obolus. The chælus of half the size of the copper obol, seems to have been the standard, having three subdivisions into halves, quarters, and eighths of a chælus, and denominated accordingly tetralæpton, dilepton, and lepton. The last is the "widow's mite," and is the smallest copper coin of ancient Græecæ.

A *talent* was equal to six thousand drachmæ. As the silver drachma weighed only one half that of the gold stater, and had a value equal to one twentieth part thereof, the *talent of gold*, being estimated by weight, would be equivalent to one hundred and twenty thousand silver drachmæ, or twenty *talents of silver*. No fixed rate, however, can be assigned either to the talent or the drachma, as the latter varied in weight in the several States. The talent, then, whenever mentioned in the Scriptures, does not refer to a coin, as might be supposed, but to a sum of money, varying in amount according to whether gold or silver was intended. By valuing the silver drachma at fifteen cents, the gold talent would amount to \$18000, the silver talent to \$1500.

(To be continued.)

Indian Affairs.

For "The Friend."

The following letter from our esteemed friend Jonathan Richards, was published in the "Evening Bulletin" of this city, of 28th ult. "Agency of the Wachita and other affiliated bands of Indians, eighth month 10th, 1871.—Editor of the Evening Bulletin.

"Dear Friend: I hereby inclose a short article for the Evening Bulletin, denying the Indian story taken from the St. Joseph Herald and published in the Bulletin of June 29th. The accounts given of Indian outrages, published in some of our Western papers, are prepared by parties interested in keeping up an excitement in the public mind in order to break down any system that will deprive them of plunder to be derived under the old state of things in Indian management.

"With the exception of the Kiowas raiding into Texas to steal horses, and the attack

made by a party of those Indians, under Satanta, upon a train in that State, and the arrest of Satanta, Satank and Tall Tree (sometimes called Feather Lance), no depredations have been made by any of the Indians along the frontier of this territory. The Cheyennes and Arapahoes, the Comanches and Apaches, with a warlike people, are now at peace, and are friendly towards the white people who treat them properly, and towards the Government.

"Kicking Bird, chief of the Kiowas, and a number of head men among these Indians were here yesterday, on their way to Fort Sill, having collected 41 mules, to be given up to their agent, to replace those stolen from the train. This was demanded of them by the agent and General Grierson, who commands the post. The Kiowas have given a good deal of trouble in Texas, having an idea that it was perfectly fair to prey upon the people of that State. But the recent arrest of the Indians mentioned seems to have wakened them up, and they are now ready to make peace, which I hope, will be more lasting than former arrangements with them have been. Satank was an old, hard-faced Indian, and as hard as he looked. When starting from Fort Sill for Jacksboro, Texas, for trial, he got his hands loose in some way, and, having a knife concealed under his blanket, made a desperate fight and injured one man seriously. Satank was shot and killed on the spot. Satanta and Tall Tree are younger men, Satanta being a pretty hard-featured and surly fellow, but Tall Tree is a fine-faced, good-looking young Indian. They have both had their trial, were found guilty and sentenced to be hung in 53 days from the time of trial. But I understand that meetings have been held by the people of Texas, where the depredations had been made, and a resolution passed to ask the Governor to commute the sentence to imprisonment for life.

"Satanta's father has been here within a week or two. He is quite an old man; was very friendly, and expressed a desire to establish a lasting peace. I understand he had told their young men that if any demonstrations were made by them against the whites in retaliation for the capture of his son and the other two Indians, he would shoot their horses. This is one of the greatest punishments that can be inflicted on the uncivilized Indians.

"The article published in the Bulletin can have no connection with the one I have herein mentioned connected with the Kiowas, as time, place and Indians are all entirely different. I am, very respectfully, thy friend.

JONAS RICHARDS.

"Wichita Agency, Indian Territory, 8th month 10th, 1871.—Editor of the Evening Bulletin, Philadelphia, Pa.

"Dear Friend: I have seen, from time to time, articles in the newspapers giving accounts of Indian outrages, Indian massacres, Indian barbarities in every shape,—articles denouncing the Indians as heartless, cruel, savage, ferocious, and saying they ought not to live any longer. I would be glad to see these accounts placed in their true light. If this were done it would be found that most of the statements are groundless, having been published by parties interested in exciting the popular mind for selfish, if not wicked motives.

"I have no sentimental idea to advance, my experience with the Indians having been too

practical and real to admit of such an influence. But when I see papers holding a high position, as that of the Evening Bulletin, publishing articles like 'A Thrilling Story from Texas—The Train of a Government Contractor attacked by Indians,' as taken from the St. Joseph Herald, and copied into the Bulletin of July 29th, I think it is time to expose such an article as being untrue in every particular. As the Herald gives the party from whom the information comes credit for being well known in St. Joseph, and having respectable relatives there, the article is well calculated to deceive, and, like most other such statements, do the injured Indians great injustice.

"The article copied from the Herald, in speaking of this man's statement, says: 'Early in June last he engaged with one J. C. D. Blackburne, a government contractor, to drive a team to Fort Sill. Blackburne's train consisted of fourteen persons as drivers, and started from Smith Paw (Paul) Valley for the Fort. On Saturday evening, June 25th, the party had reached a small stream which was skirted with a strip of timber, about thirty miles east of Fort Sill, where they were suddenly attacked by two hundred and fifty Cheyenne Indians.' And it then goes on to tell how the Indians dashed out, with horrid yells, murdered and scalped some of the teamsters, capturing the rest, and gives minute details of terrible Indian barbarities, burning at the stake, &c.

"Having business that called me to Sherman, Texas, where J. C. D. Blackburne resides, I reached that town on the 2d day of the 7th month. My wife and other members of my family were with me, and we were all hospitably entertained at his house by his wife and family, he being then in New York. I might state that he is not a government contractor, but a merchant and cotton-dealer. We remained at Sherman until 7th mo. 9th, when we left there and started for our homes on the Washita river.

"During the week we were at Blackburne's not a word was said about his having a train on its way to Sill—much less of such a train having been captured by Indians. It will be observed that I reached Sherman one week after the terrible raid; we remained there a week, and not a word had come to his family, in this time, to tell them what had happened.

"On our way home we travelled the same road that Blackburne's train must have taken had there been such a train on its way to Fort Sill, and we came on to Smith Paul's Valley, reaching it on the evening of the 12th. We met parties direct from the fort. I was at Smith Paul's house—he being a prominent man, and known in all the country around—but not one word did I hear of there being such a train on the road as the one mentioned. Had there been any Indian disturbance I must have heard of it, as the people on the frontier are awake to every rumor of Indian troubles. After leaving Smith Paul's we travelled on the same road towards Fort Sill, and reached a point near where this massacre is said to have occurred, but not a trace of this terrible conflict, and not a person was found to tell the tale. We then left the Sill road and came on to this place—thirty miles north from the fort. I have been at Fort Sill since my return, and our mail is carried to and from the post weekly, but we hear no word of the Cheyenne massacre.

"This man, who is so well known at St. Joseph and has relatives in high standing in the telling of his escape from the Indian and reaching Fort Reiley, not only gives no evidence of untruthfulness in his statement but ignorance of the country. The post where he states the massacre to have been committed is 400 miles from Fort Reiley and there is no direction in which the Indians could have travelled with their prisoners and plunder that would have brought them within 300 miles of this post. But this may seem they made their escape on a certain night, and after travelling 150 miles they reached Fort Reiley, having made the journey in 24 days.

"The whole story is a canard, and worth more than a canard. It is an attack upon the existence of an injured race of people.

"The Cheyennes have not been on the 'war path,' nor attacked any body during the last year, and this statement, like many others of the kind, has been set afloat by designing parties for some selfish end. These Indians under Agent Darlington's admirable management, are desirous for peace, and are friends of the white man and of the Government, and if the same judicious care and system inaugurated by the agent are continued, they may have great hope of seeing these people making commendable progress towards a civilized life.

Very respectfully,
JONATHAN RICHARDS.

Lawrence, Kansas, 8th mo. 25th, 1871.

Editors of "The Friend."—Agent Larimer writes, that the Kiowa Indians had returned the full number of mules stolen from Satanta and others in their last raid in Texas. Kicking Bird, one of their leading chiefs, said on behalf of the tribe, that he had determined to quit raiding and to be at peace.

Agent Brinton Darlington writes, that on the 12th inst. Big Jake, Bull Bear, Grey Bear and Red Moon, with 800 or 900 Cheyennes and their Big Medicine Man, arrived at the Agency, and that he has never known the Indians under his care to be in better spirits or more amicably disposed, than at the present.

Yours truly,

WM. NICHOLSON.

Anecdote of an Indian.—A Christian Mohican Indian who in former days lived in Connecticut, relates a circumstance connected with his early life as follows: A certain man was going from Norwich to New London with a loaded team; on attempting to ascend the hill where Indian lives, he found his team could not draw his load; he came to Indian and get him to help him up with his oxen. After he had got up, he asked Indian what there was to pay. Indian told him to do so much for somebody else. Some time afterwards, Indian wanted a canoe; he went to Sheteket river, found a tree, and made him one. When he got it done he could not get to the river. Accordingly he went to a man and offered him all the money he had, if he would go and draw it to the river for him. The man said he would go. After getting to the river, Indian offered to pay him. "No," said the man, "don't you recollect so long ago helping a man up the hill by your house?" "Yes," "Well I am the man; there, take your canoe, and go home." So I find it after many days.

the Indian viewed this incident as illustrating the text in Eccles. xi. 1. "Cast thy bread upon the waters; for thou shalt find it after many days."

THE FRIEND.

NINTH MONTH 9, 1871.

The account given by the prophet Jeremiah his call to the solemn work of delivering the word of the Lord to his chosen people. He declared they had "forsaken Him, fountain of living waters, and hewed them cisterns, broken cisterns, that can hold no water;" of the suffering he underwent for hisfulness, and the providential support and vengeance he experienced, was no doubt depicted to convey lessons of deep instruction succeeding generations. It ought to be encouraging to all in the present day, who, before trial, are tempted to let go their hold in the unflinching mercy and power of the almighty, and to despair that He will again in His hand upon the people, and bring back remnant from their captivity," to the spirituality and purity of his glorious gospel, and life and conversation conformable thereto. In our own religious Society, not only those whom has been committed a gift of the history, and who feel constrained to "preach preaching" which Christ bids them, though they may be despised by the "uncircumcised in heart and ears," but all, who in simplicity of godly sincerity, are humbly striving to maintain and commend the doctrines and testimonies of the gospel, as becomes Friends, they be encouraged and strengthened by the striking reply of the Almighty to the prophet, "that, in the depth of his disappointment and despondency, he had ventured thus to reiterate, "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? Will thou be altogether to me as a liar, and as waters that fail?" * * * "There, thus saith the Lord, If thou return, then I will bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them turn unto thee; but return not thou unto me. And I will make thee unto this people a fenced, brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee, and to deliver thee, saith the Lord."

The leading fundamental truths recorded in the Scriptures, are acknowledged by all orthodox professors of christianity, but Friends are truly brought under the government of the Spirit of Christ, find that its requirements are different from the practices of others, and that, they have to bear testimony, not only verbally, but practically to the portance of things which other professors esteem of no value, and to refrain from and oppose other things which they esteem not only harmless but commendable. The Society was used up for this purpose, being brought out much which the professing church had substituted for the simple self-denial religion of the gospel; and by divine help it was enabled to triumph over all opposition, and to stand boldly as a witness for the truth, as it is in Jesus.

Unreserved obedience to the high calling extended to all who claim to be followers of the holy, harmless, undefiled Son and Sent of

the Father, must necessarily make its subjects a peculiar people, even among those who, accepting "for doctrines the commandments of men," though sincere in that to which they have attained, are still, as it were, in the outward court; and much greater will the contrast be with those who are living altogether in the spirit and customs of the world." This involves trial, because the daily cross must be borne by such; and if a close watch is not kept up, the pride of the human heart, and the love of ease, will betray into little compliances with the maxims, manners and friendships of the community in which they live, until nearly every vestige of true gospel peculiarity is lost, and there will be little or nothing to remind beholders, that they are strangers and pilgrims upon earth, seeking a city which hath foundations. No such compromise can be in accordance with the will of the blessed Head of the church, who having called all to take up the cross and follow him, would have all to walk by the same rule and mind the same thing, and thus be brought to bear the peculiar characteristics of his flock and family. To the latter his command is, "Let them turn unto thee, but return not thou unto them." They may not from fearfulness or any other motive, compromise with the world, nor yet lower the standard of pure truth to please those who have adulterated it. Their duty is plain, whatever its performance may cost, "to take forth [or separate] the precious from the vile;" to be "as my mouth;" as preachers of righteousness, in the midst of those with whom they mingle, showing the broad line of distinction between those who are serving God, in the gospel of his dear Son, and those who are not.

Sad as are the consequences when any of the disciples of Him who was despised and rejected of men falter, their love waxing cold, and they giving way to "walk according to the course of this world;" but more deplorable and more widely extended are the evil results, where those who occupy the responsible station of Christ's ministers, lower the gospel standard, and preach doctrines that obscure the indispensable marks of discipleship, "taking up the cross," practising self denial, and abstaining from every thing that partakes of the leaven of the spirit of the God of this world. "Like priest, like people," is an old adage, and where a superficial religion is held and preached by ministers, it will infect the whole congregation. Such, instead of being unto the rebellious, lukewarm, or unconverted "a fenced, brazen wall," standing unmoved in opposition to all error, and in defence of the pure religion of the gospel, are likely to lead their hearers into a false estimate of the terms of discipleship, and to put them at ease in a shallow belief of the way in which "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" so that they may rest satisfied in their carnal condition, without experiencing "that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin," but "walk in newness of life."

Man's love of self gratification prompts him to turn away from "sound doctrine" and to "hearp to himself teachers, having itching ears;" teachers whose own ears itch to hear themselves speak, and who will "turn away the ears" of their hearers "from the truth," "unto fables;" he therefore will not "fight against"

these, but rather say to them, as did the Israelites of old to their seers, "Prophecy not unto us right things, speak unto us smooth things," and we will uphold thee. I. Penington speaking of a living gospel ministry says "He that will be a true minister must receive his gift, his ministry, and the exercise of both, from the Lord, and must be sure in his ministry to keep in the power, or he will never win others to the power. But keeping in the power while ministering and standing in the cross to his own wisdom, giving forth the truths which the Lord chooseth him to speak, even in the words which are given him by the power, in thus ministering he shall save his own soul, and those who hear him, who in fear and meekness receive the ingrafted word, which is able to save the soul. Alas! Alas! many have received words of truth and apprehensions of knowledge whereby they hope to be saved; but how few are acquainted with that knowledge which stands in the power, and which alone converts and keeps alive unto God. O, how many souls are to be answered for by them who take upon them to be pastors from God, who have fed the flock with words, with discourses which they have made, but have wanted the love and tenderness, the light and power of the true Shepherd! Oh, what will these do when God requires his sheep at their hands." To these, however great the opposition and contumely they may have to endure from those who love darkness rather than light because their deeds are evil, the words we have already quoted are applicable, "if thou take forth the precious from the vile, thou shalt be as my mouth: let them turn unto thee, but return not thou unto them. And I will make thee unto this people a fenced, brazen wall, and they shall fight against thee, but they shall not prevail against thee, for I am with thee to save thee, and to deliver thee, saith the Lord."

SUMMARY OF EVENTS.

FOREIGN.—The crisis in the French Assembly terminated amicably after an earnest and excited discussion. The Assembly assumed for itself constituent powers, by a vote of 433 to 227. Gambetta opposed this assumption vehemently. A declaration of confidence in Thiers and approval of his conduct was carried by a vote of 523 to 54. One hundred members abstaining from voting. The bill prolonging the powers of President Thiers, passed by a vote quite as large. A resolution of the 24th declares that the Assembly accepted the President of Thiers because they could get no one else to take his place. The Duc d'Anmale, MacMahon, Changarnier and Grevy, President of the Assembly, all declined the honor with its onerous duties. Grevy declared himself more of a republican than Thiers, and the others said they would not become a pretext for disorder. The Powers of Europe have sent congratulatory dispatches to Thiers upon the prolongation of his term of office. Advices from the departments say the people generally approve the action of the Assembly in relation to the Chief Executive.

The court-martial has pronounced the following sentences on the Communist leaders brought before for trial. Bressy, Ferre and Lullier are condemned to death; Urbaïn and Tringnet to imprisonment for life at hard labor; Assy, Billoury, Chaunpy, Regere, Grouset and Ferrat to deportation and imprisonment in a fortress, on others lighter sentences are imposed, and they are acquitted of the charge. The court will suspend its sittings for three days, after which it will take up the cases of Rochefort, Rosset and Maroteau. The female prisoners accused of firing buildings will be tried before a separate tribunal.

The mortality returns of the city of Paris for the past week show 846 deaths, of which four were from cholera.

The health of Paris is now considered good.

The third instalment, 500,000 francs, of the war indemnity to Germany has been paid.

The Grand Duke Alexis, of Russia, is sailing on the 2d

inst. from Cronstadt for the United States. The Car has gone to the Caucasus, and the Carina to the Crimea.

Cholera is spreading slowly in northern Germany. There were 329 deaths from cholera in Königsberg during the week ending on the 25th ult.

It is asserted that the conferences at Gastein resulted in the establishment of perfect good understanding between Austria and the German Empire. The Prussian Minister of State, Herr Arminius von Grolmann, says Prussia should make representations to Russia calculated to lead to the restoration of a good understanding between Russia and Austria. Italy, it is stated, declined to participate in the conference at Gastein. The Vienna *Free Press* regards the Gastein conferences as making a league for the preservation of the peace of Europe.

The anniversary of the surrender of the Emperor Napoleon and the French army at Sedan was celebrated throughout Germany on the 21st inst.

The number of emigrants who sailed from Liverpool during the Eighth month was 4900 greater than ever sailed in the same month of any previous year.

Many disasters to English vessels are reported, and much loss of life as well as property.

Dr. Kirk, of Zanabar, writes that Dr. Livingston is still in the country west of Lake Tanganyika. He was moving westward, and will leave no doubt as to the geographical problem whether Lake Tanganyika is the real head of the Nile, or empties by the river Congo.

A subscription has been opened in England for the relief of the people of Persia, and the Minister of that country has been named as chairman of the committee to collect aid for the sufferers.

At a conference of the National Union for the suppression of intemperance, held in London, the present license system was considered, and steps were taken towards securing amendments to the laws regulating the sale of liquors, so as to advance the cause of temperance.

A decree of amnesty has been promulgated in Spain, which applies to all political offences. The Carlists on the French border still threaten a rising against the present government.

Advices from St. Thomas to 8th mo. 22d, mention that a pestilence has been visited by a terrible hurricane, desolated the entire island, about 6,000 people have been left houseless and destitute. Many were killed or disabled by the falling houses. A heavy sea indicated the coming of the hurricane, and most vessels were prepared for it, so there is comparatively little damage to the shipping.

A meeting of engineers was held on the 21st inst., at Newcastle on the Tyne, which, it is stated was attended by fully 8,000 persons, at which it was determined to insist upon an arrangement of the term of labor in nine hours per day for six days in the week, or 54 hours in all.

On the 3d inst., a serious riot occurred in Dublin in consequence of a meeting of the sympathizers with the Fenian prisoners. The meeting was very large, and resolutions demanding the release of the Fenians were adopted. As the meeting was dispersing collisions with the police occurred, in which many persons were injured.

The disbandment of the National Guards in the cities of southern France begins the 15th inst. Troops have been concentrated in some places so as to insure prompt obedience to the law. It is supposed there will be no vacation of the French Assembly until after the evacuation by the Germans of the four departments surrounding Paris.

It was officially stated that Von Beust and two other Austrian Ministers, will assist at the conference of the Emperors of Germany and Austria, about to take place at Salzburg. After the conference the Emperor of Germany will visit Munich.

London, 9th mo. 4th.—Consols, 93½; U. S. Sixes, 91½; ten-twelves, 90½.

Liverpool.—Uplands cotton, 9½ d.; Orleans, 9½ a 9d.

UNITED STATES.—The *Public Debt* on the first inst. amounted to \$2,372,940,527, and subtracting \$98,782,436 in the Treasury, \$2,274,152,561. This is a reduction of \$1,000,000,000, and \$46,383,287 since Jan. 10, 1871. The Secretary of the Treasury has called in \$1,000,000,000 five-twenty bonds of 1862, to be refunded at a lower rate of interest in the 5 per cent. loan just negotiated.

An arrangement has just been concluded between the United States and Germany, to take effect on the first of the Tenth month next, which reduces the rate of international postage for pre-paid letters, from seven to six cents per each single rate of half an ounce or under.

The interests in Philadelphia last week numbered 253, including 31 deaths of cholera infantum. There were 103 under two years of age. During the first week of the month, 112 cases of cholera infantum were of Quarter Sessions has issued 4,122 tavern licenses for this city. This pernicious business is greatly on the increase.

The steamer Alaska arrived on the first inst. at San Francisco, in 36 days from Hong Kong, and 26 from New York. It carried 54,456 lbs. of tea, in 54,456 packages of tea, most of which was destined for New York and Boston by the overland route. The tea crop of China is said to be abundant, and the silk product much greater than last year.

The mean temperature at Philadelphia during the Eighth month of the Pennsylvania Hospital record, was 78.49 deg., the highest during the month 92.50 deg., and the lowest 64 deg. Amount of rain 5.97 inches. The average of the mean temperature of the Eighth month for the past 32 years, is stated to be 73.21 deg., the highest during that entire period was in 1863, 79.50 deg., and the lowest in 1816, 66 deg.

The Markets.—The following were the quotations on the 4th inst. New York.—American gold, 113 U. S. sixes, 118½, 118½; ditto, 5-20's, 1868, 114½; ditto, 10-40, 111½. Superfine flour, \$4.80 a \$5.15; finer brands, \$5.25 a \$8.55. No. 1 Chicago spring wheat, 1.35 a \$1.36; No. 2 do., \$1.33 a \$1.35; red western, \$1.25 a \$1.45; amber Michigan, \$1.30; white Ohio, \$1.45 a \$1.47. Black oats, 43 a 45 cts.; white, 47 a 51 cts. Western mixed corn, 66½ cts.; yellow, 69 cts. Cotton, 19½ a 20½ cts. for uplands and New Orleans. Philadelphia.—Cotton, 19½ a 20½ cts. for uplands and Orleans. Superfine flour, \$4.75 a \$5; finer brands, \$5.25 a \$7.25. White wheat, \$1.50 a \$1.60; amber, \$1.45; red western, \$1.36 a \$1.40. Rye, 77 a 80 cts. Yellow corn, 71 cts.; mixed, 68 a 70 cts. Oats, 44 a 47 cts. Lard, 90 a 93 cts. Clover-seed, 10 a 10½ cts. Timothy, \$3.50 a \$3.75. About 2800 beef cattle sold at the Avenue Brovayard; extra at 7 7½ cts.; fair to good, 6 7½ cts.; common, 5 7½ cts. Hogs at 45 a 50 cts. gross. Sheep sold at 5 a 6 cts. per lb. at 57 cts.; hogs at 57 cts.; 7½ cts. per lb. gross. St. Louis.—No. 2 winter red wheat, \$1.20 a \$1.22. No. 2 corn, 42 cts. No. 2 oats, 36½ cts. Chicago.—No. 2 spring wheat, \$1.11. No. 2 corn, 44 cts. No. 2 oats, 29½ cts. Rye, 68 a 69 cts. No. 2 barley, 57 cts. Cincinnati.—Family flour, 55 a 55.50. Red wheat, \$1.17 a \$1.14. Corn, 42 a 43 cts. Oats, 37 a 38 cts. Lard, 9 cts. Baltimore.—Amber wheat, \$1.45 a \$1.55; Pennsylvania red, \$1.35 a \$1.41. Corn, 68 a 78 cts. Oats, 46 a 50 cts.

RECEIPTS.

Received from William Smedley, \$2, vol. 45; from William Neal, City, \$2, vol. 45; from John D. Harrison, Pa., \$2, vol. 45; from Mahlon Hoffacker, Pa., \$2, vol. 45; from Deborah D. Horney, Ind., \$2, vol. 45; from Susannah Marriott, N. Y., \$2, vol. 45; from Truman Forrester, Pa., \$2, vol. 45; from Mary M. Applegate, N. Y., \$2, vol. 45; from Fanny Hill, Eliza Jones, & Co., vol. 45; and for the British Anti-Slavery Bazaar, McGreal, Lewis Taber, William Hall, Jr., and John W. Smith, \$2, vol. 45; from Jehu L. Kite, Agent, O., \$2, vol. 45; and for Joseph Lynch, Mary Warrington, Achshah Hall, John H. Stanley, Jane Woolman, Abner Woolman, Isaac Taylor, David Elyson, Joseph Painter, Lina, & Co., vol. 45; from John Fogg, \$2, vol. 45; from Thomas B. Woodman, and Edwin Fogg, \$2, vol. 45; for Ann Bailey, \$2, to No. 4, vol. 46; and for Lydia Warrington, \$2, to No. 18, vol. 46; from Jacob Roeder, 10, \$2, vol. 45; from George Brinton, Pa., \$2, vol. 45; from Thomas Twining, N. Y., \$2, vol. 45; and for Ezra Nichols, \$2, vol. 45; from Jonathan Zagar, \$2, vol. 45; from Emma L. Beckins and Augusta A. Comfort, City, \$2, vol. 45; from Harriet J. Smedley, City, \$2, vol. 45; from Nancy B. Buffinton, Mass., per L. B. Green, \$2, vol. 45; from Lewis Passmore, Pa., \$2, vol. 45; from Sarah Hoopes, Pa., \$2, vol. 45; from Elizabeth Hoopes, Pa., \$2, vol. 45; from John N. J., \$2, vol. 45; from Stephen Hobson, Agent, O., \$2, vol. 45; and for Ellwood Dean, Edwin Hollingsworth, Benjamin J. Hobson, and John S. Fowler, \$2, each, vol. 45; from Mary Ann Baldwin, Pa., \$2, vol. 45; from Mount Pleasant Boarding School, 0, per Josiah M. Gifford, No. 28 North Third St., \$2, vol. 45; from Charles Barton, \$2, vol. 45; from W. McGrew, Agent, O., \$2, vol. 45; and for Mark Wilbur, John Hoyle, Jr., James A. McGrew, James Edgerton, and Nathan Hussey, \$2, each, vol. 45; from Jesse Haines, Pa., \$2, vol. 45; from Ellis Winner, O., \$2, vol. 45; from John D. Harrison, \$2, to No. 1, vol. 46; from Henry Knowles, Agent, O., \$2, vol. 45; from Daniel Peckham, David Peckham, Robert Knowles, Benjn R. Knowles, and Benjamin Boss, \$2, each, vol. 45; from

Stephen Hobson, Agent, O., for Thomas Hobson, James Bowman, and Achshah Mott, \$2, each, vol. 45; from Thomas Bindy, O., \$2, vol. 45; from John W. Foster, L. I., \$2, vol. 45; from B. Foster, R. I., \$2, vol. 45; from Gilbert Macomber, Mass., \$2, vol. 45; from William Evans, City, \$2, vol. 45; and for Thomas Evans and Lydia T. King, Pa., \$2, each, vol. 45; from Cha DeCou, N. Y., per Daniel DeCou, \$2, vol. 45; from Isaac Cowell, O., \$2, vol. 45; and for Joseph Cowell, \$2, vol. 45; from James Kitley, Canada, \$2, vol. 45; from Gilbert Macomber, Mass., \$2, vol. 45; from William Evans, City, \$2, vol. 45; from R. L., \$2, vol. 45; and for Miller Chase, Mass., and Harvey Chase, R. I., \$2, each, vol. 45; from John S. Stokes, for Henry I. Ely, M. D., Elizabeth B. Stokes, Edmund Darnell, an Rachel E. Haines, N. J., and Delphina Mendonca N. C., \$2, each, vol. 45; from Phoebe Bowerman, N. Y., \$2, vol. 45; from Wm. P. 11th St., \$2, vol. 45; from J. H. \$2, vol. 45; and for John W. Townsend, Thomas Thorp Elizabeth S. Thomas, S. Emien Sharpless, Phine Pratt, Joshua T. Ballinger, James Smith, Sarah Yuall and Rebecca Conard, Edw S. Yarnall, Margaret W. Pyle, Enoch Harlan, Richard J. Thatcher, an Thomas C. Hoge, Pa., and Joseph G. Ehrhardt, Nebraska, \$2, each, vol. 45; from Rich'd Mott, Agent, lo, for Job Hampton, Stephen Holgin, Eli Holgin, Wm. P. D. weese, and Joseph Batey, \$2, each, vol. 45; from Am C. Hoopes, City, \$2, vol. 45; from James J. Lord, N. Y., \$2, vol. 45; from Thomas Doan, City, \$2, vol. 45; from Jonathan Williams, N. Y., \$2, vol. 45; from Ann Pim, Pa., \$2, vol. 45; from Mijatiah M. Morlan, Agent, O., for Richard B. Fawcett, Hannah Bossell, Elizabeth Reeve, Samuel Street, and Fredk. Maerk, \$2, each, vol. 45; and for Rachel S. French, \$2, to No. 47, vol. 45; from Joseph Masters, O., per Daniel Stratton, \$2, vol. 45; from Charles W. Satterthwaite, O., \$2, to No. 1, vol. 46; from Margaret Miller, N. J., \$2, vol. 45; from Samuel M. Sheppard, N. J., \$2, to No. 2, vol. 46; from John E. Sheppard, \$2, vol. 45; from Matilda Warner, Pa., \$2, vol. 45; from John Brantingham, O., \$2, vol. 45; and for Samuel Carr and Isaac Cope, \$2, each, vol. 45; from James P. Hancock, Pa., \$2, vol. 45; from Geo. P. Andrich, Pa. \$2, vol. 45; from Ann Evans, N. Y., per Jacob Smedley, Jr., \$2, vol. 45; from Phoebe Griffin and William D. Griffin, N. Y., \$2, vol. 45; from Mar B. Buffinton, Mass., \$2, vol. 45.

Also received by Benjamin D. Stratton, Agent, O. from Joshua Coppock, Barton Dean, Jeremiah Coppock, and Wm. G. Coppock, \$2, each, vol. 45.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

ERRATA.

On page 14, in the last number, columns 2 and 3, to "doric" read "daric."

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Second day, the 30th of Tenth month next. Friends who intend to enter their children for the coming term, as requested to make early application to AMOS SHARPS, Secy. Superintendent, at his residence, 37 West 3d St., Chester Co., Pa., or to CHARLES J. ALLEN, Treasurer, No. 304 Arch St., Philada.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Principal and assistant teachers are wanted for the schools, to open about the first of Tenth month.

Application to be made to

Elton B. Gifford, No. 28 North Third St.
Richard J. Allen, No. 614 Wood St.
Thomas Elkinton, No. 118 Pine St.
Geo. J. Scattergood, No. 413 Spruce St.

WANTED.

A Teacher for the Classical Department of the Boy School at Westtown: to commence his duties at the opening of the next Session, on the first of the Eleventh month. Application to be made to Joseph Passmore, Goshen, Chester county, Samuel Morlan, G. D., 702 Race street, Charles Evans, M. D., 702 Race street.

FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNNERS-ASIA, NEW YORK.

A suitable Friend and his wife are wanted to take charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Wright, Fox Chase, Pa. Thomas Wistar, Fox Chase, Pa. O., Philadelphia Samuel Morley, Olney P., do. Joseph Scattergood, 413 Spruce Street, do.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, NINTH MONTH 16, 1871.

NO. 4.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Three Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend."

Times and Trials to the Church.

It was a memorable era when, the more to exemplify the terms of the new covenant, "I will put my law in their inward parts, and write it in their hearts," the Society Friends was raised up as a distinct church. George Fox and his faithful co-adjutors had world-wide history, their close trials and provings, even sufferings unto death, the God of heaven in whom they trusted, spread them; and, he and his helping, a mind to work, they were not turned by the cruel enemy; but as in the days of Nehemiah—no inapt comparison—"they built on the wall, and they that bare burdens, with those that laded, every one of his hands wrought in the work, and the other hand held a weapon." With heartily tired of the prescribed formal external ceremonies of the professing church of their day, they sought and found nothing more real and life-giving according to the good hand of their God upon them. The Lord on high who knew the fervent desires and aspirations of their hearts, and to keepeth covenant and mercy for them that love him and observe his commandments, blessed his own work in their hands.

Truth, by the worldly-wise and the mere love of custom, hath ever been a despised and rejected thing. "Away with this fellow from the earth," was contemptuously said of the great Author of every virtue. And thus again written in Nehemiah, that when Sanballat and Tobiah heard of it, they were moved exceedingly that there was come a man to seek the welfare of the children of Israel. Of similar import, concerning Truth, the life of Christ in the heart, are some of the last words of James Naylor: "In God be it can rejoice, though none else regard, for can own its life. It is conceived in sorrow, and brought forth without any to pity, nor doth it murmur at grief and oppression. It never rejoiceth, but through sufferings, with the world's joy it is murdered. It findeth it alone; being forsaken. I have fellowship therein, with those who lived in dense and desolate places in the earth; who through death obtained this resurrection, and eternal life."

How animating is the reflection that the ever-blessed Head and Husband of our little portion of His professing Church, has not only caused its establishment in the earth, but has memorably stood by and sustained it; as He ever will do to His faithful, obedient children, however they may feel as "the remnant that are left of the captivity," or in whatever state of "affliction and reproach." He will indeed bear these as on eagle's wings; He will make them to lie down in green pastures, and lead beside the still waters; and "give them their meat in due season." Remarkable truly is the Divine support and strength which attended the rise of this Society; and the uncompromising faithfulness of those who so nobly, even to the death, espoused its cause. The Prophet's declaration from the Lord of hosts, has been fulfilled concerning this people, viz: "I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments. * * * When I passed by thee, and looked upon thee, behold thy time was the time of love; * * * and I entered into covenant with thee, saith the Lord God, and thou becamest mine. * * * And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." They were changed men themselves; being turned not only from the manners, maxims and ways of the world, but from the worship of the false, through the power of an endless life which was so generally dispensed, and whereby also a real change was wrought in them; and they became Jews after the inward circumcision, "that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

In this day, Israel was "holiness unto the Lord, and the first fruits of his increase." Well, is not the same hand of unspeakable power and mercy as we are to instruct and to preserve on the right hand and on the left, all those who call upon Him in sincerity and truth? Yea, will He not keep these from any device and enchantment, however specious, of the cruel foe? Is His hand shortened, or His ear heavy, or is He less omnipotent to save all those who in humility and contrition of soul are true to Him? What then is the cause of our present leprous and lapsed state? It may not, lamentably, but with too much truth be said, "Ephraim hath mixed himself among the people." "Strangers have defoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not." "Yet I had planted thee a noble vine, wholly a right seed; then art thou turned into the degenerate plant of a strange vine unto me?" "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?" "Behold, all ye

that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Has not the god of this world too greatly prevailed in persuading us that religion has softened her features; that there is no longer any need of walking in the straight and narrow path our forefathers trod; that the immediate guidance of the Holy Spirit—the anointing which we have received of Christ Jesus and which leadeth into all truth—is dubious and uncertain; that the way of self-denial and the daily cross is too difficult and offensive to be trodden; that repentance and good works are not necessary to justification by Christ; in a word, that we are justified and saved by what our Holy Redeemer has done for us *without us*, irrespective of His second coming in the heart as a refiner's fire and like fuller's soap, to thoroughly cleanse His floor by that which now saveth, even the answer of a good conscience toward God, derived to us through submission to the alone cleansing and saving baptism of the Holy Ghost and of fire. O let us beware of so much outwardness! Let us take heed of sliding, however unobtrusively, into the religion of the times. Is not the work of the great deceiver in this day of outward ease and much self-indulgence, to keep our religion on the outside wherein many mighty works may show forth themselves of us, instead of within, where the power of the Lord "shall burn as an oven," even "with burning and fuel of fire." Well has the poet expressed in writing of the Christian:—

"His warfare is within. There, unfatigued,
His fervent spirit labors."

May this inward warfare be ours, till our glorious Captain is pleased to say, "It is enough! May the stripping chamber, and the washing pool, be with constancy endured, until we are unclothed of self, or dependence upon any sufficiency of our own; and until a willingness is wrought to let the leave of the grace of God effectually operate to our own true peace and eternal salvation. It will not do for us, either as a Society or as individuals, to lower the standard we are called to maintain; to be turned aside from a faithful maintenance of the precious doctrines and testimonies committed us to bear before the world; neither to be beguiled into the belief that we may with impunity accommodate ourselves to the views and principles of those around us. For, respecting the standard and walk of others, how carefully should the Saviour's precept to Peter be heeded by each of us: "What is that to thee? Follow thou Me."

The outgoings alluded to, are the things that constitute the present a time of peculiar trial to the church: wherein its doctrines and testimonies seem put somewhat to the test, whether they will stand the overflowing surge—all that is brought to bear upon them—yea, or nay! But the writer has no doubt of the

result. Honest Gamaliel shall answer for us here: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." Old fashioned Quaker principles, it is believed, are the Truth as it is in Jesus. They may be, as they have already been, again and again assailed, or substitutions attempted; numbers may turn away on this hand and on that; but like an impregnable fortress, these principles will endure and prevail, while those who have forsaken them may be in wandering mazes lost.

"What though a worldly spirit has crept in,
That faith the kingdom through new ways would win?"

What if, as we have recently been assured, a Friend in England a good while ago said, that the time would come when the principles of our Society would have to be contended for over again? It has already borne up and been strengthened to stand against many attacks of the enemy, and to endure varied kinds and varied times of trial. Hitherto the Lord has helped us. He hath brought us through again and again to the praise of His ever excellent Name. Let none then mistrust His power, neither His willingness to help; but rather be afresh animated to commit ourselves and our cause, with prayer and supplication, even with agonizing travail of spirit, to Him who ruleth over all; who can turn and overturn and make a way for our deliverance where to the outward eye there seems to be no way.

Times of trial to the church are not new, as the lives of Noah, of Abraham, of Elijah, of Deborah, of Nehemiah, of Mordecai, of the disciples of the Saviour, with that of our Lord himself when in the prepared body, abundantly represent. Let, then, no undue discouragement have place with any; but let each stand in his or her allotted place on the wall, with a single eye to the Captain of salvation who was never foiled in battle. Let us not yield to any divination or enchantment of the grand deceiver, neither allow the introduction of any new pattern of Quakerism, which like the piece of new (raw or unwrought) cloth, in the parable, will only take from the garment, and the rent be made worse. Above all, let us in no wise turn away from Him, Jesus the Mediator of the new covenant, who first gathered us to be a people; who remains to be "The Repairer of the breach, The Restorer of paths to dwell in." "For," in the language of the Apostle, "if it escaped them who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth, only also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

Cannot the Lord of the vineyard do as He pleases with his laborers? Knows He not where they are *most needed*? If the part they have been so long digging and watering bringeth not forth fruit, the laborers will be taken away from them.

History Illustrated by Numismatics.

(Continued from page 21.)

According to Le Normand, about the year 385 B. C., the substitution took place among the Roman people, from a square piece of cast metal that before the days of the regal period of Servius Tullius, had been employed as a weight, to a circular one, which was then first used as a coin. Its composition appears to have been an alloy of copper and a small portion of tin. It, as well as its predecessor, the weight, was called the *Æs*, or *Libralis*, and is stated by ancient writers to have originally weighed a pound. But Pliny avers that about the commencement of the first Punic war, it was reduced to two ounces. There appears to have been a series of reductions in the piece, to the degree eventually of only one-fifth of an ounce! The heaviest as that has come down to us weighs nine and a half ounces. Upon one side is represented the head of Janus with two faces: upon the other the prow of a ship and the numeral I, denoting the standard of value. There were subdivisions of this coin as follows, viz: The *Semis* or half, having the letter S to designate its value; the *Triens*, or third, with four dots or globules upon either side; the *Quadrans* or fourth part, with three globules; the *Sextans* or sixth, with two globules, and the *Uncia* or ounce, the twelfth of the *Æs*, with a single globule. Various devices occupy the obverse of these several fractions, most commonly the head of Jupiter, Minerva or Mercury.

Pliny is our authority for the statement that the first Roman silver money was coined five years before the first Punic war, in the year 269 B. C. Greek money had long been the circulating medium at Rome as well as in other Italian States, but not until after the defeat of the Greek colonies, and their ally Pyrrhus, did the Romans condescend to imitate the silver coins of their now tributary cities. The Roman denarius was made to correspond in weight with the Greek drachma of the period, which appears to have been then somewhat reduced from the Attic standard. We usually find an X upon the obverse of the denarius of the Republic to denote its value as being equal to ten bronze asses. There is the *quinarus*, or half denarius, with a V, being equal to five asses. Still smaller silver coins are also mentioned.

Pliny also states that the first gold coined by the Romans occurred sixty-two years after the silver coinage, in the year 207 B. C. The earliest pieces were called the *Scrupulum*, valued at twenty asses and weighing 18.06 grains, and its multiples the double and treble *scrupulum*. These were succeeded by the *Aureus*, which continued until the time of Constantine the Great, to be in its turn succeeded by the *Solidus*, and, like the Greek stater, was made of double the weight of the silver unit, and of the value of twenty silver pieces, being about equal to \$5.10 American money. Thus it will be seen that while the Greeks first coined gold, then silver, and lastly copper money, the Romans reversed the order, beginning with copper and using silver and then gold at subsequent periods.

The relative value of gold and silver has varied in different ages, but more frequently in ancient than in modern times. Herodotus, in his *Thalia*, in estimating the tribute paid to Darius, calculated the relation to be as 13 to 1. This was about 450 B. C. Livy makes

the proportion B. C. 190, as 10 to 1. Suetonius states that Julius Cæsar once exchanged it the proportion of 9 to 1, say at about B. C. 5. And it appears that in the time of the emperor Justinian, A. D. 527-565, it became 14 or 15 to 1.

The denarii of the Republic were issued in enormous quantity, the greater part of them being marked with the name of some Roman family, plebeian as well as patrician. Nearly the whole of this peculiar coinage is believed to have been issued during the period with fifty years of the reign of Augustus Cæsar many have devices commemorating events & legends in the history of Rome, and in the way numerous incidents and events connected with Roman history are preserved to us which would otherwise have been lost. Portraits too, of their most distinguished citizens, are accurately given, and transmitted to us for a period of time that they could have been rescued in no other way. These denarii of the Republic, as well as those following after the establishment of the empire, are possessors of great interest to the student in history, as the description of two of the former will give the reader an idea. One, of the Tituria family, represents the maiden Tarpeia crushed between the shields of Sabine soldiers, whom she had consented to open the gate of Rome upon the condition that she should have the "ornaments" they wore upon their arms (meaning the golden bracelets.) Instead of these, each soldier as he passed by her, threw his shield upon her, thereby causing her death. The Tarpeian rock, near which the occurrence is located, is still shown to visitor to the ruins of Rome; it afterwards became still more famous in consequence of the number of criminals who expiated their offenses by being hurled to death from its summit. The other, a specimen of which is not before me, has represented upon one side helmeted female head emblematical of Rome with the name *Læca*. On the reverse side a quadrigata or four horse chariot, driven at speed; beneath it is M. Porc. Rari. This coin is a denarius of P. Porcius Læca, who B. C. 256, introduced the Porciana law, *capite et tergo civium*, which was the law of appeal under which the Apostle Paul "appealed to Cæsar."

We have now reached the most interesting period both of Roman and of numismatic history—that of the empire. The portraits of the several emperors, also those of many of their wives and other relatives, up to the time of its dissolution, are faithfully represented upon the bronze, silver and gold coins. So correctly is this the case, that with a little experience, the student can tell whose head is represented in nearly every instance among a thousand coins, if well preserved, without reading the inscription. Not only so, but the also show the principal public buildings, instruments of worship and agriculture, manners and customs, &c., of the people, as well as the most important events of the several reigns. Which led Addison to remark, that "a series of an emperor's coins is his life digested into annals."

About the commencement of the reign of Augustus Cæsar, the bronze *Sesterius*, what is commonly known as first brass, & more properly, first bronze, was adopted as the standard for copper, in place of the *Æs*. The second, third and fourth bronze were of definite proportion smaller in size than the

st. But they were all issued only by authority of the Senate, a fact denoted on each of them for many years by the letters S. C. (Senatus Consulto.) It is a remarkable fact that the silver and gold money rarely have the letters upon them, and it is rarely that the emperors arrogated to themselves the right of coining in these metals, but in the bronze never without the decree of the Senate. As examples of Addison's remark, there are mentioned a few historical events recorded on the bronze money. The subjugation of Egypt and the announcement of its degradation as a mere Roman province, is in one instance expressed with characteristic vivacity in the two words, *Ægyptia capta*; and other coins is simply represented by a cordille chained to a palm tree! Likewise, under Vespasian, when the legions of his son were besieged and captured Jerusalem, there is recorded the death of a million of Jews, the emperor records the event by a captive Jewess weeping beneath a palm tree, whilst the conqueror stands in a meditating attitude overlooking the scene. Around them is the word *Judea capta*. The closure of the temple of Janus during universal peace by sea and land, between the Roman people and the world, which occurred three times during the reign of Nero, is commemorated on his bronze coins of all sizes, (each having a portrait of the emperor,) by a legend announcing the fact, as well as a representation of the temple itself closed. The well-known device of a lion of Trajan is very fine, where the emperor seizes, after paying the debt of the State, in the act of burning the cancelled bonds. In short, as it has been said, "they delineate with fidelity, and preserve with little variation, more portraits of real characters—give perfect representations of implements, dresses, buildings and symbols—fix precisely their chronological dates—record a greater number of historical events—and afford better specimens of manners and customs, than any other series of coins."

The denarius is the *penney* of the New Testament. The laborers in the vineyard were to have a denarius per day. The ten pieces of silver which the woman had, (Luke x. 8) one of which was lost and searched for with diligence; the thirty pieces for which he had betrayed his Master, (Matthew xxvi. 15) the money which the good Samaritan gave to the inn-keeper who was to have the care of him who fell among thieves (Luke x. 35) are all denarii. The penny which is mentioned in Luke xx. 24, our Lord asked to be shown him, and which bore the image and superscription of Cæsar, was a denarius of Tiberius Cæsar, the then emperor; they are so plentiful that a good one may be purchased in this country for a dollar. The value of these silver pieces, during the period of which we are speaking, was but fifteen cents. As money has depreciated now to less than one-tenth its value, the denarius would purchase more than ten times as much as a dollar and a half would now. That a penny a day would not be unremunerative wages for a day's labor.

(To be concluded.)

William Penn maintained, that there is, and must be, a judgment in the church when established, which is superior to the judgment of individuals, for the Spirit of God does not lead into confusion, but into order, harmony and love.

Phœbe Cary.

For "The Friend."

The recent decease of Phœbe Cary, on the 31st of 7th month last, has been the occasion of the publication in the N. Y. Tribune, of a short sketch of her life, from which the following is condensed.

Her sister Alice, with whose name her own is almost invariably associated, died about five months before.

Phœbe was born near Cincinnati, Ohio, in 1825. She first became known to the public by her contributions to periodical literature. In 1850 was published in Philadelphia, "Poems of Alice and Phœbe Cary," of which she wrote about one-third. Her next venture was in "Poems and Parodies," published by Ticknor & Fields, in 1854. Her best work was "Poems of Faith, Hope and Love," issued in 1868.

"Phœbe came to New York with Alice, in 1852 or 1853, and here they lived together until they were so lately separated by death. Few homes are more attractive than theirs was for many years. H. Greeley, in his sketch of the sisters in the 'Eminent Women of the Age,' says: 'Their parlor was not so large as some others, but quite as neat and cheerful; and the few literary persons or artists who occasionally met, at their informal invitation, to discuss with them a cup of tea and the newest books, poems, and events, might have found many more pretentious, but few more enjoyable, gatherings. I have a dim recollection that the first of these little tea-parties was held up two flights of stairs, in one of the less fashionable sections of the city; but good things were said there, that I recall with pleasure even yet; while of some of the company, on whom I have not since set eyes, I cherish a pleasant and grateful remembrance. As their circumstances gradually though slowly improved by dint of diligent industry and judicious economy, they occupied more eligible quarters; and the modest dwelling they have for some years owned and improved, in the very heart of this emporium, has long been known to the literary guild as combining one of the best private libraries with the sunniest drawing-room (even by gaslight) to be found between King's Bridge and the Battery.'

"One of her hymns is associated with a touching story. It is the one beginning with this stanza:

One sweetly solemn thought
Comes to me 'er and 'er;
I'm nearer home to-day
Than I ever have been before.

"A gentleman in China, intrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men,—one young, the other 40 years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the oldest shuffled the cards. The man was a long time dealing the cards, and the young man,

looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phœbe Cary above quoted. The words, says the writer of the story, repeated in such a vile place, at first made me shudder. But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed: 'Harry, where did you learn that tune? 'What tune?' 'Why, that one you've been singing.' The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes, and the young man said he had learned them in a Sunday-school in America. 'Come,' said the elder getting up; 'come, Harry; here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old America's sake, if for no other, you will quit this infernal business.' The gentleman who tells the story (originally published in *The Boston Daily News*) saw these two men leave the gambling house together, and walk away arm in arm; and he remarks: 'It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breast of two tempted and erring men on the other side of the globe, a resolution to lead a better life.'

The poem alluded to is the following.

One sweetly solemn thought
Comes to me 'er and 'er;
I'm nearer home to-day
Than I ever have been before.
Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the Jasper sea;

Nearer the bound of life,
Where we lay our burdens down;—
Nearer leaving the cross,
Nearer gaining the crown.

But lying darkly between,
Winding down through the night,
Is the dim and unknown stream
That leads me at last to the light.

Closer, closer my steps
Come to the dark abyss;
Closer death to my lips
Presses the awful chrysm.

Saviour, perfect my trust,
Strengthen the might of my faith;
Let me feel as I would when I stand
On the rock of the shore of death;

Feel as I would when my feet
Are slipping over the brink:
For it may be I'm nearer home—
Nearer now, than I think!

These lines are truly beautiful, and their remembrance may well bring comfort to the devoted Christian; who, relying on the mercy of God in Christ Jesus, is struggling on in the narrow path, seeking to know a yet fuller redemption from the power of sin, and a closer union with the Divine nature. Such a one experiences that every temptation to evil successfully resisted, every buffet of Satan, every season of desertion patiently endured, and every humbling dispensation administered by the Divine hand, is among the providences designed to work together for good to them that fear God. When favored with a

se of Heavenly goodness which is administered at times for his consolation and encouragement, he may indulge the animating hope, that as time passes on, he is approaching,

Nearer his Father's house
Where the many mansions be.

Such a hope cannot safely be entertained by any whose hearts are not yet devoted to the service of their Heavenly Father, or who are not seeking to be brought under the government of that power, which can enable them to surrender themselves fully to the Divine will; for before we can gain the crown we must bear the cross.

A California Orchard.—Says the Marysville Standard, a few days ago it was our pleasure to visit the orchard of John Briggs, located about two miles south of Yuba City, in Sutter county. The proprietor is the owner of 426 acres, mostly bottom land, lying along the west bank of the Feather river. The soil is a rich, sandy loam, and composed of the yearly deposits of the river many years ago. No better or richer land is to be found in the State, and the orchard we shall briefly notice promises to be the pride of the Briggs Brothers, who have a State reputation as orchardists and fruitgrowers.

Before reaching the orchard proper we rode through a field of 150 acres of castor beans, which field is to give place to a new orchard next year, the fruit trees for the same at present growing in the nursery by the side of the field of castor beans, and containing 25,000 one year old budded peach trees, 16,000 plum trees, 6,000 eastern walnuts, 25,000 California walnuts, 2,000 apple trees, 500 Italian chestnut trees, &c. Passing along through this forest of young trees, we arrived at the present peach orchard, consisting of 600 trees, two years old, and some of them bearing this season 150 pounds of peaches. These trees have made a remarkable growth, owing to the rich ground upon which they are planted.

Passing the peach orchard we reached the apricots, two thousand two hundred in number, which are also two years old, and have borne a fair crop the present season. This orchard presented a sad sight in one respect. The late heavy storm had prostrated many of the trees entire, while in others the limbs had been torn off as if a tornado had swept over the place. However, the trees were healthy and stout, notwithstanding the mutilations here and there. We next rode into the cherry orchard, containing three thousand of the most thrifty young trees ever seen on any ground. The different varieties, fifteen in number, gave this orchard a variety of aspect, and broke up the usual monotony of the steeple-like formed cherry orchard. These cherry trees were all imported from Rochester, N. Y., about three years ago.

Off to the south of this wonderful wilderness are two thousand five hundred plum trees of twelve varieties, and five hundred apple trees, mostly of winter varieties. On returning from the orchard by the wagon road we had entered, we visited Briggs Brothers' steam castor oil mill. Here we found a hydraulic press, with a capacity of three hundred gallons of oil per day. The mill also contained twenty tons of castor beans, and two thousand five hundred gallons of oil, nicely bottled and cased, and ready for market.

THE BRIGHT SIDE.

There is many a rest in the road of life.
If we would stop to take it,
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soil that is full of hope,
And whose beautiful trust ne'er falleth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.
Better to hope, though the clouds hang low,
And to keep the eyes still lifted,
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than jeweled crown,
Or the miser's hoarded treasure:
It may be the smile of a little child,
Or a mother's prayers to heaven;
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder.

Know well, my soul, God's hand controls
Whatever thou fearest;
Round Him in calmest music rolls
Whatever thou hearest.

What to thee is shadow, to Him is day,
And the end he knoweth;
And not a blind and aimless way
The Spirit goeth.

Nothing before, nothing behind,
The steps of faith
Fall on the seeming void, and find
The Rock beneath.

The present, the present is all thou hast
For thy sure possessing;
Like the Patriarch's Angel, hold it fast
Till it gives its blessing.

And in life, in death, in dark, in light,
All are in God's care;
Sound the black abyss, pierce the deep night,
And He is there!

Leaning on Him, make with reverent meekness
His own thy will;
And with strength from Him shall thy utter weakness
Life's tasks fulfil.

And that cloud itself, which now before thee
Lies dark to view,
Shall with beams of light from the inner glory
Be stricken through.

And like the meadow-mist through autumn's dawn
Uprolling thin,
Its thickest folds when about thee drawn
Let sunlight in.

Habits of Spiders.

In the south of Europe, and also in the south of France, there are found spiders large in body, but very poor in silk. But these use well their small stock; not being rich enough to construct dwellings of silk, these mygalæ make tubes in the earth of diameters suited to the size of their bodies, and as the walls would be rough, they are adorned with hangings of the most beautiful silk, so soft that the inhabitant feels no friction when rubbing against such tapestry. This is not all; if the retreat remained open at the surface, the mygalæ might easily be seized by some hungry

Selected.

animal. This spider, therefore, makes a solid door with the earth thrown out in hollowing the tube. The door is cone-shaped, so as not to be pushed in by a pressure from without. On the outside it is uneven, like the soil; but inside it is carefully covered with a silky web. To a door you must necessarily have a hinge and a lock or bolt are often wanted; the mygalæ knows how to provide for all these necessities. The hinge is formed with such tough silk that it can offer a resistance surpassing belief. A semicircle of little holes, very regularly placed in the side opposite to the hinge, forms a kind of bolt. See what intelligence this spider shows when any one tries to open the door; she drives her claws into the little holes, pulls down with all her might, and thus defends her domicile. When the mygalæ wishes to go a hunting, she pushes up the door, and lets it fall down again; on her return, she draws up the door with her claws and re-enters. This is very like what is now done in many towns in the north of France by the tenants of those lodgings where the door opens on the foot path.

Many spiders use silk for making tubes, or lurking places, where they watch for their prey, or for fortresses to secure themselves from foes.

M. Blanchard has called attention to a wonderful use of silk by the water spiders. These differ little in appearance and general structure from their more common relations. They make their homes in streams, but live much in the air. How is this managed? The spider form a house of silk, which is a true diving bell. This singular home is about the size of a thimble, is secured to some weed growing on the rivulet's banks, and there the spider lurks. This silk diving bell has a white and glistening appearance, like silver. The inhabitant is, therefore called argyronæta from two words, denoting "a spinner of silver."

Every one notices, and few can help admiring, the magnificent webs of the common garden-spider. The art with which they are formed is wonderful. The ancients who examined these works, understood all their beauty, and invented the pretty fable of Arachne. The web was so perfect that its author seemed capable of rivalling a goddess. The spider, when about to construct the web, places a thread cross-ways between two branches, then arranges other threads between them, which look as regular as if traced on a frame. From the horizontal thread the spider spins a vertical thread in a downward direction, and the centre of the work having been thus settled, the radiating lines are formed. Other threads are then spun, and the concentric circles constructed with a beautiful and wonderful regularity.

These threads are not all of the same kind. Those which compose the large transverse cord, the vertical cord, and the rays, are made of a silk which becomes dry the moment it comes out of the spider's body. On the contrary, those which form the circles are made of a silk which is highly elastic and glutinous—the most important properties, because the threads thus completely adhere to the rays. These same spiders produce silk destined to form cocoons, in which to envelop the eggs. This silk is sometimes quite different from that of which the web is composed. While the web threads are white this is of a golden color. The three kinds of silk are secreted

three kinds of glands, each secreting a particular silk. The cobwebs of our gardeners give an incomplete idea of some of the threads spun by other species of the same kind. In the hottest countries of the world

Madagascar, in the Isle of Bourbon, in Mauritius, in India, and in the greater part of Polynesia—there are spiders which construct webs of gigantic dimensions. They work their filmy lines across streams, fasten them to the trees on each side. Travellers that when these spiders are numerous, the webs, thus thrown across rivers, produce a most striking effect in the landscape. Explorers of Madagascar, or the Isle of Bourbon, have observed a species which constructs its webs somewhat like those of the garden spider; but there was one important peculiarity: there was in the centre a thick silvery thread, twisted so as to present a series of zigzag folds. This fact having been discovered, nobody could doubt the peculiar use of this thick thread. A few years later a naturalist, Dr. Vinson, attached to the Madagascar mission, made some interesting observations on these webs. He often passed several hours in observing the spider, whose mode of construction was so singular, asking himself what could be the use of this large web, a real cable compared to the other webs. Each day he repaired to some of the webs to study them. One day some one came and threw themselves on the spider; quickly the spider flung itself on its prey, throwing out some of the light threads, enveloping the flies. The cable did not break. The observer broke it three or four times; the spider each time made a new cable. One day a large grasshopper presented itself into the middle of this net. The light threads would not have been strong enough to keep such a victim. Mark now a sign of intelligence. As soon as possible the spider threw himself on his great cable, and surrounded the grasshopper with the greatest tightness. That no doubt might remain, our observer returned on the following days to the same place, being determined to make experiments. He took care to furnish him with large insects; and, throwing them on the spider's web, the same manoeuvre was constantly repeated. The use of the thread was now discovered; to hold strong insects. They have thought, for a long time, to employ the web of the spider; but it is difficult to obtain a sufficient quantity. The ordinary thread is ninety times thinner than that of the silk worm, and, therefore, it is necessary to have 1,800 spider's threads, according to Reaumur, to make a serviceable cable. This circumstance prevents the ordinary use of any considerable value, of the webs of spiders. However, M. Lebon, president of the parliament of Montpellier in 1709, made stockings and gloves, of a pretty grey color, for Louis XIV. from this silk. M. Pigny, made from the threads of a species of American spider, a pair of drawers, which held a long time. Travellers tell us that, in tropical countries, spiders' webs are seen to have so much strength that they catch swimming birds. It is even said that men can break the webs with difficulty.

It is not less return to the intelligence of these creatures. It is in the means they employ in seizing their prey that spiders display all their resources. The wall spider lies down in a hole, and there, after watching a fly, springs

upon it with one bound, rarely missing, so quick and sure is the jump. Another species watches on a tree for caterpillars, near the opening of the nest, and as soon as one comes near, the spider seizes it, sucks it quickly and then throws the body away. But that which denotes spider intelligence most is the making of their webs. Certain spiders set up a circular network with loose meshes for small flies; others form stronger tissues, with more solid warps, to hold larger flies. In the first network, the threads of the warp are stronger, and twisted, radiating from the centre to the circumference; other threads, more slender, are placed circularly. By this geometrical disposition, the spider, keeping to the centre, will feel, better than any where else, the least movement at the circumference. This, according to Virey, is what Schmid, a learned German mathematician, proved, who published a work in which he shows that spiders, like bees, display the most transcendent geometry. But what is most wonderful is the lodging in which the spider keeps himself on the lookout. It is a real circular tunnel, with a double outlet, and a double use. The entrance is horizontal, the outlet is perpendicular. It is from the former that the hunter throws himself on his prey; the other performs the office of a secret cell.

The spider takes the greatest care never to leave at the entrance the corpses of which he has sucked the blood; this charnel house would frighten its living food. Each time a fly has been immolated, it is dragged into a canal, and thrown into the lower opening. When we look at the floor of the den, we are surprised at the number of the spider's victims. Sometimes this hidden opening serves for a way to escape when danger is near; but this is a rare case. Its special use, its only destination, says M. Pouchet, who claims the honor of this discovery, is to receive the wreck of the spider's repast.—*Menault.*

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 23.)

"1810, 6th mo. 26th. Were at Wells. Oh! this was a time of refreshing indeed, as after a pinching drought. Here we were met by several living, affectionate Friends, and our spirits were refreshed in the revival of that cementing love which can alone unite us; whereby, as with the voice of one man, the Master's name is magnified. Here also the slothful, indolent, and wilful offenders were faithfully warned. O Father! though we are weak, Thou art strong. Though we are poor, Thou art rich in matchless love; and worthy to be trusted in forever.

"27th, at Beach Spring; 28th, at Piney Woods. At the last I may truly say when meeting gathered, I sat down in weakness, and felt as a vessel empty indeed. I was poor, yet was content; and much desired in my heart to be preserved from every motion which springs from the unsavory root; or of daring to stir up or awake my Love till he pleased. For some time I had no reason to expect to communicate anything. Under this prospect, though there were many present, both Friends and others, more than had been at some other meetings, yet I rejoiced, and gave God thanks, if so it seemed good in his sight, that I might be excused from opening my mouth; yet greatly desiring above all things, that His will and not mine might be

done. After a little while, my Commander was pleased to impress my mind with words and matter to communicate, to the praise of His own worthy name. Truth reigned above all, and the hearts of the upright rejoiced, under a sense of renewed favor, derived from the Fountain of all good: whose own works praise Him.

"29th. Took a solemn leave of our endeared friends Caleb Winslow, his well beloved wife, and honored sister Ann Scott, who was then on a visit to Virginia. Dear A. S. is an elder and mother in the church, worthy of double honor.

"Through this day's travel, but in particular the forepart of it, it would be difficult for me to set forth the overflowings of the love of my Heavenly Father, which filled my heart and overran my cup. I had once more so richly to partake of his bounty, as to raise in my inward life as I rode along, the language of the spouse, 'Stay me with flagons, comfort me with apples, for I am sick of love.' The seraphic enjoyment which the contrite spirit is sometimes favored with, even here while passing through the vale of tears! Methinks it is enough to engage every heart to seek after them, and willingly to part with everything that obstructs the soul partaking of them. In the overflowings of the unspeakable love of my God, tears of gratitude sweetly flowed, giving vent to an overcharged vessel. O Lord my God! be thou pleased so to keep my eye single, and ear attentive, and my heart so entirely devoted to do and suffer thy will, at all times and places, that neither the world, the flesh, nor the devil, may ever be able to mar thy work or frustrate thy design in having called me to labor in thy glorious cause of truth on earth! O remember how weak I am, and leave me not one moment exposed to my enemies, for they are many through Satan's malice, who is enraged against me. Yet Thou in whom I trust art strong, and able to keep me safe. Adored for ever be thy worthy Name.

"30th. Got into the neighborhood of Rich Square.

"7th mo. 1st. Attended Rich Square Meeting, which was a proving, death-like time. This kind of meetings are truly discouraging to poor exercised travellers, who, through many difficulties, and with longing desires to find those they come to see in good health, are made sorrowful to find them in such a situation, that instead of rejoicing with them in that love and life which are mutual and animating amongst the living, they have to mourn as the weeping of Jazar the vine of Sibraah. This night at a Friend's house I was much indisposed: indeed not able to sit up. A trying indisposition, and quickly occurring; but I may say, I was not overcome discouraged, having often through my short pilgrimage, to experience these changing scenes. Through all my mind was preserved in a good degree of patience, not daring to murmur at the dispensations of what might be called evil things.

"3d. I was so far recruited as to ride about thirty miles to Jack's Swamp.

"4th. Attended that meeting to some more satisfaction. There are here some hopeful plants among the younger sort. May they be watered and kept alive.

"5th and 6th. Through much bodily weakness we rode eighty or ninety miles to Contentnea.

"7th. Had a meeting to a good degree of satisfaction.

"8th. Was at Contentnea—a favored meeting.

"9th at Holly Springs, 10th at N., 11th at Bear Creek. All through close exercise, tending at least to the relief of my own mind. Praises to my only Helper for his goodness to me who often feels but as dust and ashes. In the afternoon of the 11th we started for Core Sound, and reached the little settlement of Friends on the 13th, after a slavish travel of upwards of one hundred miles, through a poor, barren country indeed: at least parts of it were so. At times it felt as though we might say, This is like laying down our lives for our Friends. Indeed in some degree we had this to experience before we started to see this branch of the family; feeling some hope to be excused from this turn: yet we were enabled, I trust, in a good degree of resignation to say, each as one, 'Not my will, O Father, but thine be done.'

"14th. Went with two kind Friends who were acquainted with boating, eight or ten miles by water to see the briny deep. Through the power of the wind, which was pretty high, we saw as much of the foaming waves as we were able to bear. In our passage to the sea and back over the foaming deep, we felt the need of faith in Him who yet has the command of the winds and waves. We walked I think more than a mile along the sea shore, taking a view of the marvellous works of Him who created the heavens, the earth, the seas, and the fountains of waters. He gave to the great deep its proper bounds, so that it cannot pass over them. This was a day of teaching indeed, giving rise to this acknowledgment, 'Great and marvellous are thy works, Lord God Almighty! Just and true are all thy ways thou King of saints.'

"15th. Attended the meeting at the Sound, 16th, started back for Contentnea Quarterly Meeting. Reached E. H.'s, a friendly man, with whom we left word as we went down for a meeting.

"17th. Agreeable to appointment, we had a meeting there, among a people not professing with us. These two last meetings, through Heavenly help, were times of such favor as are I trust not soon to be forgotten, at least by us. In the afternoon continued our journey.

"18th. Got to A. L.'s, weary indeed. 19th. Went home in the forenoon with our kind friend and pilot Caleb Hall, where we found a resting-place as at noon. We thankfully indulged ourselves, once more, with the privilege of resting, it being in the needful time.

"20th. Attended the Select Quarterly Meeting at Contentnea, where, through close searching labor under the power of the cross, I was enabled to drop some close hints to that part of the family, which if attended to, may tend to stir some of them up to their lasting profit. There was no doubt but some were sitting at ease in Zion, whilst the house of God lay waste. How has my spirit often mourned under a sense of these things, with some even in this part of the household who have been promoted to dignified stations in the church. Indeed I know of no state harder to reach, than that of an elder overgrown with the earthly nature. Truly none are more to be dreaded amongst men. May these remarks, O Lord my God, be read to the profit of such as these, when I am in another state of being, if it be thy will.

"21st. Was at the Quarterly Meeting for business: the forefront of which was a public meeting; and, through Divine aid, much favored. The latter a suffering time indeed. It gave rise to this moving query, 'Why, O why, righteous Father! why should thy people whom thou hast chosen out of all the families of the earth, and so peculiarly placed thy name amongst? Why should they be so stupid after all, as to have that Scripture declaration fulfilled on them, 'Verily, verily I say unto you, there are many that shall come from the east, and west, and north, and south, and shall sit down with Abraham, Isaac, and Jacob, whilst the children of the kingdom shall be cast out.' Oh Friends! have a care of this, seeing there is room enough in the Father's house for you and them.

"22d. Was at Contentnea again. It was a very large meeting, constituted of Friends and others. We had a highly favored time, not soon to be forgotten, I trust, by many that were there. May the God of my life have all the praise and renown, by all and over all forever.

"23d. At Neuse. Here we parted, after meeting, with several dear Friends that came with us from Contentnea. In the afternoon continued our journey for Piney Grove, having now for pilot our beloved friend and brother I. P.

"24th. Reached a town called Fayette. When there put up with H. B., formerly a member amongst us. He met us in the streets and took us home with him, where we were kindly entertained."

(To be continued.)

For "The Friend."
Halo of the Sun.

On the 24th inst., about 8 o'clock, A. M., this phenomenon became visible in E. Tennessee, and continued with unusual splendor till near 2 P. M. It was obscured at times by clouds; but the appearance, for hours, was that of a perfect rainbow-ring around the sun, with a secondary ring, which was an ellipse projected north; its southern limb cutting the circular rainbow south of the sun. Thus were two rings, of beautifully refracted light, linked together in a plane, majestically mounting to the zenith. The refraction in the ellipse was fainter than that in the ring.

Y. W.

Eighth mo. 25th, 1871.

For "The Friend."

From the Letters and Papers of John Barclay.

The deep interest long felt in the memoirs of the lamented John Barclay, has induced the compiler to undertake a selection from them for the pages of "The Friend." That his example of early, as well as life-long dedication and faithfulness to the cause he so fully espoused, and which only is dignified with immortality and crowned with eternal life; his youthful, whole-hearted submission to the tenderly striving influences made from time to time upon his heart and mind by the Holy Spirit, our Guide unto all truth; his resignation, meekness and constancy in enduring the self-denial and daily cross enjoined upon all the disciples of a world-renouncing Lord; his consistency and Christian integrity in carrying these out in his life and conversation, so as to be known and read of all men;—that these may have their proper alleviating effect upon all their readers, is the earnest, fervent concern of the writer.

These memoranda, commencing with the early life of their Author, and giving such graphic and intelligent account of the close judgments and proving baptisms, yet ever gentle leadings of the tender Shepherd Israel; the wooing, restraining influences of His holy Spirit; the sacrifice by him of his heart and will thereto; the circumscriptive course of life he felt it his religious duty to maintain in consistent practice; the various changes he was required to make for the sake of Him who was calling to glory and virtue and leading in the straight, and narrow, an only way to His kingdom; his faithful obedience in the day of small things, whereby he was enabled to overcome one after another the old inhabitants of the land, and to increase in the increase that is of God, until his path, like that of the just, shone more and more unto the perfect day, are deeply fraught with instruction; and commend them especially and forcibly to young men, by nature like himself, to whom these may come. May we so improve the parts and talents responsibly committed to them; solet obedience keep pace with knowledge to the still small voice of the Saviour whose tabernacle is with men, and whose teachings are never man taught; so walk worth of the vocation wherewith they are called, with all lowliness and meekness, as at the final, solemn closing scene of this probationary and very uncertain existence, they may stand through the unspeakable riches of Christ, an obedience to the exceeding grace that is given through, and to Him, know the joy of His salvation to be their strength and the portion forever.

The subject, extracted from an introduction to the work by his brother, A. Rawlinson Barclay, cannot fail to interest the serious reader:

"This Selection from the Letters and Papers of the late John Barclay, has been made partly from accounts of his religious experience and reflections, recorded chiefly in early life and partly from letters written to his friends which have come within the reach of the editor. From the state in which these accounts were found, as well as from remarks made during his life-time, there is no doubt, but that the author intended the publication of a compilation of them, as a narrative of his religious experiences, and as a testimony memorial of the Lord's goodness to him;—this collection of rough materials or notes he had prefixed a title page, of which the following is a copy; 'Some Memorials of J. Lord's goodness to a poor creature; to which was subjoined the quotation from Scripture affixed to the title page of this work, viz. 'I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs; and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.'—Daniel iv. 2, 3.

"The editor regrets that he has not been able to present the reader with more of an connected biographical sketch of the author's life than will be found in this work,—a life which may perhaps be said to afford but little variety of incident. He believes, however, to those whose minds delight to trace the blessed and animating effects of Divine grace in the heart, that the religious experiences of the pious and devoted christian and fellow-professor, which are to be met with in his private memoranda or correspondence, are often de-

destructive; and they may be felt to supply the place of biographical variety, to some, with real interest, and even more pleasant satisfaction.

The following testimonial to the religious character of the author, drawn up by one of early and most intimate friends, may, it is thought, be suitably introduced at this place. It was one with whom I shared no common intimacy and friendship, both at an earlier period of our lives, and subsequently: we have taken sweet counsel together, and I may have been many times permitted to sit together "in heavenly places in Christ Jesus." My acquaintance commenced in the autumn 1816, at a time when his mind was sweetly led by the Day-spring from on high. How fresh is my remembrance of the state of his mind at that period; and how was my heart made to rejoice in the feeling of the preciousness of the love of our heavenly Father towards him, and the abundant shed abroad thereof in his heart. In this of the Lord's power, a willingness was wrought in him wholly to surrender himself to Divine disposal, and to count nothing dear or too dear to part with, which was done for at his hand. Thus by meekly giving his neck to the yoke of Christ, he found it to be made easy, and His burden light; and thus was he enabled to take up his cross, and follow his Lord and Master through of life. By yielding obedience to tendering operations of redeeming love mercy, he experienced an advancement in way of holiness; he became valiant for the cause of truth and righteousness in the world; and deep was his experience in the things of God.

He wrote not to exalt the creature, but with a view to magnify the riches of that grace, by which he was what he was, and which on him was not bestowed in vain. As he lived and died, in the Lord: his memory is precious,—the savor of his life remaineth; and he is dead yet speaketh. I now, as I reverently believe, having engaged in the good fight, and kept the faith,—coming out of great tribulation, and having washed his robes and made them white in the blood of the Lamb,—he has finished his course joyfully; and is gone to inherit the crown of life; and his righteousness laid up for all them that love and obey Christ.

The reader is referred to the annexed testimony of Gracechurch Street Monthly Meeting for a further but brief memorial of my dear departed brother.

A. R. BARCLAY."

(To be continued.)

THE FRIEND.

NINTH MONTH 16, 1871.

in the world but not of the world," is a motto which a Christian should ever keep in his mind. He believes the assurance given him by the omniscient and almighty Creator, that he shall live throughout eternity: that unending happiness or unending misery are before him into one or the other of which he must finally enter when death has relieved him from the shackles of mortality: and that, weak as he is, he is naturally, the means of his own redemption: and that, if he will provide for his securing the former, he will comply with the terms, and

employ his present state of existence in preparation for the glorious change that awaits the righteous.

Those terms include "Lay not up for yourselves treasures upon earth;" "But lay up for yourselves treasures in heaven;" and "Love not the world, neither the things that are in the world." But independent of the terms prescribed, his observation and experience counsel him, that even while using this world as not abusing it, its fashion passeth away, and that only as his affections are centred on those things that are not seen, can he keep himself unspotted from its impure spirit and ways. Revelation has disclosed to him that all this mundane scene is destined to perish. He sees change follow change in such rapid succession, that he feels as though he could almost hear the work of final destruction going on around him. History teaches him that he is daily walking among the ruins of the past. He knoweth that one generation of men passeth away and another cometh: the footsteps of the busy and learned and of the idle and ignorant have alike ceased: their voices of merriment and their cries of distress are equally hushed forever. The hopes and fears, the schemes for pleasure or profit of the worldlings that misunderstand and grieve him, perish before his eyes, and he sees that their firmest works are giving way with the corrosion of time. Sad severance of the tender ties of affection, have brought home the truth that his relatives, friends and acquaintances are as short-lived, and the happiness they confer as fleeting, as were those who, in the generations that preceded him, were engaged in the active scenes and trials of life, and quickly followed each other into the dark valley of the shadow of death. Those who went before knew not that he would tread the earth after them, and, though his memory may be cherished for a little while, by the few who love him, those who follow may be equally ignorant of his having lived, and he will be forgotten when his body has mingled with the clods of the valley. His consciousness forces the conviction upon him, even while enjoying health and vigor, that the sentence of death which has been executed on all who have gone before, must be carried out in him. He too ere long must submit to the stroke that has laid low the loftiest and made the strongest powerless. Soon his heart will cease to beat, his eye be closed in death, his voice be hushed forever, and the place that has known him shall know him no more.

Considerations such as these should make the Christian familiar with the truth that the things of time and sense are unstable and evanescent, and that as he is "looking for a city which hath foundations, whose builder and maker is God," and is passing through a world lying in wickedness, it is his duty though in it not to be of it, but to keep his heart with all diligence, lest its affections and hopes be drawn from durable riches and righteousness to the shadows that flit before him.

But while the religion of Christ calls the Christian thus to regard the world and its fleeting interests, it does not interfere with the proper and profitable pursuits of life. Co-operating with the intellectual processes of his mind and interweaving itself with the best feelings of his heart, it not only prompts and lends its aid to his performance of every duty, but it adds a pleasure peculiarly its own to

the ordinary enjoyment of whatever is necessary or allowable. Sent in kindness infinite with messages of love to fallen man, it sheds the glow of heavenly peace over the scenes of domestic life, takes away whatever would wound or embitter in the social circle, and changes the narrowness of self and the repulsion of pride into a genial interest in the welfare of all, and a humanity that recognises every man as a brother. While it fills the regenerated heart of its votary with gratitude and love to the great Architect of the universe, it draws aside from the fair face of nature the veil which baffles unbelief and "science falsely so called," and displays to him in all her lineaments, the beautiful impress of divine love and skill.

"His are the mountains, and the valleys his,
And the resplendent rivers; his to enjoy
With a propriety that none can feel
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all!'"

If it is his lot to "visit the fatherless and widows in their affliction," or his sympathy is awakened as he witnesses the misery oft found in the hovels of the poor, he finds in the very bond that links him to the wretched, and calls him so far as he may be able to relieve their wants and soothe their sorrow, there is a reward included that repays him far more satisfactorily, than do the riches and pleasures of this world the man who seeks after them. It fails him not in adversity nor deserts him in prosperity; enabling him to bear up with cheerfulness amid the trials of the former, and guarding him from the dangers that beset the dazing glitter of the latter; and having guided, sustained and soothed him through the checkered scenes of life, it accompanies and supports him as he descends to the narrow house appointed for all the living; thus proving, "That godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

SUMMARY OF EVENTS.

FOREIGN.—Paris dispatches of the 9th state that the Paris forts, and three of the four departments surrounding the city, will be evacuated immediately by the German troops. The Department of Oise will be occupied until the third half milliard of the indemnity is paid.

General Manteuffel, commanding the German army of occupation, after announcing yesterday the consent of his government to the evacuation of the departments around Paris, dined with Thiers, and Generals Ducrot and Chanzy. The northern forts will be evacuated first, after which the troops will withdraw from all other points at the rate of 3,000 a day.

The deaths in Paris for the past week were 943. The returns show that the typhus fever is becoming epidemic.

The French Minister of Finance has introduced in the Assembly, as a provisional and temporary measure, a bill levying one-tenth of the proposed increase in taxation to meet the immediate demands of the government. The Assembly has adopted a bill laying the burdens of the losses caused by the war on the whole nation, and providing for the immediate distribution of 106,000,000 francs among the sufferers by the Paris insurrection. After an excited debate, running through four days, the Assembly has adopted a bill providing for the continuance of his sittings at Versailles.

The trial of General Brossel terminated in his conviction and sentence to military degradation and death. Four of the female incendiaries have been sentenced to death, one to imprisonment in a fortress, and one to ten years solitary imprisonment.

The proposals of the Lower California Company to transport the Communist prisoners, and form a colony with them on the Pacific coast, has been referred to a committee, which will soon make a report on the scheme.

The latest news from Algeria is favorable. The Beni Menasser tribe have submitted. The insurrection in

the province of Algiers has been subdued and the state of siege partially raised.

The League for the delivery of Alsace and Lorraine announces that it will continue its labors, but has modified its title to the Society for the Promotion of Alsacian Emigration.

Marshal Bazaine has appeared before the Committee of Military Investigation. He made a speech in defence of his conduct of the war, attributing his failure at Metz mainly to the lack of ammunition.

The Empress Eugenie embarked on the 9th at Southampton for Spain, where she will remain about two months. Napoleon will in the mean time reside at Torquay.

The condition of affairs in Persia is still deplorable. The Levant Herald says the deaths at Tabreez average about two hundred and forty per day. The Christians are being persecuted in the mountains, and business entirely suspended. The Persian army has been disbanded.

Strikes among the workmen have been common of late throughout England. The proprietors of factories in Newcastle are sending in every direction to obtain more workmen. The proprietors of the collieries are arriving in considerable numbers from Cornwall, London, Norway and other quarters. Some factories have been able to resume operations with their former activity, although nearly four thousand old hands have left town.

A small explosion in a coal mine, near Wigan, in Lancashire, caused the death of sixty-nine persons.

Dr. Carl Marx, the founder and leading spirit of the International Society, died in London on the 5th inst, in his fifty-third year.

The Republican Committee of England has issued a formal declaration of the principles of the republican party. The programme proposes a federation of England, Ireland, Scotland and Wales; abolition of titles and privileges, suppression of monopolies, the abolition of standing armies; compulsory education; State provision for those who can work, and sustenance for those who cannot, with changes in land tenure, &c.

Prussia is abating in North Germany. The Prussian Cross Gazette announces the result of the Salzburg negotiations as follows:

Austria and Germany, repudiating aggressive ideas, will unite closely to repel aggression. Germany wishes Austria to be strong, and the Austrian Emperor and statesman, who has been decided to leave the Roman question to Italy. The conference is said to have been most satisfactory, and the two Emperors parted on terms of friendship and mutual good will. On leaving Salzburg the German Emperor visited the King of Bavaria, at Munich. It is reported that Austria and Germany have resolved to oppose the resolutions of the International Society.

King Amadeus, who has been journeying through Spain, has granted pardons to many prisoners. He has also visited several bull fights, and taken other means to make himself popular. The system of trial by jury will, it is stated, be soon introduced into Spain, and the scriptural law of Moses will have been made more liberal, exceeding the amount introduced.

Aali Kilrashi, Grand Visier of Turkey, died on the 6th inst. He was considered an able statesman. His successor is Mahmood Pacha.

The extent of railway communication now open in India in 1850 may be said to have been completed last year. Of 68,233 persons employed in the management and maintenance of the roads in the 9th mo. 1870, no fewer than 64,185 were natives.

Latest advices from Rio Janeiro state that the emancipation bill would not probably pass at the present session owing to the opposition it has encountered. The Welsh colliers refuse to continue and the strikers recently imported to supply the place of the strikers are dismissed from the mines.

The strike at Newcastle has failed. At least half of the usual number of hands are now at work, and a full complement, it is believed, would be soon obtained. The London Times in an editorial censuring the importation of foreign workmen, gives its support on both moral and sanitary grounds, to the British strikers in their movement for a reduction of the term of daily labor to nine hours.

The potato disease is spreading in Lancashire. It prevails also to some extent in Ireland.

A Paris dispatch of the 11th says, that negotiations have been commenced in relation to the evacuation by the Germans of the whole of France. The Paris Constitutional states that the government is buying 500,000 chapeaux from the Minister of War at Berlin. A correspondent of the Standard writes that they shall take a recess from 9th mo. 17th to 11th mo. 1st.

London, 9th mo. 11th.—Consols, 93½ a 93½. U. S. 5-20 bonds, 1862, 93½; ten-forties, 90½; Liverpools.—Uplands cotton, 9½ a 9½; Orleans, 9½ a 9½.

REGISTERED STATES.—The reports of the Dea Letter Office, for the Eighth month, shows that there were returned to that office during the month 322,279 letters. Of these 113,779 were sent to the offices from which the letters originated, and 25,300 were destroyed as valueless. The money division received 2,882 letters containing \$96,310, of which \$1,546 was mailed to the owners.

The interests in Philadelphia last week numbered 283, including 123 children under two years of age. The number of taxable inhabitants enrolled as voters in the 29 wards of this city is 144,957, which is 6,036 more than last year. The largest number of voters is in the 19th ward, 10,339, the smallest in the 6th ward, 2,414.

The following is the return of the New York State Assessors of the value of the real and personal property of that State, and the aggregate valuation, as filed in the office of the Comptroller: Assessed valuation of real estate, \$2,322,907,732; aggregate equalized valuations, \$2,052,537,808.

The U. S. revenue from customs the last fiscal year, was \$206,270,000. The cost of collections nearly seven millions.

The Markets, &c.—The following were the quotations on the 11th inst.—New York.—American gold, U. S. sixes, 1881, 118½; ditto, 5-20 U. S. ditto, 10-40, 111½. Superfine flour, \$5.50 a \$5.90; and the brands, 56 a \$9.15. White Michigan wheat, \$1.60 a \$1.65; amber western, \$1.56 a \$1.57; red western, \$1.53 a \$1.54; No. 2 Chicago spring, \$1.43 a \$1.45. Ohio oats, 40 a 51 cts.; white, 51 a 54 cts. State rye, 98 cts. a \$1. Yellow corn, 71 cts.; western mixed, 69 a 70 cts. Middling cotton, 21 a 21½ cts. Philadelphia.—Uplands and New Orleans cotton, 20½ a 21 cts. Superfine flour, \$4.50 a \$4.75; finer brands, \$5 a \$7.75. White wheat, \$1.60 a \$1.65; amber, \$1.52 a \$1.55; Indiana and Pennsylvania red \$1.48 a \$1.50. Rye, 80 cts. Yellow corn, 75 a 76 cts. Clover seed, 73 a 74 cts. Timothy, \$3.25 a \$3.50. About 2900 beef cattle sold at 7 a 7½ cts. for extra, 5½ a 6½ cts. for fair to good, and 4 a 5½ cts. per lb. gross for common. Sheep sold at 5 a 6 cts. per lb. gross and hogs at 6½ a 7 cts. Baltimore.—American wheat, 73 a 80 cts. Superior to prime, \$1.50 a \$1.55; common to fair, \$1.40 a \$1.45. Yellow corn, 73 cts.; southern white, 75 a 80 cts. Oats, 48 a 50 cts. St. Louis.—Superfine flour, 4 a \$4.25. No. 2 red winter wheat, \$1.28. Mixed corn, 44 cts.; yellow, 46 cts. Oats, 31 a 33 cts. Rye, 61 a 63 cts. Chicago.—No. 2 spring, \$1.45 a \$1.10. No. 2 corn, 46 cts. No. 2 oats, 30 cts. No. 1 yellow, 87 a 88 cts. No. 2 yellow, 86 a 87 cts. Wheat, \$1.20. Corn, 56 cts. Oats, 32 a 39 cts.

RECEIPTS.

Received from Amy Middleton, N. J., per Josiah L. Haines, \$2, 45; from Isaac Hancock, Pa., per Sam'l W. Smedley, \$2, 45; from Mary Ann Gibbons, City, \$2, 45; from Rachel E. Woodward, Pa., \$2, 45; from Joseph Waring, Canada, \$2, 20; to No. 23, 45, and Postage, and for Joseph Pollard, \$2, 20; 45, and Postage; from William Windle, Pa., \$2, 45; from James Lee, Jr., Pa., \$2, 45; from Joel Wilson, Agent, N. J., \$2, 45; from Mary Ann Gibbons, City, \$2, 45; from Joseph Scattergood, Jr., Pa., \$2, 45; from William T. Fawcett, Ind., \$2, 45; from Ambrose Boone, Canada, \$2, 45; from Henry Wood, Agent, N. J., for William C. Ivins, Samuel E. DeCou, and Philip P. Dunn, N. J., and Thomas A. Bell, Pa., \$2, 45, each, vol. 45; from John S. Haight, Agent, N. Y., \$2, 45; from John S. Haight, and Charles S. Branson, Hubbard Fuller, and Levi H. Atwater, N. Y., and Edward H. Fuller and John K. Fuller, Mich., \$2, 45, each, vol. 45; and for David Haight, N. Y., \$2, to No. 8, vol. 46; from Thomas Smedley and Edward G. Smedley, Pa., per Sam'l W. Smedley, \$2, each, vol. 45; from William B. Haines, N. J., \$2, vol. 45; from Rachel Ray, for Elisha Sidwell, Elisha Brackin, Lindley Brackin, Israel Steer, Nathan Steer, Joseph P. Lupton, Jonathan Fawcett, Joseph Raley and Isaac Raley, O., \$2, each, vol. 45; and for Branson D. Sidwell, O., \$2, to No. 18, vol. 45; from Sarah C. Winner, Pa., \$2, vol. 45; from Abel Wilson, Pa., \$2, vol. 45; from Mary Ann Gibbons, City, \$2, vol. 45; and for Rachel Parker, Eliza Wilson, David Stephen, and Henry Briggs, \$2, each, vol. 45; from Geo. W. Thorp, Frankford, per Jacob Smedley, Jr., \$2, vol. 45; from Mary N. Griffith, Mo., \$2, vol. 45; from Benjamin D. Stratton, Agent, O., \$2, vol. 45; from D. M. Smith, Phila., \$2, vol. 45; from Sarah Bailey, and Isaac B. Webb, Pa., per Charles J.

Allen, \$2, each, vol. 45; from Phebe McBride, Ia., \$2, vol. 45; from Joshua Jeffers, Pa., \$2, vol. 45; from William P. Smedley, Pa., \$2, vol. 45; from Josi Fawcett, Stratton, Jane Head, and Priscilla Coffee, O., per Micajah M. Moran, Agent, \$2, each, vol. 45; from Thomas Perry, Jr. I., for Charles Perry, \$2, to No. 11, vol. 46, and for Elizabeth Perry, and Geo. C. Foster, \$2, each, vol. 45; from Rufus Churchill, J. N. S., \$2, vol. 45; from Lydia B. Kite, City, \$2, vol. 45; from Anna Garretson, Agent, O., \$2, vol. 45, and J. Matilda Parker, Rachel Green, Catherine Willco Robert P. Sumner, B. I., for Joseph W. Davis, Jr. D., Ephraim Williams, Jesse K. Livezey, Pemp-Bundy, John Thomason, Aaron Frame, John Bund George Tatum, John Hall, William Stanton, Esth Sears, Arnelia Garretson, and Sarah Bundy, O., a Homer Gibbons, Io., \$2, each, vol. 45; for Joel Ball, O., \$1, to No. 10, vol. 46; from Joseph W. Davis, O., \$2, to No. 32, vol. 45, and for Francis Davis, O., \$2, No. 33, vol. 46; from Thomas Y. Hutton, Pa., \$2, vol. 45; from James Embree, Pa., \$2, vol. 45; from Jam R. Cooper, Pa., \$2, vol. 45; from Wm. P. Townes Agent, Pa., for Geo. B. Mellor, Caleb S. Cope, Jas Parker and Jonathan Tomlinson, \$2, each, vol. 45.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A teacher is wanted for the Girls' Writing School one qualified to give instruction in Grammar and such other branches as may be required. The next meeting of next session, on the 30th of Tenth month.

Apply to Susan E. Comfort, Knox St., Germantown Elizabeth R. Evans, 322 Pine St., Phila.

Martha D. Allen, 525 Pine Union St.,

ERRATUM.

Owing to the proof not being seen by the writer at some 50 pages in the editing of the last number, error occurred in the thirteenth line from the end. It is "To these" read, "To the true ministers."

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia re-open 11th mo. inst. We need a few teachers, and are desirous to engage for this winter a right and concerned Friend. Terms of salary \$15 to \$20 per month.

For further particulars please apply at this office 11th North Fourth St., Philadelphia. Ninth mo. 1871.

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Second day the 30th of Tenth month next. Friends who tend to enter their children for the coming term, requested to make early application to AARON SHALESS, Superintendent, (address Street Road P. O., Chester Co., Pa.) or to CHARLES J. ALLEN, Treasurer, No. 304 Arch St., Philada.

WANTED.

A Teacher for the Classical Department of the Bo School at Westtown: to commence his duties at opening of the next Session, on the first of the Eleventh month. Application to be made to Joseph P. Sumner, Chester county, Philadelphia, or Charles Evans, M. D., 702 Race street.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Vost, Marshfield, Chester Co., P. O., Philadelphia Samuel Moore, Oberlin P. O., or Joseph Scattergood, 413 Spruce Street, do.

DIED, on the morning of 22d of Sixth month, 18 at his residence, near Salem, Ohio, JONATHAN COFFEE, an esteemed member of Salem Monthly Particular Meeting, aged nearly sixty-two years. He was born in D. M. Smith's P. O., Chester Co., on Fifth-day, 8th mo. 10th, 1871, A. S. A. WARR widow of the late Jeremiah Warr, in the 87th y. of her age, a member of Green Plain Monthly Meeting. She being dead yet speaketh.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, NINTH MONTH 23, 1871.

NO. 5.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

at No. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend."

History Illustrated by Numismatics.

(Continued from page 27.)

In the latter part of the 17th chapter of St. Matthew, mention is made of two pieces of money. The 24th verse speaks of "tribute money" or temple tax, and the 27th verse of "a piece of money" sufficient to pay tribute to the king, our Saviour and Peter. The first is the Greek didrachm, the other a tetradrachm, probably of one of the Syrian kings, as spoken of, of the line of the Seleucidae, founded by Seleucus Nicator, one of Alexander the Great's generals.

Respecting the coinage of the Jews, W. C. Cresswell says: "The only extant Jewish coins are the several varieties of the silver shekel," the first book of Maccabees, xv. 6, in the reign of Antiochus the king to Simon the high priest, and to the Jewish nation, occurs the passage: "And I give thee leave to coin money of thine own stamp in thine own countenance." Simon Maccabees probably coined, under this permission, the first national coinage of the Jews. It of course bore no head or figure of a god on its face. The second commandment forbade it. But the pot of manna and the rods of Aaron's rod were the devices adopted, with legends varying, but most commonly 'Shekel of Israel,' 'Jerusalem Holy,' or 'Hisemichon Prince of Israel.' The legends are in the ancient form of Hebrew character, but in the debased form in use since the captivity.

"For what length of time this coinage continued in Jerusalem we cannot say. It is probable that it was of long duration. The Greek and Roman currency took its place in Palestine; and although coins of Herod and of Archelaus the rebel are extant, it seems improbable that these were issued to any great extent. We have copper coins of Agrippa, very rare, and these complete the entire series of coins of Judea."

A very interesting circumstance in numismatics, is the recovery of many facts concerning the history of Bactria and India, which had been lost until the recent discovery and deciphering of a number of coins appertaining to those countries. And also as Ham-

phrey's remarks, "as being the means of restoring at the same time a lost language—the inscriptions on some of the coins being bilingual, Greek on one side, and the Indian dialect of the region on the other; in the earlier period a dialect of Sacerit, and afterwards the Arian language." Our distinguished townsman, Dr. Joseph Thomas, informed the writer that whilst he resided in the east, a large number of coins were shown him, that had been removed from the beds of the Indian rivers. That they were a genuine accession to history, and not forgeries, the doctor thought indisputable—the natives not having the necessary knowledge or means of originating them, and their appearance being altogether in their favor. They were purchased by an English connoisseur without suspicion.

The period at which the ancient Britons first coined money is involved as yet in some obscurity. Coins have been found of tin and silver, the latter sometimes alloyed with copper, of a rudeness which indicates great antiquity. Some of them are manifestly imitations of the money of Philip and Alexander. The issues of those princes are known to have spread widely into barbarous nations that never came under their sway as conquered provinces. The Phœnicians, although possessed of no early coins of their own, were traders with Britain, and may have been the medium of introduction of the Greek money. The native rulers in Britain appear to have almost immediately commenced coining, on the invasion of their island by the Romans. Upon their subjugation under Claudius Cesar, the Roman money became their own, and so continued until the fall of the Western Empire and departure of the Roman legions about 414 A. D. We now find a totally different character of money introduced by their Saxon invaders, termed skeatta, being silver, and in value about the twenty-fifth part less than the penny or debased denarius.

The penny was introduced during the heptarchy, and with the exception of occasional half-pennies, was the only coin of the kingdom until the reign of Edward III. 1272 A. D. It is usually of pure silver, and still continues in a reduced size to form a part of the money of Great Britain. Thus we have seen the oldest standard of silver money, the Greek drachma, imitated among the Romans by their denarius, which they carried into England, there in its turn to be displaced by the penny, which is in use up to the present day. The gradual reduction in weight is shown as follows: The silver penny of Athelstan, 890 A. D., weighs 22 grs. troy; Canute, A. D. 1017, 18 grs.; Edward II., A. D. 1307, 18 grs.; Mary Queen of Scots, A. D. 1560, 16 grs.; Queen Anne, A. D. 1702, 8½ grs.; George II., A. D. 1820, 8½ grs. The groat, or fourpenny piece was first introduced under Edward III., who also coined the first English gold. The latter pieces were called nobles, half-nobles and quarter-nobles; the noble being valued at 6s. 8d. Under Ed-

ward IV. the gold coins were denominated angels and half-angels; and under Henry VII. as well as ever since, sovereigns and half-sovereigns. Henry VII. also introduced the shilling—Edward VI. the crown. The first copper farthings and half-pence, minted by the government for general circulation, were produced under Charles II.: the first copper penny under George III. in 1797.

An illustration of English history, probably nothing is more interesting to the numismatist than the successive changes in the career of the unfortunate Charles I. It is remarkable that throughout all the vicissitudes of his life, he never resorted to the practice so often adopted by sovereigns in time of extremity, of debasing his money. The rudest pieces made out of silver plate, when he was besieged from castle to castle, being invariably of standard weight and purity. The progress of his struggle with the Commons may be traced almost throughout from these siege pieces, as they are termed.

His son, James II., was less scrupulous in regard to preserving the purity of his money. During his last struggles in Ireland, in the vain attempt to hold his crown, he issued money coined out of his guns. At first the pieces which were stamped as though of genuine silver, had a small admixture of that metal in them, but as the supply lessened, the alloy was omitted. An interesting narration of the circumstance, and the ruin brought upon the Irish people in consequence of their having these base pieces forced upon them, will be found in Macaulay's History of England.

The first money coined in America was at a mint established in Massachusetts in 1652. First came the New England shillings and sixpences, being simple circular pieces of silver, stamped N. E. xiii., and N. E. vi. They were soon followed by the pine tree money, comprising shillings, sixpences, threepences and twopences. On one side of the shilling is a pine or oak tree, with the inscription "Masathvests in." On the other, "New England, An. Dom. 1652, xii." The others are similar, with the exception of the numerals being changed with the denomination. The same date seems to have been used throughout a number of years. A story is told of John Hull, the mint-master, whose commission for coining was one shilling out of every twenty; that on the occasion of the marriage of his daughter to Samuel Sewell, he gave her, by way of dower, as many pine tree shillings as would be equal to her own weight! Valuing the silver at sixteen dollars per pound, and supposing the girl not to have exceeded one hundred and fifty pounds, the dower would amount to only \$2400.—a much smaller sum of money than at first thought we might have supposed.

The earliest copper money coined in America, is believed to be that issued in Granby, Connecticut, by a man named Higley, who seems to have proceeded without authority

The shekel was originally a weight.

to coin coppers, each of which passed for three pence readily throughout New England.

In 1773, George III. coined a copper penny for circulation in Virginia, with the name of the State upon it. In 1785, Connecticut established a State mint for coining cents. Vermont also issued cents the same year. New Jersey commenced in 1786, New York and Massachusetts in 1787,—the latter also coined half cents. These State mints continued in much activity until 1788, after which, on the adoption of the Federal Constitution, they ceased their operations.

The first money that was coined at our mint in Philadelphia, appeared in 1793, and consisted of the silver dollar, half dollar and half dime, and the copper cent and half cent. In 1795, the gold eagle and half eagle, and in 1796 the quarter eagle, the silver quarter dollar and dime were introduced. The double eagle appeared in 1850, the gold dollar in 1849, the three dollar gold piece in 1854, the silver three cent piece in 1851, the nickel cent in 1856, the bronze cent and two cent pieces in 1864, the nickel three cent piece in 1865, and the nickel five cent piece in 1866.

* * * * *

For "The Friend."

Memoirs of Mildred Ratelif.

(Continued from page 33.)

"1810. 7th mo. 25th. Had a meeting in this town (Fayette) where there are many professors under different names. I think there are many amongst them that centre in a good degree in the one true religion. These the good Shepherd is disposed to gather more and more out of the shallow or outer court, to a nearer acquaintance with himself in their own hearts. O, thou Father of all our sure mercies! Be thou pleased to carry on this great work with and for them, to the praise of thy own worthy name. In spite of the serpent, who I felt to be much enraged, seeking to prevent thy Truth from rising into dominion, yet praised forever be thy name, thou art stronger than he, and was pleased to make it manifest this day. Thou causest thy Truth to gain the victory in many hearts, and that too among some of the noble men of the town, high in profession of religion, &c. Some of these came to our lodgings, and had to acknowledge the satisfaction with the meeting, expressing, at least one of these great men did, the desire he had for our company at his house, and his sorrow in having no prospect of another opportunity with us at meeting. He wished, as he expressed it, the meeting could have been on Sunday. These things I am deeply sensible are the Lord's doings, and they are marvellous in my eyes. O my soul! ever labor to dwell in his power, and always give him the praise of his own works; which ever did, and ever will, praise him.

"26th. Got to Pinegrove, and on the 27th attended their meeting, which I was glad of, notwithstanding I had my portion of suffering with the suffering seed, which in this place lies as in prison, bound with iron bands. The purity of religion is at a low ebb here.

"28th. Went on to Podoc. To-day an accident occurred, truly fearful; our lives appearing in great danger by the turning over of our chaise. The shafts were broken, and the horse frightened, yet we sustained no great wounds thereby, which was a mercy indeed; for as to outward appearance it looked likely at one time that our lives would be lost. This was a time that I trust will not

easily be forgotten. O my soul! thou knowest who it is that preserveth thee through all, and over all. Therefore fail not to give unto Him all the praise, thanksgiving, and renown forevermore!

"29th. Had an afflicting meeting here; and on the 30th crossed the river, and attended a little meeting not much better. We had nothing to glory in, but in this,—that we were accounted worthy to suffer with the suffering seed. This indeed is a favor which might give rise to joy and rejoicing, and ever keep us willing to follow the Master, and willingly to suffer with Him who hath said, 'Where I am, there shall my servant be.'

"31st. Parted with our endeared friend and brother Isaac Parker, he having served us for a pilot for several days past. We this morning had with him and some other Friends an opportunity, which I think may be said to have been one memorable to some of us.

"8th mo. 1st. We had to travel a rough fatiguing road. After night got among Friends, wearied indeed. Yet we found renewed occasion to magnify that Power who doth continue to furnish us with a resting place in the needful time. Praised be his worthy Name forevermore!

"21. Attended Enwamy meeting, it being their meeting day. There was no public notice. I was glad of this opportunity with them more select from others; and being enabled through my Master's help to use plainness with them on several heads, my mind was much relieved. My only Helper had all the praise of his own works.

"31. Not feeling easy to proceed without having a public meeting, notice was seasonably given; and many being gathered, we were favored, through Divine help, with a time that I trust will prove profitable to many of the parties concerned.

"4th. Were at Back Creek to a good degree of satisfaction.

"5th. At Holly Spring. Here a portion of hard labor was dispensed to me, causing, I think I may say, the largest drops of sweat to issue through the pores of my feeble frame, that I ever remember. To the praise of my sure Helper, I was enabled to get through to the relief of my own mind at least. It felt to me that there were not living enough here to bury the dead. They appear to have gone out of the way of righteousness, and it seemed notwithstanding the plain outward show of some of them, as though they were none that rightly pleaded for the cause of truth, or mourned for the desolations of Zion; but were at ease; under the name to live, while they were dead to the substance of religion. What will become of such dry, lukewarm, insipid professors as these, in the day when they must give an account of their stewardship, unto Him who is not, nor ever will be partial to the workmanship of his hands? What can they expect better than to be spewed out of the Master's mouth, in the day when they that are 'filthy shall be filthy still, and they that are holy shall be holy still.'

"6th. Was at the Ridge Meeting, and 7th at Eno. At these last two meetings there was some encouragement to hope there were some alive of Jacob's wrestling seed. May the number of these everywhere increase, and their faith be made strong.

"9th. Returned back on our journey to take the Quarterly Meeting at Spring Meeting-house.

"10th. Attended the Select Meeting; and on the 11th the Quarterly Meeting for business. Both of these tended much to the relief of my mind, and afforded renewed cause to thank God, and take courage to press through troops of difficulties in outward fatigue, in order to accomplish the arduous task designed for us by a good Master, who has hitherto helped us. O my soul! for all these unmerited favors give Him all the praise forever. An may his people do the same. For he is worthy of thanksgiving and renown for a our benefits!

"12th. At Spring Meeting again. A high favored, heavenly meeting I think this may be said to have been, to the praise of the Author thereof.

"13th. At South Fork—not much information.

"14th. At Cane Creek, also favored. In the evening went home with our much honored friend and father in Israel, David Vesta. Here we were as children kindly received at their father's house. For all these favors O righteous Father! enable us, who are unworthy thereof, to magnify thy name.

"15th. At Rocky River, 16th at Providence, and 17th at Concord. At all these meetings, through Divine aid, in deep searching exercise, I was enabled in much plainness to clear my mind to the several states then present, trust to the honor of the great cause, and satisfaction of those who feel it dear unto them. Praises to Thy name, O my Father. Be near to help thy dependent handmaid for days to come, as thou hast in days that are past: so that, through all, thy cause may be promoted, and Thy great name magnified.

"18th. At Center, it being their Monthly Meeting. A favored time to the relief of my mind.

"19th. At Marlboro—also favored through deep exercise and Divine help.

"20th. At Springfield; where as at many other places, through my Master's help, I was enabled to feel the different states, and administer unto them to my own relief, and as far as I know to the satisfaction of the living. These have had, with my soul, I doubt not in the course of this journey to say, 'This is the Lord's doings, and marvellous in our eyes,' that He should open the deep mystery of His kingdom to a little child. His power is thereby the more made manifest, than when an orator is called to advocate His cause. What am I, O my Father, that thou shouldst thus make use of me in this great work! Ye adored forever be thy worthy Name! If I am weak, Thou art strong; if I am nothing, Thou art all things unto me; and I trust Thou wilt ever be, whilst thou hast all my heart. Leave me not one moment, and then shalt thou have all the praise of thy own works.

"21st. We are now favored with the company at his own house of our well beloved friend and brother Nathan Hunt, with his dear wife and children. Oh, the many favors conferred, claim the warmest gratitude of my heart; and I doubt not that of my dear companions also.

"22d. Were at Kennett. Here I think may say through Divine help, we were favored with a heavenly baptizing time, to the refreshment of many of our minds."

On the 23d M. Ratelif was at Deep River Particular Meeting; and after visiting several others, not far distant from thence, she returned to Deep River, and attended the Monthly Meeting on the 3d of Ninth month

which she thus alludes: "This, I think, is precious Monthly Meeting. May it be so in the Master's sight. O my soul! mayst thou with his people dwell in his power, ing, hitherto he has helped thee thus far to clear and easy.

4th and 5th. Rested, wrote letters, and fed the afflicted.

6th. Attended their week day meeting, which I hope I had, through my Master's, good service.

7th and 8th. Was at the Select and Quarterly Meetings to good satisfaction: and on 9th attended a large public meeting at the same place. This was a heavenly, baptizing one. I hope by many minds it will not easily be forgotten.

10th. Started on our way to Hunting Creek, and had a hard travel. On the 11th ended that meeting. Here also I trust the Master's name was magnified. After meeting, visited an ancient afflicted Friend.

12th. Was at Brushy Mountain, 13th at Dry Creek; and on the 14th, after a hard travel through much rain, reached Hovers on our way to Westfield. Had to take my travel out of our way to get to a ferry, river being too full to ride through.

15th. Very weary with travelling over high roads, reached the house of our very dear friend J. W.'s.

16th. Attended Westfield Meeting, it being last in North Carolina.

(To be continued.)

Adventure in the Mammoth Cave.

When describing the Maelstrom, the name given to a deep and dark pit in the bottom of the cave, Dr. Forwood introduces the following narrative.

In connection with the Maelstrom, we cannot refrain giving the graphic and thrilling account of the adventure of William Courtland Prentice, son of George D. Prentice, Editor of the Louisville Journal,—who was an officer in the Confederate army, and was killed in a raid on the banks of the Ohio, in 1862, referring to his untimely death, the "Journal" said: "He loved to seek the wildest and most interesting portions of Kentucky. Repeatedly went far up among the bald and desolate crags of the cliffs of Dix River, a region haunted by the bear, the wild-cat, and the mountain. The piercing scream of the screech owl, even then, was a sound of rapture to his ear. He was ever in search of natural curiosities, and he discovered and explored several previously unknown, in all probability, to any man of our generation, and in one of them he found immense numbers of human bones that seemed to him to have belonged to a different order of beings from any now on our continent. He subsequently became familiar with the Mammoth Cave as the seat of its guides. An adventure of his in that subterranean realm attracted much attention for years ago. An account of it was published in our columns, and, as we have often requested to publish it, we will do so now.

At the supposed end of what has always been considered the longest avenue in the Mammoth Cave, nine miles from its entrance, there is a pit, dark and deep and terrible, known as the Maelstrom. Tens of thousands have gazed into it with awe while Bengal lights were thrown down to make its fearful depths visible, but none had ever the daring

to explore it. The celebrated guide Stephen, who was deemed insensible to fear, was offered six hundred dollars by the proprietors of the cave, if he would descend to the bottom of it; but he shrank from the peril. A few years ago, a learned and bold man resolved to do what no one before him had dared to do; and making his arrangements with great care and precaution, he had himself lowered down by a strong rope a hundred feet, but at that point his courage failed him, and he called aloud to be drawn out. No human power could ever have induced him to repeat the appalling experiment.

"A couple of weeks ago, however, a young gentleman of Louisville, Wm. C. Prentice, whose nerves never trembled at mortal peril, being at the Mammoth Cave with Professor Wright, of our city, and others, determined, no matter what the dangers might be, to explore the depths of the Maelstrom. Mr. Prentice, the enterprising proprietor of the cave, sent to Nashville, and procured a long rope of great strength expressly for the purpose. The rope and some necessary timbers were borne by the guides and others to the points of exploration. The arrangements being soon completed, the rope, with a heavy fragment of rock affixed to it, was let down and swung to and fro to dislodge any loose pieces of rocks that would be likely to fall at the touch. Several were thus dislodged, and the long-continued reverberations, rising up like distant thunder from below, proclaimed the depth of the horrid chasm. Then the young hero of the occasion, with several hats drawn over his head, to protect it as far as possible against masses falling from above, and with a light in his hand and the rope fastened around his body, took his place over the awful pit, and directed the half-dozen men, who held the end of the rope, to let him down into the Cimmerian gloom.

"We heard from his own lips an account of his descent. Occasionally masses of earth and rock went whizzing past, but none struck him. Thirty or forty feet from the top, a cataract from the side of the pit went rushing down the abyss, and as he was in the midst of the spray, he felt some apprehension that his light would be extinguished; but his care prevented this. He was landed at the bottom of the pit, a hundred and ninety feet from the top. He found it almost perfectly circular, about eighteen feet in diameter, with a small opening at one point, leading to a fine chamber of no great extent. He found on the floor beautiful specimens of black selix much larger than were ever discovered before in any other part of the Mammoth Cave, and also a multitude of exquisite formations as pure and white as virgin snow. Making himself heard, with great effort, by his friends, he at length asked them to pull him partly up, intending to stop on the way and explore a cave, that he had observed, opening about forty feet above the bottom of the pit.

"Reaching the mouth of the cave, he swung himself with much exertion into it, and, holding the end of the rope in his hand, he incautiously let it go, and it swung out apparently beyond his reach. The situation was a fearful one, and his friends above could do nothing for him. Soon, however, he made a hook of the end of his lamp, and, by extending himself as far over the verge as possible without falling, he succeeded in securing the rope. Fastening it to a rock, he followed the avenue

one hundred and fifty or two hundred yards to a point where he found it blocked by an impassable avalanche of rock and earth. Returning to the mouth of this cave, he beheld an almost exactly similar mouth of another on the opposite side of the pit, but he being able to swing himself into it, he refastened the rope around his body, suspended himself again over the abyss, and shouted to his friends to raise him to the top. The pull was an exceedingly severe one, and the rope, being ill-adjusted around his body, gave him the most excruciating pain. But soon his pain was forgotten in a new and dreadful peril.

"When he was ninety feet from the mouth of the pit, and one hundred feet from the bottom, swaying and swinging in mid-air, he heard rapid and excited words of horror and alarm above, and soon learned that the rope by which he was upheld had taken fire from the friction of the timber over which it passed. Several moments of awful suspense to those above, and still more awful to him below ensued. To them and to him a fatal and instant catastrophe seemed inevitable. But the fire was extinguished with a bottle of water belonging to himself, and then the party above, though almost exhausted by their labors, succeeded in drawing him to the top. He was as calm and self-possessed as upon his entrance into the pit; but all of his companions, overcome by fatigue, sank down upon the ground, and his friend Professor Wright, from over exertion and excitement, fainted, and remained for some time insensible.

"The young adventurer left his name carved in the depths of the Maelstrom—the name of the first and only person that ever gazed upon its mysteries."

Dr. Forwood was informed by the guides that since the occasion of Prentice's descent, two other parties have been bold enough to incur the same hazards—one an Englishman and the other an American.

For "The Friend."

Westtown School.

An esteemed Friend, who in former years was connected with this interesting institution, has forwarded for insertion in "The Friend," the following extract from a letter received years ago from our late valued friend Wm. Evans. The note accompanying it, after expressing the belief that the views contained in it are the only ground of safety for any of us, adds: "My heart often yearns toward Westtown, with sincere desires, that it may be preserved upon the original foundation; and those concerned in the conducting of it, be kept in this holy fear."

Philadelphia, 1st mo. 8th, 1856.

My Dear Friends,—I have recently returned from a visit to Westtown, in company with some other Friends; the remembrance of your acceptable services in that Seminary revives pleasant feelings, and I doubt not that the retrospect of time passed there by you, affords agreeable reflections. Conducted under a religious concern for the best welfare of the dear children, it is an Institution that confers important benefits upon them; the impressions which many receive there will doubtless have a useful influence in after life, and we may hope contribute to their growth in a religious sense. It is not only necessary that the Teachers and Caretakers be properly qualified to instruct them in the different

branches of learning, but they should know the regulating power of Truth in themselves, to keep them under a degree of religious exercise for their own growth, and also to fit them to govern, and lead the scholars in the path of holiness. I have often thought that the plain old fashioned religion of the founders of that Seminary, which consisted much in a proper self-denial, and the daily cross borne in humility, has had great effect upon the character of the Institution. The Committee and Teachers must be actuated by the same simple, humble religion, from a principle and conscientious conviction of its being their duty to maintain it *everywhere*, and to apply its principles and requisitions in the government of the school, if it continues to flourish and to produce the beneficial effects, which it has had on very many. Many Friends, I believe, hold these views, and feel strong desires that no other standard may be set up for its control. On no other ground can we hope for the Divine blessing upon our labors, than a steadfast adherence to the simplicity and the spirituality of our profession, and without the Lord's blessing and his protecting care, we cannot expect the preservation of the dear children from contamination by temptation and evil example.

I thought you would feel an interest in the old concern in which you had faithfully labored; and I have at many times felt much sympathy and affection for you, my beloved friends, under the afflictions you have had to endure, and desire that the Lord, in his tender mercy, would support and carry you through them, to his praise and your everlasting welfare.

With love, I remain your sincerely attached friend,
Wm. Evans.

Selected.

THE BRIGHTER DAY.

Faith, give me power to see a brighter day,
When all these "jangling things" shall pass away;
When the carnival which has no end in view,
Shall pause in silence, all its purpose done;
When the oppressors of the seed, shall wear
The mask no longer, all their acts laid bare;
When chaff and cheat shall to the wind be doomed,
And cross and stable be by fire consumed;
When to the world the worldly part is given;
When the redeemed shall close walk with Heaven;
When to our Zion shall the weary come,
Like "doves to windows," pressing to their home,
Oh, haste the day, when through his power divine,
The Father's light around his church shall shine!

Many there are whose prayers arise for this;
Whose greatest joy would be in Zion's bliss;
Whose morning breathing, and whose evening prayer
Is that the Lord would place his glory there.
What to the worldly spirit has crept in,
That faith the kingdom through new ways would win,
Scorning the narrow path our fathers trod,
And circling round would pass the cross and rod—
Yet they who look from Pisgah's height can see,
Such by-paths lead away from Calvary.—
When they who seek in empty forms for bliss,
Will stop at shadow, and the substance miss,
No, no!—as ancient Pennock's clearly saw,
Still with this people shall abide the law;
Still shall the testimony here be found,—
Still sons and daughters to the altar bound,
The Lord himself his attributes shall take;
Again shall order out of chaos be made,
Then shall the church in rapturous numbers sing,
And shout victorious as she owns her king;
While those who seek to draw her from the way,
Themselves shall lose in error's paths astray."

The Arm Chair.

* Caleb Pennock, upwards of 90 years of age, recently addressed the young men of his Monthly Meeting in a very remarkable manner, expressing his belief that the doctrines of this Society would not be suffered to fall.

LESSONS OF THE FLOWERS.

Selected.

Every flower is sweet to me:
The rose and violet,
The pink, the daisy, and sweet pea,
Heart's-ease and mignonette,
And hyacinths and adonises;
But sweetest are the spottless lilies.

I know not what the lilies were
That grew in ancient times—
When Jesus walked with children fair
Through groves of eastern climes,
And made each flower as He passed by it,
A type of faith, content, and quiet.

But they were not more pure and bright
Than those our gardens show
Or those that shed their silver light
Where the dark waters flow.
Or those that hide in woodland alley
The fragrant lilies of the valley.

And I in each of them can see
Some lesson for my youth;
The loveliness of purity,
The statelyness of truth,
When'er I look upon the lustre
Of those that in the garden cluster.

Patience and hope that keep the soul
Unruffled and secure,
Though floods of grief beneath it roll,
I learn, when calm and pure
I see the floating water-lily,
Gleam amid shadows dark and chilly.

And when the fragrance that ascends,
Shows where its lovely face
The lily of the valley heds,
I think of that sweet grace,
Which sheds within the spirit lowly,
A rest, like heaven's, so safe and holy.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 31.)

A Testimony from Gracechurch Street Monthly Meeting of Friends, concerning John Barclay.

"Blessed are the pure in heart, for they shall see God."—Matt. v. 8.

This, our dear friend, was the son of Robert and Ann Barclay, and was born at Clapham, in Surrey, in the year 1797. His parents were members of our religious Society; his mother died whilst he was very young.

From his own memorandums we find that he was early visited with the convictions of divine grace; but becoming exposed to the influence of bad example at a public school, the sinful propensities of the natural mind were strengthened; and the strivings of the Holy Spirit were graciously continued, and he was often brought into deep humiliation and sorrow on account of his transgressions; and his tears of repentance and his prayers for preservation were poured forth in secret places. In reference to the state of his mind at this time he says: "As the evil tree cannot but bring forth evil fruit, as long as it is suffered to live and thrive in the heart; so this being the case with me, the fruits did show themselves abundantly indeed. Oh! that all who have been injured by my evil example could be shown a fiftieth part of the remorse and repentance, sorrow and trouble, which has been, through unutterable mercy, experienced by me." He was made willing to abide under the judgments of the Lord, and was favored to know, that these chastisements from his heavenly Father's hand were administered in love; in a sense of which, his heart was often made to overflow with thankfulness; and he was brought into a state of submission to the Lord's will, and humble

dedication to His requirements. Alluding, some years afterwards, to the circumstances of this eventful period of his life, he writes thus: "This I may say and leave upon record, that though many almost indescribable temptations and presentations of evil have been permitted to come about me, sometimes like mighty flood, so that in hours of extrem weakness, I have been many and many a time ready to give up the 'fight of faith,' yet t this day the Lord, strong and mighty, has been pleased in his abundant compassion, to encamp around me, and to give me songs of deliverance, songs of triumph and of praise. In His name will I set up my banner; who! a rock of defence, and sure refuge to my poor weary soul. O! young man or young woman to whom this may come,—my friend, m brother, my sister,—who art seeking the better country, and Him who is the way and the guide; oh! though thou art weary and heavy laden,—take courage: there is a staff, a stay and strength and succor with Him and I Him, who hath gone before, and who leader on his little ones gently and sweetly, as the are able to follow. Take this as the compass of one who writes from a *sure and living experience*, and who hath indubitably known His name (which is above every name) to be a strong tower indeed. He will be with *His* even to the end of the world."

His mind for several years after his father's decease, was brought under much concern on the subject of business; and he felt it to be his duty to give up an offer, which was considered to be very advantageous. In a retrospective view of this step, he says, in a letter: "I know not that I have taken any measure that now in seasons of calmness seems to afford the like peace to me." Alluding to this subject again, he adds: "The ground upon which I think it best for me to be not engaged with the things of this life is, the having experienced no small share of the forbearance and mercy of the Lord,—having been delivered from the pit of destruction, having sincere, hearty, and very fervent desires for my own preservation and salvation as well as for that of my poor fellow-creatures everywhere,—I have inclined towards the belief, that the Lord will make use of me, I am faithful to his requirements, in the way, time, and for the purposes which He sees best under this impression it is, and not to encourage or give way to an apathy, or want of energy or exertion, that I believe it right for me to sit loose to this world and the anxieties thereof; lest I should be incapacitated for performing that service which may be shown to be my duty. I believe it safest for me, if any business, that it should be one of moderate profit, and not involving much attention."

He believed himself required to observe much simplicity and moderation in providing the needful accommodations of life; and in reference to this subject, he says, "I am clear of the belief, that it is my duty to live in such a humble, plain, homely, simple manner; that neither in the furniture, food, or clothing used, any *misapplication of the gifts of Divine Providence* be admitted or encouraged."

About this time, which was in the twentieth second year of his age, he writes thus: "The love that the Lord hath shed abroad my heart!"—"O! the divine joy, the unspeakable peace, the blessed presence of the Most High,—how it seems to flow through m

king up for all trials, and tears of disquiet and distress!—O! my this feeble testimony speak out His adorable mercy, when poor frail flesh shall be laid low in the dust, may it induce others to fear Him that is of the heavens and the earth, and to trust in Him forever! Praises to the Lamb that has slain!—Amen.”

Early in the year 1820, he believed it right for him to move from the family circle, and reside for a time at Poole in Dorsetshire; about the end of the same year, he was married to Georgina Hill. Their union was happy, for in less than three years, his dear companion was taken from him by death, at Poole in Cornwall; whither they had retired for the benefit of her health.

(To be continued.)

For "The Friend"

Annual Report of the Associated Executive Committee of Friends on Indian Affairs.

This Report contains a large amount of information which will be interesting to the readers of "The Friend." The work undertaken by Friends is great, and involves much responsibility. We hope it may be blessed to the one who have entered upon it, and to the lives for whose welfare it is undertaken, to propose giving the greater part of the relief in our columns.

From the date of our first Annual Report to the month of last year, The Associated Executive Committee of Friends on Indian Affairs continued their attention to the duties devolving upon them. They have met once again at Baltimore, in 3d mo., and a number of them attended a called meeting of the Washington Committee, on the 27th of 1st mo., at New York. At each of these meetings various important matters were considered and disposed of with such ability as was afforded. One of our number, in company with Superintendent Hoag, and our general agent, died during last year nearly every one of our Agencies under our care, and another of our Committee spent most of the summer at Cheyenne and Arapahoe Agency and devoted himself to the best interests of the Indians there.

We deem it important, in the first place, to call the attention of Friends to the field of labor. The entire domain from the State of Missouri to the Rocky Mountains, and from the British possessions to the Red River of Texas, is divided into six districts, called Indian Superintendencies. The *Central Superintendency*, which is our field of labor, embraces all the area of Kansas and of the Indian Territory, consisting of about 114,000 square miles, a large portion of which is unexplored, untraversed by railways, and difficult access, not only for these reasons but because of many streams unprovided with bridges, ferries, and frequently so swollen with water as, for a time, completely to obstruct travelling and transportation. Some of these streams are very treacherous by reason of quicksands; and much difficulty, and some danger, result from this cause.

The most of the Indians occupying the northern portion of the Indian Territory are to a considerable extent, civilized, and capable of managing their own affairs; this may be said of the Cherokees, Creeks, Seminoles, Choctaws and Chickasaws. They are not specially under the care of Friends; other denominations have

charge of their educational and religious institutions, and their agents report directly to the Indian Bureau. Superintendent Hoag is required, however, to preside over their General Council, and to attend to such other matters pertaining to their interests as may from time to time be committed to his care by the Department of the Interior. Much might be said of these Indians, of a highly interesting character, but we have not space for details. They number about 50,000.

"The remainder of the Indians in the Central Superintendency, numbering about 20,000, and scattered from Northeastern Kansas to the southwestern part of the Indian Territory, are under the immediate care of ten agents, each of whom is required to make a quarterly report of the financial affairs of his agency to the Superintendent, in whose office these reports are carefully examined, and thence forwarded to the Indian Bureau at Washington, and in this and other offices of the Interior Department they are carefully inspected and audited. Each agent also makes a written annual report of the condition of his Indians in all their varied interests; and the Superintendent also reports annually to the Commissioner of Indian Affairs. In these annual reports it is the privilege and duty of the superintendent, and agents, to make any suggestions to the department which they may believe would tend to promote the welfare of the Indians, or to facilitate the benevolent designs of the Government.

"We give the following synoptical statement of the condition, numbers, &c., of the Indians at the several agencies, as derived mostly from recent reports to our general agent:

"The *Kickapoos*, under agent John D. Miles, number 307, and are located in Atchison and Brown Counties, Kansas. Very few of these are blanket Indians. Their habits are good as compared either with other Indians, or with their white neighbors. The men work on the farm, and the women attend to their household affairs. * * * * *

"The educational interests of this tribe will soon be still better cared for by the opening of a boarding school. This has been delayed by the absence of the agent and principal chiefs under instructions from the department to visit Mexico and persuade the Mexican Kickapoos to return to the Indian Territory. These Indians in company with Mexicans have long been engaged in raiding into Texas, and the Government is desirous of preventing this trouble by encouraging them with the offer of a home. But the Mexican authorities and people are exceedingly opposed to their removal, and the Indians themselves are very suspicious of the motives of our Government. * * * * *

"The *Shavonees* have mostly removed to the Indian Territory, but their unenclosed business is still in the hands of agent Reuben L. Roberts. That of the Miamis has also been transferred to him; James Stanley's agency having been discontinued, on account of the removal of most of the Indians belonging to it to their new homes in the Quapaw special agency. * * * * *

"The *Pottawatomies*, under agent Joel H. Morris, number only 350, a considerable part of the tribe having become citizens, and received their allotments of land and their respective portions of tribal funds. "The *Prairie Band*" now constitutes the tribe proper,

and is located upon a reservation 11 miles square, in Jackson County, Kansas. Nearly one-half are blanket Indians, and nothing has yet been done for their educational or religious benefit. The residence of the agent is too far from the Indians for him to exercise much beneficial influence over them. Estimates for agency and school buildings, to be erected on the reservation, have been forwarded to the department and returned without approval, on the ground that the Pottawatomies will probably soon remove to the Indian Territory. Sanction is, however, given to the erection of cheap, temporary school-houses; but this will be useless without dwellings at which the teachers can board. The agent should by all means live upon the reservation. We shall continue our efforts for the inauguration of schools amongst this much-neglected people.

"The *Kansas*, or *Kaw* tribe under agent Mahlon Stubbs, numbers 607, and owns a tract of over 30,000 acres of very valuable land in the valley of the Neosho, southward from Council Grove, Kansas, the remainder of their possessions has recently been sold under treaty provision. The whole number of children who have attended the Kaw mission school the present year is 35, with a very creditable average, under the circumstances, of 20.

"Agent Stubbs has been holding religious meetings with these Indians on First-day afternoons and endeavoring to instruct them in the truths of divine revelation. They are mostly blanket Indians and full of superstitious notions, but when collected they manifest a willingness to hear the gospel. We trust that the exertions of the agent, and his fellow-workers in this direction, will not be fruitless of good. These Indians sent a delegation with their agent, last autumn, into the Indian Territory to select a reservation, but as Congress took no action last winter to authorize the sale of their lands, on the Neosho, they are much discouraged. We still think their interest might be promoted by removal, provided the Indian Territory be kept free from white settlers.

"The Great and Little *Osages*, under the care of agent Isaac T. Gibson, number about 350. They are mostly blanket Indians, and obtain their subsistence largely from the plains. Since our last report they have removed from their former location, in the southern part of Kansas, to the Cherokee lands, west of the 96th meridian. The efforts of their agent in establishing schools, and in other beneficial work amongst them, have been greatly impeded by the failure of the government hitherto satisfactorily to locate the line of 96°. Hostile incursions of white people and the introduction of whiskey amongst these Indians have been fruitful sources of very serious trouble in their management. One school has been in operation for two months with an enrolment of 27. It is difficult to secure regular attendance, but there is improvement in that respect. The Roman Catholics have made earnest efforts to convert to their faith and civilization these tribes within the last 25 years, but amongst the full-blooded Osages they have had very little success, their pupils all most invariably relapsing into their previous wild habits upon leaving school. There are, however, about 225 mixed bloods who have adopted the habits of civilized life, and are men and women of average intelligence and education. * * * * *

(To be continued.)

For "The Friend."

To the Editors of "The Friend":—

Your Journal of Fifth month 13th, 1871, has been placed in my hands, containing a notice of a work on the Scriptures, which seems to require some explanation or comment from me. I know nothing of the work except from your review; but, as a member of "that Society commonly called Hicksites," am deeply interested in the subject-matter of your remarks. The separation of 1827—8 occurred during my non-age, and my connection with this portion of the original Society of Friends was, like that of thousands more, the result of circumstances and surroundings. I yield to none, however, in the heartfelt desire that Truth may be cleared of calumnies, and in this feeling will ask for space in "The Friend" to explain the reason of such an incongruity as that of my religious co-membership with the author of such a work as is set forth in your article.

Shortly after that separation, our Society changed the constitution of the Meeting for Sufferings as a censor or supervisor of the press. Its duties are, in this respect, thus defined by our Discipline: "2nd. To procure and distribute such books or pamphlets as may be a means of spreading the knowledge of our religious principles or testimonies; and to advise or assist any of our members, on their own application, who may incline to publish any such manuscript or work as may tend to promote the cause of Truth, or be beneficial to Society." This change, so entirely in accordance with the spirit of the age and the law of the land, leaves every individual at liberty to publish, and, of consequence, to dedicate his work as he may please. An attempt, however, "to undermine all belief in the authenticity of the Holy Scriptures," "to destroy belief in the deity of Christ," and "to promulgate anti-christian sentiments," is an offence clearly defined and to be testified against, in the usual order of our Society. This you charge against the author under review, and such an attempt should meet with a prompt denial of religious fellowship, if persisted in, on the part of any body claiming to be the Society of Friends.

So far as the Yearly Meeting, of which I am a member, and the five Yearly Meetings with which it corresponds are concerned, I aver that they profess to uphold in their integrity, the principles, the doctrines, and the testimonies of primitive Friends. Prior to the great division of 1827, there were many volunteer exponents of those principles, whom you, equally with myself, would repudiate as authorized promulgators thereof. The writings of Joseph John Gurney, on the one extreme, and the published letters of Elias Hicks on the other, would, doubtless, find no more a reception into your index of the hagiographa than into my own. And throughout the countless controversial pamphlets which followed that disastrous event, I know of but little that could profitably be rescued from the oblivion to which such a literature should ever be consigned.

I need scarcely affirm our belief in the authenticity of the Holy Scriptures, since close upon our borders as on yours, the First-day school associations are actively engaged, in imitation of the community at large, in teaching and disseminating the contents of that volume. A more profession of belief is, I am

aware, of little value without the qualification to understand these writings; and, I fear, there is in such efforts more the activity of the natural than the spiritual man. So, also, touching a professed belief in the Divinity of Christ, that staple of controversy throughout ecclesiastical records. You will refer me to such writers, members with me, as the one you have reviewed. I answer, let facts speak for themselves. I will quote from George Fox's Journal, vol. II, p. 294, published in 1800 by Isaac Collins, at New York, what I consider authoritative as the belief of Friends on this subject. He there informs us that he wrote thus to discover of what spirit the candidates for office were. "Do any here in London, who stand to be chosen sheriffs, own that Christ, who was crucified without the gates of Jerusalem, to be the light of the world, that enlightens every man that cometh into the world," &c., &c. And also from an old copy of T. Ellwood's Life, page 442, where the writer says: "He," i. e. George Keith, "has undesignedly acquitted William Penn from his present charge of Deism, by a story he told in his first narrative, page 38. That upon some urging him to give an instance of one English Quaker that he ever heard pray to Christ: W. Penn being present, said, I am an English man, and a Quaker, and I own I have oft prayed to Christ Jesus: even him that was crucified."

Now the biographer of Wm. Penn attended our Yearly Meeting some few years since, with a minute of concurrence from his own—sat near the clerks, and closed the last sitting with prayer to "Christ Jesus—even him that was crucified." In his language was, "Teach us to pray as thou didst thy disciples formerly."

I state the fact as it occurred, simply because of the coincidence. The occasion was unusually solemn. A very large and greatly favored assembly was about to separate, and the most appropriate organ seemed more than authorized to speak for the whole. I need scarcely remind your readers of the peculiar difficulties under which Friends labor in getting at the sense, or feeling, or conclusion of a meeting when there is any jar or controversy. The certificate of a clerk—the official imprimatur of a body like your Meeting for Sufferings, may set forth definitively what language can convey; but there is a feeling which has no fellow witnessed at times in these assemblies, and more authoritative than all formality and form—and it was manifest in this instance. I could multiply such, did space permit, apart from referring you further to our Discipline, recently republished, which, in these respects, stands as before the separation of 1827.

There can be no doubt of the fact that a larger license is to be found among us than is consistent with that lofty profession made by the people of God, in scorn called Quakers. It may be presumed that we took all the ranters of the Society at the separation, and, as a result, have had to contend with their spirit ever since. Nevertheless, the discipline and the order have been maintained. Those engaged in publishing matter calculated to undermine these have been disowned—memorably so in New York; and here a Friend, in persisting to preach against the advice of the elders, though the matter of her communications, and her general course otherwise were unobjectionable, was most decisively, I may

say unanimously, testified against at the final conclusion of her case in the Year Meeting. Although separations, or more properly, secessions, have occurred in several of our Yearly Meetings, they have, like those of Wilkinson and Story, in England, and of the Free Quakers in our revolutionary war, invariably come to naught. True, the door return has been kept more open on these occasions, than consists with the ordinary administration of the Discipline; but we have felt that great patience and long-suffering amid these trying storms, are better remedied than that party strife which culminates in schism. I do not wish to convey the idea that we are either a strong or a united people; but I trust, that notwithstanding such books as you have noticed, (if there be others,) and our expression sometimes little less offensive, we are not forsaken by Him who "roughsaw again" a new revelation of the good old gospel "to our primitive worthies some two centuries since."

The fact that those two centuries had nearly elapsed before the convulsion took place which shivered the body into fragments, since the multiplying still more hopefully, must sink deep into the heart of every sincere professor of our principles. We should be no less isolated now than at that early period, from the outward priest and the hireling, with his unfruitful works of darkness. On each and every one of us, members of Christ's militant church, does a portion of responsibility rest for its defective manifestation of His spirit and power.

Sincere-hearted, earnest inquirers, such as Frederick Lucas, among Friends, and John Henry Newman, among Episcopalians, have been compelled, by the logic of their principles, to recognize this manifestation in the outward Catholic or universal church, as historical unit, consistent and complete in its parts. For the soul, awakened to a sense of its lost condition, seeks for strength and nourishment in religious fellowship; and little they know of its workings through the thick covering of an unregenerate state of nature who undervalue the teachings and the aid of the visible church. A people professing, we do should, of all others, however diversified the gifts, the constitution, and the progress of its individual members, exhibit the fruits of the unity we claim, as subject in our movements to the immediate direction of the one ever-present Head. I cannot, therefore, look for any other future in the history of Friends than a mutual co-operation—a de-gathering. You may smile at this sentiment, uttered by one in such outward church connection as is here confessed. But we cannot live on our past history. The prophetho furnished, of moral purity and faith-sighted philanthropic enterprise, will not counterbalance the too evident antagonism of kindred, if not identical profession. There are many organizations claiming to represent the Society of Friends must ever make its usefulness in opposing the rulers of the darkness of this world. The prophecy of our great Apologist seen not likely to be fulfilled unless that "little spark" which appeared his day, shall consume what stands up to oppose it among his co-professors; and in unit alone, of the honest-hearted, may we hope that the Lord will "go on by the same as of power in his spiritual manifestation, until he hath conquered all his enemies, until

kingdoms of the earth become the kingdom of Jesus Christ."

JOHN J. WHITE.

ilada., 9th mo. 13th, 1871.

In justice to the writer of the foregoing communication we have given it a place in our numbers. The book reviewed in the 38th number of our last volume, has been for months before the public, and notwithstanding what is said by our friend, J. J. W., as its own claims to be a "member of the Society Friends," and dedicates his work to "the city of Friends," we cannot see how the writer with which he is in membership—which we will be "the Society of Friends," will be held by the public accountable for the sentiments contained in it, unless they fully disown those sentiments. As we are in our notice of the work, we would be glad to believe there are not many who relate the notions of that author, and we are glad the essay now given corroborates the former expressed.

To embrace this opportunity to commend the serious consideration of the members of the Society to which our friend J. J. W. belongs, the following extract from the epistle read by "The Yearly Meeting of Friends, in Philadelphia" in 1863, addressed to our members and to the members of other Yearly Meetings.

Impressed with the awful consequences we may attend doubt or disbelief of these elemental truths of Christianity in any who neglect the Holy Scriptures which set them forth, and who make profession of the indwelling of the Holy Spirit, it is our hearty desire and prayer, that those who were formerly members in our religious Society, but stumbled at these doctrines and went out from us, laying aside all traditional bias and prejudice of the carnal mind, would heartily embrace them and stand before the world as faithful believers in, and open advocates of Deity, Atonement and Mediation of Christ as our Lord. It would truly be a cause of grief to Friends everywhere, were all who take their name, one in faith on these points, and on all other doctrines of the gospel."

EDITORS.

being offended with those who fall into temptation.—It is of the infinite mercy and compassion of the Lord, that his pure love is any of us, and it is by the preservation of that alone that we stand. If He leave us any time, but one moment, what are we? who is there that provoked Him not to fight? Let him "throw the first stone" at that which falls.—*J. Penington.*

dence of entire disregard of the first principles of justice and honesty prevailing among very many in the community, and that the tone of public morals must have become greatly debauched. Where the crime is more startling and stupendous than ordinary, the voice of reprobation and the demand for reformation may be roused, and occasionally the culprits are brought to some kind of punishment; but more generally, though there may be strong animadversion for a short time the matter is soon passed by, and the low state of morals it betokens is little noticed or commented on.

In the visions of light vouchsafed to the apostle John, and recorded for the warning and instruction of succeeding generations, it is stated he saw a beast come up out of the earth, who caused "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save that he had the mark, or the name of the beast, or the number of his name." Doubtless Satan is striving thus to consummate his reign among the children of men, and alas! he has met with great success in the marts of commerce, in the offices of trust and profit, and in the seats of political power. Living as we do in the midst of such great dereliction of the principles of justice and strict honesty, when so many betray that the mark of the beast is in their right hand, while others boldly and arrogantly walk abroad with it on their foreheads, how great is the responsibility of those who claim to be the converted followers of Christ, and how needful that their whole life and conversation should show to all around them that they are fighting under the banner inscribed with "holiness unto the Lord." To the members of the religious Society of Friends, those who are not ashamed to show to others with whom they associate, by their garb, their language and manners, that they profess the spiritual, self-denying religion of the gospel as promulgated by Fox, Barclay and Penn, the obligation to commend their religion "to every man's conscience in the sight of God," should never be lost sight of. They should ever remember that their religion—if realized—is far different and far deeper than a profession with the mouth, or any external profession; that it is the result of that interior spiritual communion with and obedience to the measure of Divine Grace, vouchsafed by the Author of eternal redemption and salvation, and that He has commanded them so to exemplify this, that they may be as lights in the world, "that others seeing their good works may glorify their Father which is in heaven." Those who have lived faithful to this holy profession, from the first gathering of the Society, to the present day, have found the teaching and transforming power of Christ within, their hope of glory, to bring them out of the spirit of the world, and restrain them from becoming absorbed by its ensnaming pursuits, either of riches or of pleasure, and to keep them constantly on the watch unto prayer, even after they "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

We suppose it will hardly be disputed that worldliness has crept in and obtained strong hold upon Friends as a Society; widely and mournfully so when compared to their condition in days gone by. Riches have increased

among us, and their usual companions, luxury, vanity and pride have not been excluded. The manners and ways of worldlings have found many advocates, and that which made Friends a peculiar people, not only in appearance and language, but in life and example, is spoken lightly of by many, and little heeded by others. Will changing or forsaking our primitive understanding of and belief in the truths of the gospel, expel these crying evils from our camp, make our members more self-denying, or emancipate them more generally and thoroughly from the undue pursuit of the things of time and sense, and separate them from mere nominal professors, so that they shall become lights in the world? Oh, that we were now as thoroughly taught Scripturists—taught by the Spirit that dictated the Scriptures, and confirmed in the knowledge of their truth, by experiencing them, in measure, fulfilled in ourselves—as were our early Friends when they were called to preach to the people the blessed doctrine of the Light of Christ within, God's gift for man's salvation, leading him, when they are known, to the acceptance of all the glorious truths recorded in the New Testament, relative to the coming, sufferings, atoning death, resurrection and mediation of Christ Jesus; whereby He set open the door into the heavenly sheep-fold for all who truly believe in Him. One of those sons of the morning has left this striking testimony respecting the members of the Society in that day.

"This Light," says Isaac Penington, "teaches us not to covet, not to desire earthly dignities or estates. Let it be looked at over England, which of us so much as mind these things? Nay, the Lord knows that the love of these things is daily rooted out of our hearts more and more, and we are a people whom the world cannot charge with covetousness or love of the world, wherewith all sorts of professors hitherto have been too justly chargeable."

SUMMARY OF EVENTS.

FOREIGN.—The British wheat crop is reported to be deficient. The manufacturing and industrial difficulties in England continue. The associated employers of Newcastle, in a letter to the Times, inform the public that 4,116 workmen are now engaged daily, and that constant additions are being made to the working force.

The London Times deplors the continuance of antagonism between labor and capital. The London Labor League has denounced the introduction of foreigners into English workshops as a dangerous political expedient, and the leaders of the International Society have promised that they will prevent the importation of foreign workmen.

The election for a member of Parliament in the town of Turin, resulted in the success of the conservative candidate.

A case of cholera has occurred at Newcastle, and a vessel from Hamburg has arrived at Cardiff with four of the crew dead from that disease.

A rich lead mine has been discovered in the island of Jersey.

The United States consul at Liverpool writes to the state department that, in consequence of the prevalence of the cattle foot and mouth disease in that country, he has discontinued granting certificates to ship cattle to the United States.

The budget committee of the French Assembly reported adversely on the bill provisionally increasing the taxes to meet the immediate demands of the government, pending sanction by the Assembly of new taxes. The Assembly has adopted a bill revising the pension list of the late imperial government. It abolishes all pensions, except in cases of extreme poverty, or where the grant was made for distinguished services.

The Assembly has accepted by a vote of 333 to 31, the customs treaty concluded by Remusat and Pouyer-Quertier representing France, and Von Arnim and Herzog on the part of Germany. Alsace and Lorraine

THE FRIEND.

NINTH MONTH 23, 1871.

ly a week passes by but the public is misled through the newspapers of some of our government, or some employé of a moneyed institution having been found to be a defaulter, and that he has either absconded to parts unknown, or has carried on his shieving practices so adroitly as to leave no ground for hope of recovering the property, or of bringing him to the punishment he richly deserves. In this and many other ways there is abundant evi-

are included in the treaty, the consequences of which are the immediate evacuation of the departments of the Aisne, Aube, Cote d'Or and Jura, and the reduction of the German army of the other departments to 50,000 men.

The Assembly has decided to adjourn from 9th mo. 17th to 12th mo. 4th next. A committee of count, composed of eleven members of the right wing, eight of the left, and six of the moderates, have been chosen to supervise the government during the absence of the President. Prior to the adjournment a long message from President Thiers was read, which was coldly received, some passages provoking laughter. Thiers asks the deputies to ascertain from their constituents at home whether the country wishes for reconstruction based on the glorious traditions of a thousand years, or for abandonment of the ship of state on the torrent leading to an unknown future. In brief, whether the people want a monarchy or a republic.

The disarmament of the national guard is in progress, and does not appear to have met with any serious opposition.

Additional courts-martial for the trial of Communists will shortly be appointed. There are now but 152 judges to examine the cases of 30,000 prisoners. Even with additional courts it is thought probable the government will be obliged to release a large part of the prisoners without trial.

The Centennial Exposition was inaugurated on the 17th inst. The French and Italian Ministers and local authorities of both countries, made the transit through in twenty minutes.

The details of the project for the issue of a new loan of the city of Paris, amounting to three hundred and fifty millions of francs, have been published in London. There were ninety-three new cases of cholera at Konigsberg on the 12th inst., and sixty-three deaths. On the 13th there were 68 cases and 45 deaths.

A Salzburg dispatch says: It has been decided by Prince Bismark, Count Von Beust and the other diplomats, which remained here after the departure of the Emperor William, that France, Joseph, to suppress the International Society and to settle finally the Schleswig question.

It is denied that the cholera is abating in Russia, and it is stated that there is still an average of one hundred and fifty deaths per day in Kiev.

The Spanish Official Gazette published in Madrid on the 16th inst. The Spanish Official Gazette publishes the instructions given by the government to the local authorities throughout Spain, for carrying into effect the decree of amnesty for political offences, just granted by King Amadeus. The Minister of the Interior has issued an order for the dismissal of all police inspectors who have been related to execute the orders by the government in relation to gambling houses.

The government of Turkey has decided to participate in the conference to be held at Berne, Switzerland, on the 25th inst., for the improvement of the telegraphic system and service of Europe. The Sultan has ordered the Grand Vizier to institute reforms to the end that public right be more secure, and the dispensation of justice be entrusted to worthy and capable men. The American institution of street railways has extended itself to the island of Java. A line has just been opened to public use in the city of Batavia.

The Mexican Congress met the first of this month to organize and two-thirds of the whole body were present. The supporters of President Juarez were found to have a small majority. There is a strong opposition to the Juarez government, and threats of forcible opposition were openly made. A pronunciamento has been issued in Zacatecas, and forced loans levied in the smaller towns of the State.

Advices from Zanzibar announce the receipt of positive intelligence of the safety of Dr. Livingstone, and a party of Americans had set out for the interior with the object of escorting him back to the coast.

Paris dispatches of the 18th state that the failure of the new customs treaty with Germany is imminent. The German plenipotentiaries object to alterations in the text made by the Assembly. The legislative committee of twenty-five will hold weekly sessions. In the interval the president and vice-president of the committee will represent the Assembly.

At a mass meeting of the Newcastle workmen, held on the 17th, it was resolved to continue the strike. Many foreign workmen are daily arriving at Newcastle and Gateshead. A great meeting was held at Chelsea on the 18th, in favor of the British workmen now on the strike.

London, 9th mo. 18th.—Consols, 93. U. S. five to note of 1862, 93 1/2; of 1867, 92 1/2; ten-forties, 90 1/2.

Liverpool.—Uplands cotton, 9 1/2; Orleans, 9 1/2.

UNITED STATES.—Census Statistics.—The City of New York, by the census of last year, had 942,292 inhabitants, of whom 323,198 were born in the United States.

Philadelphia had 674,022, of whom 490,398 were born in the United States.

Brooklyn, N. Y., 396,099, born in the United States 251,381.

Baltimore, 267,354, born in the U. S. 120,870. Boston, 250,523, born in the U. S. 172,510.

It is thus seen that the United States possess an aggregate population of 2,530,293, including 881,996 persons of foreign birth, and 1,648,297 natives of the United States.

In four of the Southern States the colored inhabitants outnumber the whites, viz:

	White.	Colored.
South Carolina,	239,667	514,814
Florida,	90,057	91,859
Mississippi,	382,996	416,281
Louisiana,	362,065	364,310

Of the 2,486,709 inhabitants of these States 1,412,014 were found to be colored, and 1,074,735 white.

Miscellaneous.—Mortality in Philadelphia last week 157, including 109 children under two years of age.

On the 16th, a cheese weighing 3,000 pounds was on exhibition in Buffalo, N. Y. It was made in Erie county, and was the product of 30,105 pounds of milk, yielded on the 15th of the preceding day by 2,200 cows.

The Commissioners on the Alabama claims which is to convene at Geneva, consists of five members. Lord Chief Justice Cockburn representing Great Britain, Charles Francis Adams the United States. Count Membray, Italy, ex-President Staempfelin, Switzerland, and Camberr, Brazil.

President Grant has appointed Wm. M. Meredith, of Pennsylvania, and Caleb Cushing, of Massachusetts, counsel of the United States before the Geneva arbitration.

On the 16th a most destructive conflagration occurred at Pioche, Nevada, causing a loss of property exceeding \$200,000. Three large brick gaspouzes, under a cellar exploded, leveling all the buildings in the vicinity. Six men were killed by the explosion, and a much larger number seriously wounded.

Vincent Colyer, special Indian Agent, advises the Secretary of the Interior that he has examined the valley of the Grand Coulee, with a view to an Indian reservation. He found it remote from all settlements, surrounded by mountains filled with game, and containing plenty of wood and water, with sufficient arable land. Accordingly, under the authority previously given, he has declared the valley, twenty-nine miles wide and thirty miles long, a reservation for the southern river Indians, and has offered to the Government to remove the agency from Canada Almosa, as soon as practicable.

The Markets, &c.—The following were the quotations on the 18th inst. New York.—Cotton, 60 1/2; U. S. 8s. cases, 188 1/2, 118 1/2; ditto, 1808, 114 1/2; ditto, 1807, 112 1/2; superfine fine, 87 1/2; and wheat, \$1.48; finer brands, \$6.25 to \$9.35. No. 2 Chicago spring wheat, \$1.45; red western, \$1.50 to \$1.55; amber State \$1.58; white Genesee, \$1.68. Oats, 50 to 54 cts. Western rye, 90 cts. Yellow corn, 74 to 75 cts.; western mixed, 71 1/2 cts. Philadelphia.—Cotton, 20 to 21 1/2 cts. for upland, 19 to 20 cts. Superfine flour, \$4.75 to \$5.00; finer brands, \$5.25 to \$7.50. Western wheat, \$1.48 to \$1.52; amber, \$1.50; white, \$1.65. Rye, 85 cts. Yellow corn, 76 cts.; western mixed, 74 cts. Oats, 50 to 52 cts. Clover-seed, 10 to 10 1/2 cts. Timothy, \$3 to \$3.25. About 3000 beef cattle were offered at the Avenue Drive-rail. Choice sold at 7 1/2 cts.; fair to good, at 5 1/2 to 6 1/2 cts., and common 4 to 5 cts. per lb. gross. Sheep sold at 5 to 6 cts. per lb. gross, and hogs at 7 to 7 1/2 cts. for corn fed. Baltimore.—Pennsylvania wheat, \$1.55 to \$1.64. Southern white corn, 74 to 82 cts.; yellow, 75 to 76 cts.; western mixed, 72 to 73 cts. Oats, 50 to 55 cts. Chicago.—No. 2 spring, white, \$1.16, No. 2 winter, 84 cts. No. 2 barley, 62 cts. No. 2 rye, 81 to 82 cts. St. Louis.—No. 2 winter red wheat, \$1.50 to \$1.51. Yellow corn, 47 cts.; white, 50 cts. Oats, 31 to 32 cts. Barley, 75 to 90 cts. Lard, 9 1/2 cts.

RECEIPTS.

Received from Ezra C. Lewis, Jr., \$2, 45; from Walker Moore, Pa., \$2, vol. 45; from Wm. W. Smedley, Frankford, \$2, vol. 45; from Jacob Smedley, Pa., \$2, vol. 45; from Daniel Nichols, N. Y., \$2, No. 18, vol. 46; from Richard B. Bailey, Pa., \$2, vol. 45, and for Lewis Embree and Lettice Barnard, \$2 each, vol. 45; from Aaron Sharpless, Pa., \$2, vol. 45; and for Sidney Smith, Philadelphia, \$2 each, vol. 45. Received from Richard W. Hutton, \$2, No. 6, vol. 46; from John

Bishop, N. J., \$2, vol. 45; from Naome Gibbons, P. \$2, vol. 46; from Gideon C. Smith, R. I., \$2, to No. 1, vol. 46; from Mary B. Evans, Ill., \$2, vol. 45; for Etwood E. Haines, N. J., \$2, vol. 45; from James Kite, Agent, O., \$2, vol. 45; and for Thomas Lewis, Jesse Dewesse, Aaron P. Dewesse, Robert Milho, Joseph King, Richard Penrose, William Masters, Dan Masters, Hannah M. Penrose, David Ball and M. Wilson, \$2 each, vol. 45, and for William Harner, & Co., \$2, vol. 45; from Charles Bell, N. J., \$2, vol. 45; from George C. Gandy, Baltimore, & Co., \$2, vol. 45; from Daniel Williams, Agent, O., for Asa Branson, John Hoge, Rebecca Wright, Jacob Hollower, Jonathan Schofield, Pusey Wood, Isaac Mitchell, Mary Chandi, Juliann H. Branson, Sarah Purviance, Joseph Ball, Joseph H. Branson, and Joseph Walker, \$2 each, vol. 45, for Mary Ann, \$2, vol. 45; for Thomas Lewis, and for William H. Fawcett, Pa., \$2, vol. 45; for Owen Evans, Pa., \$2, vol. 45, and for Beniah C. Thomson, \$2, vol. 45; from Thomas Conard, Agent, Pa., vol. 45, and for Susanna Chambers, Mary Jane Chambers, and Sarah C. Satterthwaite, \$2 each, vol. 45; for George Matlack, N. J., \$2, vol. 45; from Micajah Morlan, Agent, O., for Rebecca Shaw, \$1.52, to No. 1, vol. 44, and for Sarah Allison, \$2, vol. 45.

Receipts received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of this Institution, will be held in Philadelphia Saturday, the 25th inst., at 10 o'clock, A. M.

The Committee on Instruction meet at 10 A. M., that on Admissions at the same hour. The Visiting Committee will attend at the School Second-day evening, the 25th inst.

SAMUEL MORRIS, Clerk.

Philada., 9th mo. 18th, 1871. For the accommodation of the Visiting Committee convenance will be at the Street Road Station, Second-day, the 25th inst., to meet the trains that leave Philadelphia at 2.30 and 4.45 P. M.

WESTTOWN BOARDING SCHOOL.

A Teacher is wanted for the Girls' Writing School one qualified to give instruction in Grammar and such other branches; to enter on her duties at the opening of next session, on the 30th of Tenth month.

Apply to Susan E. Comfort, Knox St., Germantown, or Elizabeth R. Evans, 322 Union St., Philadelphia. Martha D. Allen, 925 Pine St.

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia re-open 11th mo. 1st. We need a few teachers, and are desirous to engage for this service rightly concerned Friends. Terms of salary \$15 to \$20 per month. For further particulars please apply at this office 116 North Fourth St., Philadelphia.

Ninth mo. 18th.

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Sunday, the 30th of Tenth month next. Friends who intend to enter their children for the coming term, requested to make early application to AARON SALES, Superintendent, (address Street Road P. O., C. T. Corner, Pa.,) or to CHARLES J. ALLEN, Treasurer, No. 304 Arch St., Philada.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNNUNGA, NEW YORK.

A suitable Friend and his wife were wanted to charge the Institution, and manage the Farm connected with it. Application may be made to Ebenezer Winter, Marshalltown, Chester Co., Pa., or Thomas Wistar, Fox Chase P. O., Philadelphia. Samuel Morris, Olney P. O., Pa., or Joseph Scattergood, 418 Spruce Street, do.

DIED, on the 18th inst., at the residence of her grandson, William P. G. Shotwell, in West Mifflin, Mercer Co., Pa., JEMIMA G. STORWELL, a member of her age, and 59th of her ministry, a mer and minister of Plainfield Particular and Rahway Plainfield Monthly Meetings of Friends, New Jersey.

WILLIAM H. PALE, PRINTER.

No. 422 WALNUT STREET.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, NINTH MONTH 30, 1871.

NO. 6.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend,"

The Telegraph and the Storm.

The above is the title of an article by Prof. T. B. Maury, which appeared in a recent number of *Harper's Magazine*, from which it is supposed to take copious extracts for the readers of "The Friend."

Almost every one who has had the opportunity of seeing the daily papers of the large cities, has become acquainted with, and regularly looks for the "Weather Report," and "Probabilities." The latter are particularly interesting, and often very useful, inasmuch as they have thus far generally proved to be reliable. The weather always appears to be an interesting theme, if we may judge from the amount of conversation it furnishes when other topics fail. But to be able to decide by inspecting the morning's paper, whether leaving home, whether to carry an umbrella during the day's journey, is more interesting, and is quite a new thing, in this age of wonders.

As the subject is yet in its infancy, we can only estimate the value it may be made to give in giving warning of approaching storms, thus enabling those who are exposed to the fury to be prepared for them. In the case of the mariner, and those engaged in commercial pursuits, it has already proved of great value in the saving of life and property. It is to be hoped that the time is not far off, when some means will be discovered extending its usefulness to another large class of our citizens,—the farmers,—to whom, especially in time of harvest, it would be a boon to be apprised of approaching rains.

To explain how the "probabilities" are made and how the changes of the weather are brought within the power of science to predict is the object of the following extracts.

A.

The attempt to presage great weather phenomena is nothing new. From time immemorial, civilized society sought after a plan for averting the violence of the storm and tempest as anxiously as has sought to resist the deadly approach of the pestilence and the plague.

The Great Plague of London, historians say, carried off in a year about 90,000 per-

sons. This was, however, in the rude and undeveloped condition of medical science, when the metropolis of England had but few hospitals, and every victim was left in his own house to spread and speed the march of the contagious foe. Appalling as such mortality seems for the year 1665, amidst the wretched and squalid dens of the London poor, it has been overshadowed in modern times by a greater calamity. On the 5th of October, 1864, the storm which swept over Calcutta destroyed, in a single day, over 45,000 lives! Yet this is but one of a large number of similar occurrences rivaling in magnitude the great Indian disaster.

"To give forewarning of approaching tempests on the coasts of the Adriatic, the Italian and old Roman castles, as described by an antique writer, had on their bastions pointed rods, to which, as they passed, the guards on duty presented the iron points of their halberds, and whenever they perceived an electric spark to follow, they rang an alarm-bell, to warn the farmer and the fisherman of an approaching storm. It is interesting to note that this ancient Italian custom was widely spread over the earth in former ages. And it is not difficult to connect it with those olden towers (not only in Ireland, Scotland, and Spain, but in Africa and the East, Upper India and China) in which the use of a similar conductor may have been one among the many objects of those relics of the past.

"But, as the title of our article shows, a new element of science has been introduced—the electric telegraph—an invention whose mission of usefulness is destined to unlimited enlargement.

In November, 1854, while the Anglo-French fleet was operating in the Black Sea, against the stubborn walls of Sebastopol, the tidings flashed across the wires that a mighty tempest had arisen on the western coast of France, and, by the warnings of the barometer, was on its way eastward. The telegram was sent by the French Minister of War, Marshal Vaillant, from Paris, and reached the allied fleet in good time to enable them to put to sea before the cyclone could travel the five-hundred leagues of its course, and disperse or destroy the most splendid navies that ever rode those waters. The storm came with a fatal punctuality to the predicted hour. The Crimea, shaken, ravaged, scourged by its fury, presented every where a scene of havoc and ruin in the allied camp more fearful than any the fire of all the Russian forts combined could have inflicted. It is perhaps not too much to say that, but for that telegram and its timely storm warning, the congregated navies, far from home and shattered to pieces, could not have sustained the besieging armies, and the event of the great Eastern war might have been different from what it finally was.

"So happily, in this instance, did theory (too often despised) blend with fact, that the French War Minister said, 'It appears that,

by the aid of the electric telegraph and barometric observations, we may be apprised several hours or several days of great atmospheric disturbances, happening at the distance of 1000 or 1500 leagues.'

"Less than three years after the occurrence of the famous 'Black Sea storm,' just mentioned, there appeared for the first time, and in an American paper, a formal proposition for the establishment of a general system of daily weather reports by telegraph, and the utilization of that great invention for the collection of meteorologic changes at a central office, and the transmission thence of storm warnings to the sea-ports of the American lakes and our Atlantic sea-board.

"'Since great storms,' says Thomas B. Butler, in his work on the "Atmospheric System and Elements of Prognostication," have been found to observe pretty well defined laws, both as respects the motions of the wind and the direction of their progress, we may often recognize such a storm in its progress, and anticipate changes which may succeed during the next few hours. When it is possible to obtain telegraphic reports of the weather from several places in the valley of the Mississippi and its tributaries, we may often predict the approach of a great storm twenty-four hours before its violence is felt at New York.'

"On the coasts of the kingdom of Italy mariners are forewarned that a storm threatens them by a red flag hoisted on all the towers and light-houses of the principal localities, ranging from Genoa to Palermo, and thence up along the Adriatic. On the most dangerous points of the coast of England, where the fishing-boats and small craft that perform the service of the coast are exposed to formidable gales even during the most promising season, barometers put up by the Meteorological Bureau are at hand to warn the seamen of bad weather. A striking illustration of the importance of storm weather signals was recently furnished (March 8), when a tornado swept over St. Louis, destroying several lives and \$1,000,000 worth of property.

"In former publications the writer has demonstrated at length the fire-sprinkled paths and tracks of these storms, some of which are generated in the torrid zone, and sweep over the Gulf of Mexico, and thence up the valley of the Mississippi; or, shooting off from the bosom of the Gulf Stream, strike upon the Atlantic coast, and thence commence their march upon the sea-board and central States of the Union. In these published papers the view taken of these tropic-born cyclones is, with some modifications, that announced in 1831, and then substantially demonstrated by William C. Redfield, of New York, viz., that they rotate around a calm centre of low barometer, in a direction contrary to the hands of a watch in the northern hemisphere, and with the hands of a watch in the southern hemisphere.

"It would, perhaps, be impossible to give a

more vivid and exact account of a cyclone (or typhoon) than the following account of the typhoon of the United States war vessel *Itaho*. After depicting the forlorn condition of the vessel after she had passed through the semicircle of the storm, the eye-witness writes: "At half past seven in the evening the barometer had fallen from 30.05 to 27.62. Suddenly the mercury rose to 27.90, and with one wild, unearthly, soul-thrilling shriek the wind was suddenly dropped to a calm, and those who had been in these seas before knew that we were in the terrible vortex of the typhoon, the dreaded centre of the whirlwind. The ship had been fast filling with water, and fruitless efforts had been made to work the pumps; but when the wind died away the men jumped joyfully to the brakes, exclaiming, "The gale is broken! we are all safe!" For the officers there was no such feeling of exultation. They knew that, if they did not perish in the vortex, they had still to encounter the opposite semicircle of the typhoon, and that with a disabled ship. It was as though a regiment of freshly wounded soldiers had been ordered to meet a new enemy in battle, and that without delay, for the cessation of the wind was not to be a period of rest. Till then the sea had been beaten down by the wind, and only boarded the vessel when she became completely unmanageable; but now the waters, relieved from all restraint, rose in their own might. Ghostly gleams of lightning revealed them piled up on every side in rough pyramidal masses, mountain high, the revolving circle of wind which every where inclosed them causing them to boil and tumble as though they were being stirred in some mighty caldron.

"At twenty minutes before eight o'clock the vessel entered the vortex; at twenty minutes past nine o'clock it had passed, and the hurricane returned, blowing with renewed violence from the north, veering to the west.

"The once noble ship, the pride not only of our own navy, but of the whole craft of ship-builders over all the world, was now only an unmanageable wreck. There was little left for the wind to do but entangle the more the masses of broken spars, torn sails, and parted ropes, which were held together by the wire rigging. An hour or two later the tempest began sensibly to abate, and confidence increased in the ability of the ship to hold together. When daylight dawned the danger was over, and we first became aware of the astonishing amount of damage the ship had incurred in bearing up through the perils of that dreadful night. It was evident that she had sacrificed herself to save us."

"The writer was aware, when this view was first publicly sustained by himself, that it was not accepted by all meteorologists.

(To be continued.)

For "The Friend,"

Memoirs of Mildred Ratliff.

(Continued from page 35.)

"1810, 9th mo. 17th. Rested and recruited; and on the 18th continued our journey over rough roads, and got to T. W.'s.

"19th. Attended a meeting in the State of Virginia, called Fruit Hill. "O my Father! thou knowest all things. Thou knowest I am thankful that through thy mighty power, thus far I feel clear and easy. Be thou entered for thy own worthy Name's sake, to

be with thy little dependent handmaid through the remaining part of this journey, and enable me to accomplish this arduous task to thy praise."

"After attending four other meetings, which were the last in Virginia, M. R. thus writes: "These meetings were all hard and afflictive indeed. Yet through all, and over all, I think I may say I am thankful we attended them. I suffered, I trust without murmuring, my portion with the suffering seed: and was enabled in Truth's authority to use plainness to them, which if attended to, might tend to alarm and stir them up. My spirit bows and magnifies thy name, O my Father, that through thy mighty power and renewed help, I feel clear and easy respecting them all! From the 24th to the 27th continued travelling through much weakness, and some outward discouragements, meeting with poor quarters, and resting but little: yet I hope I was in a good degree content.

"28th. Being in the settlement of Friends in Tennessee, we rested.

"29th. Were at a little meeting on the waters of Lick Creek. This was an afflictive time.

"30th. At the Nobs Meeting. It was somewhat more relieving, yet there is great cause to mourn because of the desolation of Zion. Here, as well as in many other places, it seems as though her walls are much broken down."

From the 1st of Tenth month, she notes without comment, the visiting of divers meetings, till she concluded this turn out at Grassy Valley Meeting on the 9th of the same month. Upon which she thus writes: "This finished our serious task of visiting meetings. It was much to the relief of my mind, and as far as I know to the satisfaction of Friends. Now I may say I have no words to set forth to the full, my feelings in taking a retrospective view. I beheld the tender dealings of the God of my life, whom to obey I humbly set out and I trust through his Divine aid accomplished, as far as I knew to be His will. Looking over the journey gave rise to such feelings as words cannot give a clear idea of. Now, righteous Father! in all and for all, thou knowest my spirit bows, and renewedly returns unto thee, all praise, thanksgiving, and renown.

"10th. Started towards home, I trust with thankful hearts and easy minds; and on the 19th, after hard travelling, through Infinite mercy, got there. Now let it suffice to say, I have no words to set forth the feelings of my mind. Oh! the praise and thanksgiving, which all that is alive in me freely offers unto Him who has manifested his power and fatherly care for and over me in this journey. He has carried me out, and brought me in, I trust in His own time; and has enabled me through much weakness of body and mind to perform this task, I humbly trust, agreeably to His will. For this my spirit bows. Rode in this journey, by computation, 2870 miles."

The following is an epistle of Mildred Ratliff's to the Monthly Meeting of Friends at Core Sound, dated "7th mo. 18th, 1810."

"Dear Friends,—In the fresh feelings of that love which makes truly dear to me all the children of my Father's house, I salute you,—the little band in that corner of His vineyard. I may say you have often been in my remembrance since I left you, in the renewal of that precious love which the world can neither give nor take away. In the sweet

flowings thereof, I have felt and do feel my mind impressed as with a duty to send you few lines as a memorial of it.

"Now, my dear Friends, dwell deep in power of an endless life! Remember ye the salt of the earth, which is good while savor is retained, but if that is lost it is good for nothing but to be cast out and trod under foot of men. Oh! remember thy things, and daily labor to have salt in yourself, and to be at peace one with another. To your neighbors ye are to be as a city on a hill which cannot be hid. Some of them have their eyes upon you, when you perform little away thereof. May they, thro' your watchfulness and care, beholding your good works, be constrained to glorify your Father which is in heaven. Oh! may you be incited by these hints, in pure love given your unworthy friend, to dig deep, and so your foundations sure. Then you will be far a help to your neighbors, as that your emplaty conduct amongst them, may prove safe way-marks for them, and as a lan- giving light to their paths, that none have just occasion to stumble over the corner of any of you. Should any of you be a case of stumbling to such, they must be num- bered in the awful day of just retribution, y those who would neither enter into the kingdom of heaven themselves, nor suffer that that would to enter in. If such should be case with any of your little band, how alas! ing must the consequence be! how great condemnation! Oh, endeared Friends! we entreat you often to scrutinize well. Often seek to bring your deeds to the foot of Christ, which you are making profes- sion to the world. Thereby you may perceive whether they have been wrought in God's love, and things that accompany salva- tion. Yet from a sense of Satan's snares, who is wearied in trying us upon every string, I moved in the flowings of love to write in manner. I wish to stir you up, if possible watchfulness and prayer against the cunning wiles of the serpent. Oh! watch and pray that you enter not into temptation. Do not but that such as we sow, such we reap! Where the treasure is, there will heart be also. We may prove whether have our treasure in earth, or in heaven. Whether we are sowing to the flesh or to Spirit. Oh Friends! great is the difference in these things. Yet the one or the other surely the experience of each one, agree to the Scriptures of Truth. Read those sacred records often, and consider the contents. Take heed to afford caution and instruction, and great consolation. We may justly rank the privilege of perusing them in the list of our most precious favors. For in them we may plainly hold the glorious plan of life and salvation.

"Dear Friends, have a care of lightly seeming the many blessings bestowed upon you, lest thereby they should at last be given as a dread handwriting on the wall against you. I am deeply sensible that your responsibility is upon you of that part of family, not only on your own account, but account of your neighbors. Some of us are watching with anxiety to see you yearning to gain some instruction, some direction in their journey from Babylon to Be Some of them are much concerned about things. With such my spirit sweetly sympathizes, and in that sympathy desires I

raised that nothing may cause them to be able.

Now having relieved my mind of what might impress it for you, who with other inhabitants of those parts have been brought to my best feelings, with desires for your welfare every way, I conclude; and, saluting in the flowings of gospel love, bid you of every age, an affectionate farewell,

MILDRED RATCLIFF."

Selected for "The Friend."

Life in Tuscany.

With the fertile soil and the warm sun of Italy, joined to the indefatigable industry of the peasant class, it is quite evident that in a beggarly aspect, their meagre food and cheerless homes, must arise from some similar evils in their position. Devoid, generally speaking, of property in the soil, the country are very far from standing in the relation to their landlords, as the two corresponding classes are to each other in England. The English tenant pays to the proprietor of the farm he cultivates a fixed annual sum of money; whilst the Tuscan tenant is bound to render to his landlord the total of all the produce raised upon his farm. Land, wine and oil are divided, share and alike; and even in articles of the most costly kind, the halving system is applied. Every brood of chickens the landlord can take his half, and even eggs may come under operation of a similar rule.

A secondary cause of the poverty that prevails in Tuscany may be discovered in the smallness of the farms. "We are too poor," they say themselves: "our holdings are too small." This is true indeed, in many instances, where a man's holding is limited, sometimes is, to two acres in extent; the produce of which would be required to support him, and his probably numerous family, a comfortable subsistence. Under such circumstances, a tenant must be poor, never equitable or even liberal are the terms on which his farm is rented. If the anticipated amount be not forthcoming, through negligent culture, the defaulting tenant has held his place to a more honest or competent man. Changes of tenantry, however, do not occur but rarely; and as a general rule, the peasant's home remains, if not for successive generations, at least for many successive years.

Amongst the tile-roofed dwellings that thickly dot the country, there may be seen, here and there, one wearing the air of greater dignity than the rest, one possessing the variety of glass windows, and some pretension paint. This dwelling, on inquiry, the stranger is pretty sure to find, is the one in which the steward—*fattore*, as he is called—lives. A very important personage is this steward under the land system of Tuscany. In his hands the landlord—invariably a resident in town for at least nine months in the year—commits the management of his affairs. To the *fattore* must the tenant apply for money to help to purchase cattle, and all the landlord's covenant to supply; and to the *fattore* must the tenant render account of every article of agricultural produce raised or sold.

Notwithstanding the alleviating influences of custom, the Tuscan contadini are far from being insensible to the hardships of their lot,

and very far from being reconciled to the poverty of their condition. In particular, I found the peasant women loud in their complaints and lamentations upon this subject. "We live like the beasts," they would exclaim, when at my desire, they showed me through their comfortless dwellings; "to work hard and to fare badly, is our lot from childhood to the grave. The hot sun scorches us in our hard field work in summer, and the cold winter's wind, as it enters through the many crevices of our wooden shutters, makes us shiver in our beds."

"Oh would to Heavens! I had never married," was a common exclamation with them, and they would often declare that to rear up children in any kind of decency was a task that wore out their lives with trouble, anxiety and toil. "From morning to night," they said, "we slave and slave to gain a scanty supply of the commonest necessaries of life. Ah the hard existence which falls to the lot of a mother of a family, can be hardly told."

Though from the interior aspect of their dwellings it is quite evident that an absence of comfort has invariably characterized the homes of the Tuscan peasantry, it cannot be disputed that their position has been much deteriorated by the vine disease which has for the last eight years prevailed universally in Tuscany. The Tuscan grape was in former times famous for richness and for sweetness, and the wine it yielded was highly prized. According to the best authority, the process of wine-making was better understood, and a greater number of good wines were produced in the Tuscan dominions, than in any other part of Italy. From France, from Spain, from the Canaries, the best species of vines have been imported. In those days autumn was crowned with beauty and mirth; and while the eye feasted on the sight of the rich pendant clusters of bright colored fruit, the ear drank in with pleasure the joyous sounds that came floating in from the vineyards, where the busy vintagers plied their task.

But now, contrasted with the scenes of former years, sad is the change which the universal prevalence of the vine disease has effected in the autumnal aspect of Tuscany. No longer do rich clusters of green and purple grapes present themselves in countless numbers to the traveller's view—no longer does the air resound with the vintager's mirthful voice and song. Though from tree to tree the vine still twines its slender stems, and by road side fences, in fields, by cottage doors, and on terraced heights, its graceful foliage meets the view; the small, gnarled, unsightly knots of dried-up, cracked, and blackened juiceless berries, which protrude amongst the changing leaves, are a hideous mockery and corpse-like image of that beautiful and delicious fruit.

Not merely, however, does the peasant mourn the loss of a pleasant beverage, in the destruction of his grape crop; this privation forms but one of others still more grievous, arising from that source. In former years, when the vine yielded an abundant and delicious fruit, the peasant could calculate, after deducting the landlord's share, on the possession of many more barrels of wine than what would be required for his own family's use. This surplus (always the best) being sold, afforded the means of purchasing, besides many little comforts, articles of prime necessity, such as clothes. "Our wine was food, and

drink, and covering to us," said a peasant, talking on the subject to me: "it bought us clothing for ourselves and children. With these old worn-out garments that you see, we must content ourselves, until the Almighty is pleased in his good Providence to give us back our wine again."

One absurd theory as to the origin of the vine disease prevails extensively amongst the Tuscan peasantry; the smoke arising from the coal used in the engines being alleged to exercise a deteriorating influence on the air; and very frequently I was asked my opinion whether the railroads were really the cause. "Were there railroads in England?" I was asked invariably by the contadina in reference to this point. On my giving an affirmative reply, the question immediately succeeded—if the vines were healthy there?

Little is it to be wondered at that ideas such as these described in reference to the origin of the vine disease, should prevail extensively amongst a peasantry so ignorant as is that of Tuscany almost universally. Throughout the country, schools are rare; and in those that exist, a very inconsiderable amount of knowledge is communicated. To the teaching of the arts of reading and writing, the endeavor of the master is generally limited; and to the acquirement of these two branches of knowledge, are the aim and desire of the pupil as generally restricted. Even amongst persons occupying what may be termed a respectable position in society, and amongst persons endowed by nature with a considerable degree of intelligence and quickness of comprehension, the grossest ignorance of the rudiments of knowledge may be often found prevailing. In the country lodging-houses and hotels, where I have been staying in Tuscany, it was no rare thing to find that, to the master or mistress of the dwelling, the simplest Italian book was about as intelligible as inscriptions in the cuneiform characters might prove to the world in general. Often did it fall to my lot to keep an account of expenses incurred, the correctness of which was only tested by some primitive system of self-invented mental arithmetic. At the very best, an imperfect acquaintance with the arts of reading and writing, and a mere smattering of arithmetic, constitute the utmost amount of knowledge obtainable, or obtained, by the rural population of Tuscany at the present day.

(To be continued.)

The Spirit Quickeners.

The Lord often comes to those to whom he graciously reveals himself, as he came to Elijah on Horeb. Has your own experience furnished nothing similar? Do you know nothing of the storm which he sends before him, as it were, rending the mountains; of the earthquake, which subverts every thing within us, and casts down imaginations; of a fire of terror and dread which precedes the Lord of glory? Are your rocks still unbroken? Have your heights not yet been cast down, nor the deceitful ground of self-righteousness and self-sufficiency removed from under you? And yet you imagine you have heard the gentle voice of grace! You are not perhaps aware that the father of lies approaches men occasionally as an angel of light, and whispers smooth things in their ears. This destroyer is able to pervert the promises of God into the snares of death; and he considers those

secured as his prisoners, who suffer themselves to be caught by his false assurances of Divine favor! O tremble at the artifices of the old serpent; and remember that the comforter who seeks to quiet your conscience without mortifying your flesh, is not the Lord, but the wicked one! For Jesus does not draw near with his still small voice, without first overthrowing every high thing that exalts itself against him, and subverting the power of the old man within us. "Strait is the gate and narrow is the way, which leadeth unto life." "Many shall seek to enter in and shall not be able." Seeking is not sufficient here—it must be *striven for*. The new creation within us rises upon the ruins of the old and corrupt nature. Wherever grace builds, it first pulls down; and it is by bringing to nought things that are, that God makes out of us what we by nature are not.—*Krummacher*.

THY WILL BE DONE.

My God, my Father, while I stray,
Far from my home in life's rough way,
O teach me from my heart to say,
"Thy will be done."

Though dark my path, and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
"Thy will be done."

What though in lonely grief I sigh
For friends beloved, no longer nigh,
Submissive would I still reply,
"Thy will be done."

If thou should'st call me to resign
What most I prize, it ne'er was mine:
I only yield thee what is thine!
"Thy will be done."

Let but my fainting heart be blest
With thy sweet Spirit for its guest,
My God, to thee I leave the rest,
"Thy will be done."

Renew my will from day to day,
Blend it with thine, and take away,
All that now makes it hard to say,
"Thy will be done," AMEN!

THE OLD CHIMNEY-PLACE.

A stack of stones, a dingy wall,
O'er which the brambles cling and creep,
A path on which no shadows fall,
A doorstep where long dock-leaves sleep,
A broken rafters in the gable,
A sunken hearthstone, stained and cold;
Naught left but these, fair home, alas!
And the dear memories of old.

Around this hearth, this sacred place,
All humble household virtues grew.—
The grandsire's love, the maiden's grace,
The matron's instincts, deep and true;
Here first sweet words were lisped; here broke
Life's morning dream, and yet more dear,
The love that life's best impulse woke,
Grew warmer, gentler, year by year.

How cheerful, while the storm without
Milled the earth and leed the night,
The ruddy glow gushed laughing out
On merry groups and faces bright;
How chimed the crackling, freakish flame,
With rosy mirth or thoughtful ease,
Or, may-be, syllabled the name
Of one rocked o'er the shivering seas.

What father scenes, what golden lands,
What pigeons of romantic pride,
In the weird deep of glowing brands,
Saw the fair boy, the dreamy-eyed,
Till, nursing here, his spirit drew
Strong inspiration, and his years,
By Beauty's subtle nurture, knew
The paths of Nature's inner spheres.

Here, as the swooning embers sent
A faint flush through the quiet gloom,
In the warm hush love lovers blent
The fragrance of their heart's fresh bloom;
And, velling in soft drooping eyes,
Her tremulous joy, here blushed the bride;
Here, o'er pale forms in funeral guise,
Farewells from broken hearts were sighed.

This spot the pilgrim, 'neath strange skies,
Saw in his way-side dream; here stood
Old friends with gladness in their eyes;
Here grew the beauty and the good;—
Sweet friendships, faith serene and pure,
Manhood's strong purpose, warm and bold,
Courage to labor and endure,
And household feelings never cold.

Here, leaning in the twilight dim,
All round me seems a haunted air,
I hear the old familiar hymn,
My heart goes upward in the prayer,
That made the night so full of peace;
Kind lips are on my brow; my ear
Hums with sweet sounds,—they faint,—they cease,
And night o'er all broods calm and clear.

Household.

Tobacco's Work.—According to the statistics of Dr. Rubio, the number of lunatics is much greater in northern countries, where the consumption of spirituous liquors and the use of tobacco are much greater than in southern countries, where the people are very sober and small smokers. According to M. Moreau, not a single case of general paralysis is seen in Asia Minor, where there is no abuse of alcoholic liquors, and where they smoke a kind of tobacco which is almost free from nicotine. On the other hand insanity is now frightfully increasing in Europe, just in proportion to the increase in the use of tobacco. It appears that from 1830 to 1832 the revenues from the import on tobacco in France rose from £1,250,000 to £8,333,333—a tremendous figure certainly to have disappeared from the pockets of the people into smoke. But hand in hand with this increase in the consumption of tobacco there appears to have been during the same period an augmentation of the number of lunatics in France from 8,000 to 44,000, or rather 60,000 if we take into account other lunatics.

If one-tenth of the alleged evils of tobacco smoking be facts the entire human race must be seriously injured by the "Indian weed," for it appears that the average annual consumption of tobacco, by the whole human race of 1,000,000,000, is at least 70 ounces (4lb. 6oz.) per head, and the total quantity annually consumed is 2,000,000 of tons, or 4,450,000,000 pounds weight.

It is, however, to the young that the evil of smoking is apt to be the most disastrous. Whatever benefit may be derived from smoking in maturity and old age, it is obvious that the young cannot need the fictitious aid of a narcotic. Parents should look to this, and prevent the most deplorable physical and moral consequences of this habit of their children. Many a youth may date the ruin of his health and character from the first whiff of tobacco, which, by dint of nauseous practice, he was at length able to smoke, in the foolish imitation of manhood. That smoking may impair the digestion and derange the nervous system of the young seems certain, and that it may lead to drunkenness, or excess in drink, is more than probable, from the thirst which it necessarily occasions.—*Good Health*.

It is one of the first lessons that Truth teaches her disciples, "to do justly."

For "The Friend."

The Doctrine of the Spirit.

I was much impressed in reading an Editorial in "The Friend," (p. 15 of the current vol.) conveying the apprehension and query, "Can any make themselves acquainted with the signs of the times in the world, and the professed christian church, and not convinced that not only vital religion, but the fundamental principles of the gospel, are undergoing an extraordinary and determining assault, both from openly armed and from insidious, but not less dangerous enemies; believers in and opponents to the self-denying cross-bearing discipline with which Christ invested the acceptance of discipleship?"

While I much fear, nay, have no doubt there is ground for such an allegation, it cause of true sorrow that any should in the day of professed Christian light, subject their selves to the plaintive appeal of the Apostol—"But now, after that ye have known God, rather are known of God, how turn ye again to the weak and beggarly elements, wher unto ye desire to be in bondage?" To our own religious Society especially, which has been much brought out of this "bondage" with an high hand and with an outstretch arm, the foregoing stirring query seems to have a significance and force of greater reach and depth, than perhaps to any other. Will we not then take warning? Why not turn from all by ways and broad ways, into that straight and narrow one which alone leadeth to life; and which is marked, not only by the footsteps of Christ, who for the job that was set before him, as a faithful High Priest and as an example for us to follow endured the cross, despising the shame, but by those of the flock of His companions, who, having fought the good fight and kept their faith, have finished their course with joy. Why are we not willing to heed the Prophet's injunction to a lukewarm and apostatizing people formerly, "Shake thyself from dust; arise (out of thy carnal security) and sit down (in the meekness of wisdom) O Jerusalem: loose thyself from the bands of thine neck, O captive daughter of Zion;" "Turn ye, turn ye, why will ye die, O house of Israel?"

We believe that what is wanting, is more of a thorough, and a whole-hearted subjection to Christ Jesus the Mediator of the new covenant, unto the attainment of being "built up a habitation of God through the Spirit." He remains to be sufficient for all our need; the Physician of value to every hungry and thirsting and panting soul, that with repentance, faith and obedience come to Him, the Alpha and Omega of all, in a religious sense, that is, come, or is to come. As we thus wait for His inward appearance, being engaged in humility and contrition of heart to bow low before Him, even to "putting the mouth in the dust" if so be there may be hope, He will manifest Himself more and more for the help of them will lead them in the way they should go, engraft them into Him the living vine, and finally enable, by "the washing of regeneration and the renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour;" to "put on the new man which after God is created in righteousness and true holiness."

Thus while it has been well said to the effect, that the Society of Friends have a long considered the standing, lasting, and in-

pensable ordinance of the gospel to be the manifestation of the Saviour by His Spirit as guide into all truth; how lamentable is fact, that from the want, it is to be feared, full belief, acknowledgment, and appreciation or experience in ourselves of the humbling, transforming power of Divine grace, the saving efficacy of the light of the Holy Ghost, which enlighteneth every man that cometh into the world, we have too much cared it to fall in our streets; not having, the Society, practically exemplified the doctrine of the Spirit, or the reality of the presence of Christ dwelling in our hearts by faith. Notwithstanding, the dear Redeemer and our Saviour's own testimony to His disciples, the Comforter, which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things unto your remembrance, what-so-ever I have said to you; "He shall testify of me;" "He will glorify me;" "He shall take of mine and will give it unto you;" "He will show you things which I have said unto you;" "He will guide you into all truth." Similar import is the declaration: "If ye love me, ye shall keep my commandments, and ye shall abide in my love, and ye shall know the things which ye have heard of the Father, which I have said unto you." "And Paul also to the Ephesians enjoins ye: "Grieve not the Holy Spirit of the Lord, whereby ye are sealed unto the day of redemption." Again to the Romans: "But ye were not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of us." "For as many as are led by the Spirit of God, they are the sons of God." Such passages might be greatly multiplied; but can be anything more clear and full and unequivocal than the prophecies came not in time by the will of man; but that, "I will give my law in their inward parts and write it in their hearts" (Jer. xxxi. 32-34); and, "I pour out of my spirit upon all flesh," &c. (Joel ii. 28, 29) are literally carried out by the Holy Spirit, Jesus the Mediator of the new covenant, in that "a manifestation of the Spirit is given to every man to profit withal," (1 Cor. xii. 7) that to those who thus or herein receive the Spirit into the heart, He will—all satisfying satisfaction—sup with them, and permit them to abide with Him.

His through submission and obedience to the power and spirit of Christ Jesus, whose abode is to be set up within man, that any man experience Him to take the government of his heart upon His own shoulders, and to reign there unto the perfecting of His will in the fear of God. Let us apply the promise: "If any man have not the Spirit of Christ, he is none of his." If we are not obedient to the Spirit that maketh manifest all things that are reprovable, or to the grace of God which bringeth salvation, and is able to build up in us that which we do not submit to that baptism which is with fire and the Holy Ghost, and which purgeth the floor; neither expect the new birth unto righteousness; nor the perseverance which is after "a godly sort"—through the effectual operation and blessing of the Holy Spirit—how can we expect to be participants in those blessings which are for "the poor in spirit;" "the meek;" "the pure in heart;" "they which hunger and thirst after righteousness?" But through the unspeakable mercy of God in Christ Jesus, as any are sincerely engaged to

how to Him in contrition and self-abasement, to offer unto Him the acceptable sacrifices of broken hearts and contrite spirits, and to watch unto prayer with all perseverance, then that kingdom which our Lord declared to be within, and which standeth not in word but in power, He will not only set up in the heart, but He will also reign there to the praise and glory of His own excellent Name.

This doctrine of the indwelling spirit of Christ, was very much the theme of the early Friends' ministry. By which, and through the power thereof attending, they no doubt were made so instrumental in drawing souls from all the lo-here's and lo-there's, and from the barren mountains of an empty profession, to sit each under the pure teachings of the Immanuel, God with us, where none can make afraid. It is a doctrine which, if silently, yet surely has been and is making its way in the hearts of the people, till one here and another there are openly advocating it as the truth as it is in Jesus. A few examples will suffice here: "Considering," says Orme, "the abuses of divine ordinances, which had so long and so extensively prevailed, it is not surprising that such a system as Quakerism should have arisen." "It may," he continues, "have answered a useful purpose in the promotion of spirituality of mind, and the enjoyment of communion with God." Richard Baxter, whose controversy lay for many years against the doctrine of the Spirit, as it was so prominently held forth by our honorable predecessors, later in life acknowledged: "I am now more apprehensive than heretofore, of the necessity of well grounding men in their religion, especially of the witness of the indwelling Spirit, for I more sensibly perceive, that the Spirit is the great witness of Christ and Christianity to the world. * * * Now I see that the Holy Ghost, in another manner, is the witness of Christ, and his agent in the world." It is the testimony of Archbishop Tillotson, "All that Christ hath done for us, without us, will avail us nothing, unless we be inwardly transformed, and renewed in the spirit of our minds, unless we become new creatures, unless we make it the continual and sincere desire of our lives to keep the commandments of God. * * * But if we receive the grace of God in vain, and take no care to perform the condition, and neglect to implore the grace and assistance of the Lord's Holy Spirit to that purpose, we have none to blame but ourselves," &c. Luther declares, "This is certain, that no man can make himself a teacher of the Holy Scriptures, but the Holy Spirit alone. No man can rightly know God, or understand the word (words) of God, unless he immediately receive it from the Holy Spirit. * * * Out of this school nothing is taught but mere talk." Calvin hath well expressed a similar view in these few words, "God never in anything hath failed those, who have been led and guided by His Spirit." Of more recent date, William Bacon Stevens, an Episcopal minister, uses this language: "We are living under that phase of the Divine economy known as the dispensation of the Spirit. * * * The work for us to do is to bring our individual souls more under the pervading influence of the Holy Ghost, to live more in the full realization and enjoyment of His indwelling presence, to be made by Him mighty in prayer, comely in the beauty of holiness. * * * For, only as the individual members of the church receive this promised Comforter, are they growing in grace,

and in the knowledge of our Lord and Saviour Jesus Christ."

How sad is the reflection, that in the face of all this, and much more—for almost exhaustive is the cumulative testimony—the doctrine which is so pre-eminently according to godliness, should not be by us faithfully maintained and exemplified through subjection to its crucifying power, before the world! The professors of christianity are not generally wanting in the belief and acceptance of the outward coming, the divinity and atonement of Christ. The history of the Saviour they do not deny, even if they do not give it a too exclusive place to the unequal upholding of Divine truth; but the mystery "now made manifest to his saints"—Christ in them the hope of glory—they miss of, stumble at, and cannot comprehend, because it is not to be comprehended by the unrenewed, carnal mind, which "is enmity against God." For, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The Society of Friends, while dearly owning the sufferings, death, resurrection, and glory of the Immaculate Lamb, who hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor, no less believe that the inward coming of the Spirit of Truth or Comforter, was part of the inestimable purchase obtained by the costly sacrifice of Christ our Passover, for us: agreeably to the sayings of that holy Lawgiver,—"It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you." And again, "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." It is this second coming of the Saviour in Spirit, which had its more manifest beginning in the ever memorable descent of the Holy Ghost on the day of Pentecost, that constitutes the new covenant dispensation of light and life, in which we live; and wherein "the tabernacle of God is with men, and he will dwell with them, and be their God." "Know ye not," saith the Apostle, "that your bodies are the temple of the Holy Ghost, which ye have of God, and ye are not your own?" And again, "No man can say that Jesus is the Lord, but by the Holy Ghost."

Would that we as a Society, both far and near, might again rally to the good old standard of ancient Quakerism; which at the first, through the power of the Holy Spirit, was so effectual in turning the people from darkness to light, and from the power of Satan unto God. May the ministration of the Holy Ghost—the epoch of the promise fulfilled of the pouring out of the Holy Spirit upon all flesh—which is of, and from, and through Christ Jesus our Lord and Saviour, the only true teacher in the heart, be boldly testified to, though it be "a stone of stumbling and rock of offence" to this, as well as to previous generations. That thus through the power of the grace and cross of the Redeemer and Sanctifier, we all may become more established, strengthened, settled in the unchangeable Truth, and multitudes also be brought to enlist under His banner, having inscribed thereon, "Not by might nor by power, but by My Spirit" saith the Lord of hosts; that so He "who walketh in the midst of the seven golden candlesticks," may look

with compassion upon us, may heal us and bind us up; and the shout of a king be again heard in the camp, to the joy and rejoicing of many exercised and travelling souls.

Size of the Sun.—Let the reader consider a terrestrial globe three inches in diameter, and search out, on that globe, the tiny triangular speck which represents Great Britain. Then let him endeavor to picture the town in which he lives as represented by the minutest pin-mark that could possibly be made upon this speck. He will then have formed some conception, though but an inadequate one, of the enormous dimensions of the earth's globe, compared with the scene in which his daily life is cast. Now, on the same scale, the sun would be represented by a globe about twice the height of an ordinary sitting room. A room about twenty-six feet in length and height, and breadth, would be required to contain the representation of the sun's globe on this scale, while the globe representing the earth could be placed in a moderately large goblet.

Such is the body which sways the motions of the solar system. The largest of his family, the giant Jupiter, though of dimensions which dwarf those of the earth or Venus almost to nothingness, would yet only be represented by a thirty-two-inch globe, on the scale which gives to the sun the enormous volume I have spoken of. Saturn would have a diameter of about five feet in its extreme span. Uranus and Neptune would be little more than a foot in diameter, and all the minor planets would be less than the three-inch earth. It will thus be seen that the sun is a worthy centre of the great scheme he sways, even when we merely regard his dimensions. The sun outweighs fully seven hundred and forty times the combined mass of all the planets which circle around him; so that when we regard the energy of his attraction, we still find him a worthy ruler of the planetary scheme.—*Proctor's Other Worlds than Ours.*

For "The Friend."

A Word of Encouragement.

The beginning and closing pieces of "The Friend," No. 4, were very acceptable to some of the readers of this periodical, believing that truth is truth, though all may forsake it, and that its foundation cannot be shaken, however lightly we may esteem it; and though the church may experience its low seasons, its times of bereavement, by the removal of some of its strong standard-bearers, and also by false brethren, yet all these trials and provings are not sufficient grounds for any of us to cast away our shield of faith; on the contrary, they should cause us to cleave closer to Him, who queried with his disciples in this touching language, "Will ye also go away?" Their acknowledgment was, "to whom shall we go?" for thou hast the words of eternal life." They were sensible that all power was given unto him, both in heaven and on earth; and therefore vain was it, to seek any other aid, but his sustaining arm of power. Ah! yes, to whom shall any of us go for support, when the blast of the terrible one is as a storm against the wall, or when it may seem as if the spirit of Absalom ruled in the hearts of many, endeavoring to draw away their allegiance from the King of kings, and from following Him who was never foiled in battle, nor ever hid his face from the wrest-

ling seed of Jacob. And while we stand true to the ever adorable Head of the church, we shall be preserved from following, or even listening to the voice of the stranger, who by his devices, would turn us aside from Him, who careth for his sheep, and refresheth them beside the still waters, and refresheth their souls in the green pastures of life. Therefore let us not be too much cast down at the signs of the times, for however any may spread themselves like the green bay tree, yet if we slide off the true foundation, the future will evince our building to have been upon the sand.

For "The Friend."

Second Annual Report of the Associated Executive Committee of Friends on Indian Affairs.

(Continued from page 37.)

"The *Quappa* Special Agency has been established since our last report, and includes the small tribes located in the northeastern corner of the Indian Territory, viz.: Senecas, Wyandottes, Eastern Shawnees, Ottawas, Peorias, Kaskaskias, Piankeshaws, Weas, and the Quapaws,—numbering in the aggregate nearly 1000 Indians. They have been under the care of sub-agent George Mitchell for several years past, but, recently the Department has requested the nomination of a Friend for appointment as special agent; and, at the late meeting of the Committee in New York, Hiram W. Jones, of Springdale, Kansas, was approved for that position. Two schools have been in operation during the year in this special agency. The one amongst the Ottawas, under the management of Asa C. Tuttle and wife, has been partly a boarding school, they having taken the care of ten destitute orphans, supplied them with food, clothing, and lodging, instructed them in household industries, and afforded them the tuition of the school. The larger portion of their pupils board at their own homes, and have made very commendable progress in their studies. The First-day School has been well attended by children and adults, and is followed by a religious meeting. The Divine blessing has evidently rested upon these religious labors, and the practical results are apparent in the improved moral condition of the people. The school amongst the Peorias has been taught by J. Collins Isaac. There is no provision for boarding children in connection with this school. Various and unexpected causes of delay have hitherto arrested our attempts at providing other schools within the limits of this special agency.

"In addition to the small tribes mentioned above as constituting this agency, there are located within its limits, and on the eastern bank of the Neosho, about 300 Delawares, who, becoming dissatisfied with their location amongst the Cherokees, have, by consent of the confederate Peorias, settled upon their lands, and opened farms. The Government has, until recently, tacitly connived at this movement, and sanctioned our proposition to erect school-houses for them. One house is already finished, and the erection of another was intended, also a farmhouse for a family,—the design being to open an establishment on a small scale for the care of destitute orphans, board of teachers, &c., and, by means of a farm, to render it as nearly self-supporting as practicable. Recently, however, the Department has decided not to sanction the settlement of these Indians on the Neosho, and has directed a suspension of further expendi-

ture on the part of the agent. We trust way will still open for some action for their benefit.

"The *Sac* and *Paw* Indians are now under the care of agent John Hadley,—Thomas Miller having resigned. There are 418 upon their new reservation, containing 480,000 acres, and located west of the Creeks, and between the Red Fork of the Arkansas and the North Fork of the Canadian. Beside the above, there are a few still upon their old reservation in Kansas, who refuse to remove. No schools have been established for these Indians. Until the recent erection of a saw-mill there was no supply of lumber for the necessary buildings. A building for a boarding school is now in process of erection, and will probably be completed by the 1st of 11th month. The crops of these Indians the present summer are almost a total failure from drought, and there is a prospect of suffering amongst them next winter.

"South of the *Sac* and *Fox* Indians, and west of the *Seminoles*, are the *Absentee Shawnees*, nearly 700 in number, who are also under the care of agent Hadley. They are an industrious and deserving people, but suffer the loss of all their property during the war and need help in their efforts to begin life again. They have suffered this summer from lack of provisions, being compelled to live mostly upon green corn, which has caused most sickness amongst them. Our intention of opening schools amongst these Indians has hitherto been obstructed by lack of lumber. As soon as the mill at the *Sac* and *Fox* Agency can supply it, it is intended to erect two or more school-houses and dwellings for families amongst them.

"The *Cheyennes* and *Arapahoes*, under agent Brinton Darlington, are mostly blanket Indians, and number about 3540. The agency is on the north Fork of the Canadian. Two schools, one for each tribe, have been in operation the present year, with encouraging results. There are several children who can read fluently in the First Reader, count to fifty, and sing a number of hymns. The *Arapahoes* are more docile than the *Cheyennes*. These tribes, formerly so warlike and so troublesome to the Government, have been quiet during the past year. The patient perseverance and Christian effort of their agent we believe, have been largely successful. The history of some chiefs in these tribes, who were once great warriors, but who now manifest a desire for the peaceable pursuits of civilized and Christian life, is full of incident of deep interest to those who are looking for the fruits of a peaceable policy in Indian management. But we have not space for details of this character.

"In the *Washita* Special Agency, under the care of Jonathan Richards, and located on the *Washita* River, there are 1216 Indian composed of several affiliated bands. No much has been done for the educational benefit of these Indians, as the necessary building could not be erected. A saw-mill has not been sent thither, and it is confidently expected that three schools will be opened the ensuing autumn. Agent Richards has had one school in operation a part of the year. The employees at that point have suffered considerably this summer with bilious affections.

"The *Kiowas*, *Comanches*, and *Apaches*, numbering about 6000, are under the care of agent Lawrie Tatum. These are all roving Indians never remaining longer than

weeks in one place. This habit almost prevents the success of any attempts at their education or civilization. Many of them have never come to the agency and of course have never seen their agent, they are the most restless, wild, and warlike Indians east of the Rocky Mountains, and the Apaches of Arizona, and some of the Sioux, may possibly equal them in these respects of character. Those who come to the agency to draw their rations are not long in the presence of their agent and his assistants to receive any good impressions. They are not willing to leave many of their children in the school, where they would be clothed, fed, sheltered, and educated. This school, under the care of Josiah Butler and wife, has had an average of 17 pupils during the present year. 15 of these can read to some extent, 10 can write pretty well, and 8 others write and print on their slates. They have all add small numbers, and locate the capitals of all the States and Territories of the Union. They are mostly from the tribes on the Washita river.

The Indians of this agency, especially the Comanches, have long been in the habit of raiding into Texas. The Comanches having been driven out of Texas by white men, have always claimed a right to commit reprisals upon the people of that State. The Kiowas, however, can lay claim to no such justification, and their chiefs have become so bold in this respect as openly to acknowledge it, and boast of their achievements in murdering, capturing women and children, and driving horses, mules and cattle. They have in this been greatly encouraged in this by Mexican soldiers, who receive the stolen property and apply them in exchange with contraband goods, such as whiskey, firearms, an ammunition. Agent Tatum has often counselled the chiefs of these tribes to desist from their predatory habits. Superintendent Hoag and the members of our committee who visited them in last fall, labored to show them the evil of their course, and warned them that their government would not always forbear. Early in the present year, President Grant, through the Interior Department, invited these chiefs in common with others, to visit him at Washington, in friendly conference upon these and other important subjects. They have treated his overtures with disregard and even contempt, and instead of going to Washington on an embassy of peace, Satanta, a leading Kiowa chief, organized and executed a murderous raid into Texas, and upon his return boasted of his exploits, and declared his intention of pursuing the same course in the future. It was apparent to agent Tatum that their forbearance was not only useless, but would certainly result in a succession of murders. He therefore determined to have Satanta and some other leading Kiowas arrested. There was no civil authority to which he could appeal, he requested the post commander, Colonel Grierson, to effect the arrest. General Sherman was also present at the post, and seems to have determined upon their arrest simultaneously with the agent, for he has ordered Colonel Grierson to arrest Satanta. It was also determined to send him to the county in Texas in which they committed the murders, and deliver them to the civil authorities of that State for trial and punishment. Agent Tatum addressed a letter to General Sherman in which he urged in

addition to his scruples against capital punishment, the plea of inexpediency against the execution of the chiefs, should they be convicted, and requested General Sherman's influence in favor of his views. The latter forwarded a copy of the letter to the Texan authorities, and recommended that the suggestions of the agent be carried out. The chiefs were duly tried, convicted of murder in the first degree, and sentenced to be executed. We learn, however, that the Governor of Texas has commuted their punishment to imprisonment for life. It is also asserted that a petition largely signed by the citizens of Texas living near the border, against the execution of the chiefs, was presented to the Governor. This committee brought the subject recently before President Grant, and requested such intervention on his part as might be legal and proper.

(To be continued.)

Selected.

I read abundantly in the Bible, and would set myself tasks, in reading; enjoining myself to read so many chapters, sometimes a whole book, or long epistle at a time. And I thought that time well spent, though I was not much the wiser for what I had read; reading it too cursorily, and without the true Guide, the Holy Spirit, which alone could open the understanding, and give the true sense of what was read. I prayed often and drew out my prayers to a great length; and appointed unto myself certain times to pray at, and a certain number of prayers to say in a day; yet knew not meanwhile, what true prayer was. Which stands not in words, though the words, which are uttered in the movements of the Holy Spirit, are very available; but in the breathing of the soul to the Heavenly Father, through the operation of the Holy Spirit, who maketh intercession, sometimes in words, and sometimes with sighs and groans only, which the Lord vouchsafes to hear and answer. This will-worship, which all is that is performed in the will of man and not in the movements of the Holy Spirit, was a great hurt to me and hindrance of my spiritual growth in the way of Truth. But my Heavenly Father, who knew the sincerity of my soul to him, and the hearty desire I had to serve Him, had compassion on me; and in due time was graciously pleased to illuminate my understanding further, and to open in me an eye to discern the false spirit, and its way of working, from the true; and to reject the former, and cleave to the latter.—T. E. Wood.

Selected.

His wife died in 1784, almost suddenly, leaving him seven children, the youngest ten weeks old. Nothing could be more characteristic than his conduct on this distressing occasion. Her death was wholly unlooked for. When the intelligence was brought to him he was stunned, and remained for some time in silence, quite incapable of giving utterance to his feelings. He then fell on his knees and returned thanks to God, that his beloved partner was now beyond the reach, or need of prayer, and that her Heavenly Father had crowned the abundance of his mercies towards her, by giving her so easy a departure. After her death he was grave, not gloomy. A word of murmuring or repining never escaped his lips. It was the Lord's doing, and it was right.—Oberlin.

THE FRIEND.

NINTH MONTH 30, 1871.

It is well known that one of the greatest hindrances to making the different tribes of Indians contented, and to the progress of civilization among them, and a difficulty that heretofore has, in many sections, been insurmountable, is the unauthorized settlement of large numbers of whites on lands nominally secured to the Indians by treaties. These persons are generally of low moral character and principles, they are bent on pursuing their own selfish interests, and having disregarded both law and justice in taking up their abode where they have no right, they hesitate not to use opportunity and influence to demoralize and cheat the natives. The report of the associated committee, now publishing in our journal, alludes to the many evils flowing from this disgraceful source. By a letter received from our friend Wm. Nicholson, we are glad to learn that the government has determined to right the injustice thus done to the tribes with which it has treaties, guaranteeing to them exclusive possession of certain portions of territory, by expelling the intruders therefrom. The letter from W. N. is accompanied by a printed sheet containing the instructions forwarded from Washington, and extracts from "The provisions of treaties and law."

Our space will not allow giving more of the sheet than the following:

Department of the Interior, Office of Indian Affairs,
Washington, D. C., Sept. 5th, 1871.

Enoch Hoag, Supt. Indian Affairs, Lawrence, Kansas.

Sir:—Referring to your communication of the 22d ultimo, enclosing copy of a communication from Agent Gibson, relative to trespassers making settlements in the Indian Territory, you are informed that the same, together with a communication from Agent Jones, upon the subject, were submitted to the Hon. Secretary of the Interior with report, under date of the 31st ultimo.

Under date of the 4th inst., the Hon. Secretary replies to the same, stating that an examination of the treaty stipulations in reference to this country, satisfies him that such settlements are in violation of the laws and treaties of the United States, and that they should be prevented if possible. He directs me, therefore, to instruct you to give notice of the decision of the Department in reference to the intrusions into the Indian country, before alluded to, and warn all persons who have already gone into the country, that unless they immediately remove therefrom, the Government will take such steps as are necessary to effect such removal.

The Hon. Secretary also directs me to instruct you to notify all white people, in the future, to desist from any attempt to settle in the Indian Territory south of Kansas and west of Arkansas and Missouri; and that, should any person already located in this territory (contrary to law) refuse to remove, or, should any hereafter, in violation of such notifications, settle within the Indian country, you should notify this office of the fact, in which case steps will be taken to remove such persons from the Indian country.

In accordance with the foregoing, and in order to execute the decision of the Secretary, you will give notice to trespassers, by publi-

cation in newspapers published in the vicinity, or by posting up printed notices, or by both.

Very respectfully your obedient servant,
H. R. CLUM, *Act'g Com.*

SUMMARY OF EVENTS.

FOREIGN.—The French Minister of Foreign Affairs has sent the amended customs treaty to Berlin, where it will be proposed, it would be ratified.

President Thiers will remain at Versailles until after the settlement of the question of the evacuation of French territory by the Germans, and of the treaty of commerce between France and Germany.

The German representative near the government of France has filed with the Minister of Foreign Affairs a protest against the excesses committed by the people of Lyons and its vicinity, upon German residents of that city and neighborhood, who, it is alleged, have been shamefully abused and maltreated.

The French wheat crop, it is supposed, will fall short of the average by nearly a hundred millions of bushels, but the yield of barley and minor crops is abundant.

The trial of Rochefort resulted in his conviction, and a sentence of transportation to a penal colony for life.

Favorable news has been received from Algeria, indicating that progress is making towards the restoration of French authority throughout the whole country.

The disarming of the National Guard is progressing quietly throughout France. All the arms taken from the National Guard are to be deposited in the arsenal at Bourges.

The German troops have left St. Denis and the forts have been restored to the French.

President Thiers has been officially assured that nothing was done in the Gasten conference hostile to France.

Odo Russell, the newly appointed British ambassador to the German empire, has arrived in Berlin. The German Reichstag will meet on the 15th of Tenth month.

General Von Moltke has been created Marshal of the Empire.

The German army will be placed upon a peace footing immediately, and reduced to the effective strength of 400,000 men.

The cholera has increased at Konigsberg. The deaths during the week ending 9th mo. 17th, were 300.

An insurrection has broken out in Morocco, and the Moors are making vigorous attacks on the citadel of Melilla, a seaport town belonging to Spain.

The Spanish government has sent a large number of troops to the relief of the garrison. Reinforcements to the Spanish forces are to be sent forward.

On the 21st, 1200 soldiers sailed from Cadiz for Havana.

The anniversary of the occupation of Rome by the Italian troops was celebrated in that city on the 20th, with great enthusiasm. In the evening an illumination took place.

The British and republican agents have been expelled from Rome.

Dispatches from Constantinople announce the appearance of the Asiatic cholera at Smyrna and Constantinople.

Late advices from the Cape of Good Hope state that diamonds continue to be found in great numbers in the fields north of the Cape.

On the 20th, the Chief Justice of India was assassinated in Calcutta by a native who stabbed him with a dagger.

The congress of the International Association met in London on the 21st, and adjourned on the 24th. Delegates from France, Belgium, Italy, Spain and Switzerland were in attendance. Arrangements were made for immediate movements in Germany, Italy and Spain.

Strikes of the workmen are reported in various parts of England. The German workmen recently in London, are returning to their homes.

White workmen were reopening the shaft of the Wigan coal mine, another explosion took place, killing five men and injuring many others. A large quantity of water has been pumped into the shafts, and the flooding continues night and day, but with little apparent effect on the flames.

The weather throughout England has been fair and favorable to the crops.

The postal money-order system, between the United States and Great Britain, goes into operation on the 2d proximo.

The British holders of Confederate cotton-bonds are ordered to give up their claims to the commission of arbitration at Washington.

The new Inman steamship, City of Montreal, has been launched at Glasgow. She is 4,600 tons measurement, and is said to be the largest vessel ever constructed on the Clyde. Another ship is building for the same company, to be called the City of Richmond, and of 4,800 tons measurement.

The Bank of England has advanced the rate of discount to three per cent.

A London dispatch of the 25th says: Newcastle is inundated with foreign workmen. It is probable there will be a strike of the Newcastle and Gateshead strike in a few days.

A dispatch from Calcutta announces the wreck of a steamer on the coast of India, and that one hundred and thirty-eight natives lost their lives.

Marshal MacMahon has been heard before the French Grand Jury in connection of the late war. MacMahon assumed the sole responsibility for the disastrous results of his march from Chalons to Sedan. He declared that he did not act by the orders of the Emperor Napoleon, who exercised no influence whatever upon his resolution.

The French Minister of Foreign Affairs promises the government will afford ample protection to the German residents of Lyons.

The French are now ready to pay the fourth half million (500,000,000 francs) of the German indemnity.

London, 9th mo. 25th.—Consols, 92½. U. S. Bonds of 1862, 91; of 1867, 92; ten-forties, 93½. Liverpool.—Wheat, 45; cotton, 91; Orleans, 94; 9½. No. 2 red western wheat, 10. 10d. 11s. 3d. per 100 lbs.

UNITED STATES.—*Miscellaneous.*—Late dispatches from Salt Lake City state that there will be an attempt to enforce the laws of the United States in Utah. When the Grand Jury was organized on the 19th, in Salt Lake City, all polygamists were excused. The Chief Justice, in his charge to the jury, informed them that they must be governed by the same principles of law which govern grand juries everywhere in the United States, and that acts which are crimes in the States of Ohio, New York and England, are equally crimes here. It belongs to the United States and the people, like those of the rest of the country, are amenable to the laws of the United States. On the 22d, subpoenas were issued to bring before the Grand Jury, Brigham with fourteen of his wives, and George Smith, who ranks next to Brigham Young in the Mormon Church. These proceedings have caused considerable excitement in the territory.

Interments in Philadelphia last week 258, including 48 of consumption and 13 id age. The election canvassers have prepared an extra list comprising the names of parties omitted by the assessors. They add 10,000 names to the regular list, making the total number entitled to vote 155,153. The number of legal voters show that the entire population in the city must be at least 750,000.

As an instance of the rapidity with which merchandise is now conveyed long distances, the San Francisco *Express*, a consignment of 100 silks which came from Japan, and was started overland 7th 17th, arrived in New York 7th mo. 27th, and in Liverpool 8th mo. 7th, making the transit from San Francisco in only 20 days, and from Yokohama in 46 days.

The Markets, &c.—The following were the quotations on the 25th inst.—New York—American gold, 115. U. S. Gold, 116½. Silver, 11½. Cotton, 114; ditto 10-40, 5 per cent, 111½. Superfine flour, \$5.70 a \$8.10; finer brands, \$6.25 a \$9.10. No. 2 Chicago spring wheat, \$1.47 a \$1.50; No. 1 do, \$1.51; red western, -1.52 a 1.57; amber Suet, \$1.61 a 1.62. Oats, 49 a 54 cts. Yellow corn, 74 cts.; western mixed, 71 a 72 cts. U. S. do, 70 cts. Corn, 44 a 45 cts. Beans, 20½ cts. Superfine flour, 4.75 a 5.75; finer brands, \$5.25 a 59. Pennsylvania red wheat, \$1.47 a \$1.50; western red, \$1.50. Rye, 45 cts. Yellow corn, 75 a 76 cts.; western mixed, 73 cts. Oats, 47 a 50 cts. Lard, 91 a 93 cts. Cloverseed, 10 a 10½ cts. Timothy, \$3 a \$3.50. Sales of about 2000 head cattle at 14 and 15 cts. Drove-yard. Extra sold at 63 a 64 cts.; fair to good, 51 a 61 cts., and common 4 a 5 cts. per lb. gross. Corn fed hogs, 61 a 74 cts. per lb. Receipts 4126 head. *St. Louis.*—Flour, \$4.50 a \$6.65. Red winter wheat, \$1.51 a 1.54. Corn, 44 a 45 cts. Beans, 20½ cts. No. 2 mixed corn, 48 cts. No. 2 oats, 30 cts. Lard, 91 cts. Cincinnati.—Family flour, \$6.20 a \$6.35. Wheat, \$1.33 a \$1.35. Corn, 35 cts. Oats, 32 a 40 cts.

RECEIPTS.

Received from William Carpenter, Agent, N. J., \$2 vol. 45, and from William C. Sheppard, Richard M.

Acton, and Samuel P. Carpenter, \$2 each, vol. 45; from James Thorp, Pa., \$2, vol. 45; from Henry Harrison Hill, \$2, vol. 45; from James McGirr, Jr., and John Taylor, or, per Stephen Hobson, Agent, \$2 each, vol. 45; from Geo. L. Smealley, Pa., \$2, vol. 45; from G. Haines, N. J., \$2, vol. 45; from Elisha Woodward, Mass, \$2, No. 44, vol. 45; from Charles Walton, City, \$2, vol. 45; from James Woody, Agent, Ind, \$1, vol. 45, and for Robert Cox, \$2, vol. 45; from Thos H. Whitson, Pa., \$2, vol. 45; from Edward Stratton, Agent, \$2, vol. 45; from Russell Tiber, agent, Boston, \$1, vol. 45; Josse Edgerton and Merah Hill, \$2 each, vol. 45; Eli Stock, \$2, No. 10, vol. 46, and Nathan H. Armstrong, \$4, vol. 45 and 46; from William H. Burr, City, \$1, vol. 45; from Josiah Stratton, Co., \$2, vol. 45; from Amos Batley, Agent, 10, for James Harkness, Nathan M. D. D., \$2 each, vol. 45; from James Harkness, \$2 each, vol. 45; from John Bell, Agent, Ind., for Hanna H. Dilks, John Windle, Isaac E. Windle, William Buxter and Mahalah Jay, \$2 each, vol. 45; from Natha Warrington, Agent, Lo., \$2, vol. 45, and for Jonathan Briggs, John Vall, Sarah Glendonon, Geo. W. Mon John G. Spencer, \$2, \$2 each, vol. 45, and for John C. Stokes, N. J., \$2, vol. 45, and for Mary Ann, Pa., \$2, vol. 45; from Haydock Garrigue, Pa., \$1, vol. 45; from Henry Knowles, Agent, N. Y., for Alon Knowles, John J. Peckham, John P. Carpenter, Chest N. Weaver, Milton Smith, Joseph Collins, \$2 each, vol. 45; from Geo. L. Smealley, Pa., \$2, vol. 45; from John G. Haines, N. J., \$2, vol. 45; from Phebe F. Himes, N. J., \$2, vol. 45; from Joseph Warner Jones, Pa., \$2, vol. 45; from Nathaniel Barton, N. J., \$2, vol. 45; from Joseph Barton, N. J., \$2, vol. 45; from Robert V. Lewis, Pa., \$2, vol. 45; from George W. Cooper, Jr., \$2, vol. 45; from Abner Eldridge, Agent, Lo., \$2, vol. 45, and for M. A. Fritchman, \$2, No. 19, vol. 46; from Micajah M. Morlan, Agent, or, for Elizabeth Fawcett, Mark Bonsall, and William Bonsall, \$2 each, vol. 45; from Moses Huntington, N. Y., \$2, vol. 45.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A TEACHER is wanted for the Girls' Writing School one qualified to give instruction in German and in other branches, either on her duties at the usual of next session, on the 30th of Tenth month.

Apply to Susan E. Coafort, Knox St., Germantown. Elizabeth B. Evans, 322 Union St., Philadelphia. Martha D. Allen, 525 Pine St.

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia receive 11th mo. 1st. We need a few teachers, and are desirous to engage for this service rightly concerned Friends Terms of salary \$15 to \$20 per month.

For further particulars please apply to this office 110 North Fourth St., Philadelphia. N. Y. mo. 1871.

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Second day, the 30th of Tenth month next. Friends who intend to teach in the children's school, or who are desirous to make early application to AARON STARBUCK, Superintendent, (address Street Road P. O., Chester Co., Pa.) or to CHARLES J. ALLES, Treasurer No. 304 Arch St., Philada.

FRIENDS' ASYLUM FOR THE INSANE.

New Franklin (Twenty-third Ward), Philadelphia. Physician and Superintendent.—JUSTICE H. WORMINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Hesper, Pa. on the 24th of 8th mo. 1871, AMOS BATTY, of Hesper to MARY CARSON, late of Monrovia, Ind., members Winesheick Monthly Meeting.

DEED, on the evening of the 20th of Eighth month 1871, between WILLIAM DIXON, the senior, sixth 7 of his age, a beloved and valued member and officer of the Monthly Meeting of Friends of Philadelphia, at the residence of his son-in-law, Nath Warrington, Coal Creek, IOWA, SAMUEL DIXON, his 82d year of his age, a much esteemed member of O. C. M. S. M. Meeting, after a protracted illness, of great physical and mental suffering, he was with a peaceful close.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, TENTH MONTH 7, 1871.

NO. 7.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend,"

The Telegraph and the Storm.

(Continued from page 42.)

The observations, of the most reliable and extended character, made within the last few years, go far to show that the storms which bend on low latitudes of the earth from high latitudes are, as the storms of the tropical regions, likewise of a rotary or cyclonic character.

One of the most beautiful illustrations of a law which governs these atmospheric disturbances may be found in the gale which is celebrated as that in which, on the 25th of October, 1859, the noble steamship *Royal Charter* went down, and several hundred lives were lost, in sight of the island of Anglesea, the coast of Wales. 'The *Royal Charter*, so remarkable in its features, and so complete in its illustrations,' as Admiral Fitzroy has well remarked, 'we may say (from the fact of its having been noted at so many points of the English coast, and because the storm passed over the middle of the country,) one of the very best to examine which has occurred for some length of time.'

At the fatal time the barometer, for over a thousand square miles of sea and land, was generally low, and had become so gradually, during many previous days—some as much as a whole week. On the west coast of Ireland all was quiet in the atmosphere; the sky in the north of Scotland was serene. On the 21st of September a vessel sailed the Scilly Islands and encountered no gale, and on the 23d securely left the Channel. On the 24th a vessel bound for America sailed from Liverpool, and met no storm. The Channel squadron noticed the low barometer of 28.50 inches. In London rain was incessant and heavy, and the wind was from the south, while at Liverpool the winds were from the north and northerly. On the dark and rainy morning and evening of the same day the *Royal Charter* was making way around Anglesea, close in shore, to her sadly chosen anchorage on the north side of that island, but in the place where she would feel the full force of the next day's tempest. The tempest broke upon her the next morning near seven o'clock, and in one short hour 'that doubly-empowered ship of iron,' which had circumnavigated

the globe, was destroyed, with nearly all on board. Another vessel, and a wooden sailing ship, not a steamer, the *Cumming*, and several smaller vessels, encountered the same gale but a few miles off, and by a few hours' sailing on the starboard tack (standing to the westward) ran out of the cyclone, and not one was wrecked, nor even materially injured. Had the *Royal Charter*, with her powerful engines and the use of her sails, followed their example on the morning of the 25th, all would, doubtless, have been right with her. The gale did not reach Liverpool until about twelve hours after the wreck of the noble vessel. Liverpool is about fifty or sixty miles from Anglesea.

'The peculiarity of this gale which swept over the deck of the *Charter* was its intense coldness, being a polar current. Examining the diagram of 'the *Royal Charter* storm,' we see the tropical current advancing around the south and east of England with great force, to be, with greater force, speedily driven back by the polar current.

'A letter from Dublin said, 'In England you have had a tremendous gale (October 25-26). Here it was not felt.' A dead calm and a sharp frost of unusual severity prevailed on the west coast of Ireland. A vessel returning from Iceland had heavy gales from the east-northeast between October 23 and 25.

'While at Anglesea,' says Fitzroy, 'the storm came from east-northeast, in the Irish Channel it was northerly; and on the east of Ireland it was from the northwest; in the Straits of Dover it was from the southwest; and on the east coast it was easterly—all at the same minute. Thus,' he adds, 'there was an apparent circulation of cyclonic commotion passing northward from the 25th to the 27th, being two complete days from its appearance in the Channel, while outside of this circuit the wind became less and less violent; and it is very remarkable that, even so near as on the west coast of Ireland, there was fine weather, with light breezes, while in the Bristol Channel it blew a northerly and westerly gale. At Galway and at Limerick, on that occasion, there were moderate breezes only, while over England the wind was passing in a temper, blowing from all points of the compass in irregular succession, around a central, variable area.'

'The phenomena of the *Royal Charter* gale have been given not as being peculiar or anomalous in the annals of cyclonology, but for the accuracy with which they were recorded, and because they furnish the reader with the type to which most American storms, and, indeed, all storms, more or less strictly conform, as geographical or orographical circumstances permit or prevent.

'Storms similar in their conditions to that of the *Royal Charter* not infrequently occur in the United States, especially in the winter, when the conflict of the two currents, the polar and the equatorial, in high latitudes, is

marked by sudden transitions in January from mild, moist, and balmy weather to a sudden and fearful cold, below zero. The furious battle of the elements rages, and reminds us of the famous Homeric description of Hector's attack on the Grecian walls:

'As when two scales are charged with doubtful loads
From side to side the trembling balance nods,
Till, poised aloft, the resting beam suspends
Each equal weight, nor this nor that descends.'

It may suffice to give one instance of this in the great northwestern snow-storm of January last. Speaking of this storm, the Chicago *Times* of the 16th of January said:

'The tremendous storm which has just passed is without a peer in the knowledge of the oldest inhabitant.

'The great snow-storm which visited Chicago on Friday (the 13th) first made its appearance on the 10th ultimo at Reno, among the Rocky Mountains, where it commenced its initiatory rage with such violence and with such a blinding fall of snow that the workmen repairing the Union Pacific track could not see ten feet before them. It made its appearance in Cheyenne on the 11th, and since then has been steadily advancing across the country. It has been one of those peculiar northwestern storms whose coming was not indicated by the falling of the mercury in the barometer. On the other hand, the barometer rose, while the thermometer fell. The immediate cause of the storm is indicated in the falling of the thermometer so suddenly after such mild weather.

'The earliest direct news of the storm was received from Cheyenne, the most western meteorological station, it having commenced to snow there about 4 p. m. on January 11. Reports were also received from Omaha, Duluth, and St. Paul on the same day, showing that the storm had also commenced in those cities. The storm continued, with no cessation of violence, till about midnight of the 12th, when the weather telegrams failed to give any further knowledge of it. It had suddenly disappeared; but only to strike Chicago with a premonitory drizzle of rain on the morning of the 13th, the same symptoms showing themselves in St. Louis and Milwaukee.

'The amount of snow that has fallen during the present storm is almost unparalleled; but, great as it is, it furnishes no gauge for the quantity of moisture that has reached the earth, as the amount of rain and sleet held in the snow makes it almost as heavy as salt. Another interesting feature of the storm has been its extreme duration, as compared with its violence. As bitter as the driving wind has been, the storm took thirty-nine hours to reach Chicago from Omaha, a progress which would give the very slow momentum of about ten miles an hour.'

'The Chicago storm was from the great polar current, and, as is the wont of westerly storms (from the orographic peculiarity of the

country), made its way to the Atlantic along the lakes and through the valley of the St. Lawrence.

"With daily telegrams from the Azores and Iceland," Buchan says, "two and often three days' intimation of almost every storm that visits Great Britain could be had." The Iceland telegram would give tidings from the polar air current, and that from the Azores would advertise the movement of the tropical current.

"It is highly important that the United States should have telegrams from the Pacific, and from the valley of the Saskatchewan, or some point in British America on the eastern slope of the Rocky Mountains. The importance of reports from the southwest also was fearfully demonstrated in March, during the already mentioned interruption of the Signal Service, when the tornado in St. Louis destroyed many lives, and \$1,000,000 worth of property.

"It is due to the cyclone theory, or 'law of storms,' here and heretofore advanced by the writer, to say that many of the storms which seem to be deviations from the cyclonic law are modified by *interfering cyclones*. This view was formally adopted by the committee of the Meteorological Department of the London Board of Trade. Mr. Stevenson, of Berwickshire, England, as quoted by Fitzroy in the Board of Trade Report for 1862 (page 33), has some striking observations, founded on his own invaluable labors: 'The storms which pass over the British Isles are found generally to act in strict accordance with the cyclonic theory. In many cases, however, this accordance is not so obvious, and the phenomena becomes highly complicated. This is a result which often happens when two or more cyclones interfere—an event of *very frequent occurrence*. When interferences of this description take place we have squalls, calms (often accompanied by heavy rains), thunder-storms, great variations in the direction and force of the wind, and much irregularity in the barometric oscillations. These complex results are, however, completely explicable by the cyclonic theory, as I have tested in several instances. A very beautiful and striking example of a compound cyclonic disturbance of the atmosphere at this place was investigated by me in September, 1840, and found to be due to the interference of three storms.' Mr. Stevenson gives a number of instances of interfering cyclones which confirm this view. The points of *interference*, where two cyclones strike and revolve against each other, are best marked by a peculiarly and *treacherously* fine rain.

"It may not inappropriately be added here that the cyclone theory, so strikingly illustrated by the hurricanes of the West Indies, has been demonstrated by Dove to apply to the typhoons of the Indian Ocean and China Seas. And Mr. Thorn has long since shown that the theory holds good for the storms of the Indian Ocean, south of the equator."

(To be continued.)

Selected.

One secret prayer, or deep sigh from the wrestling soul, produced by the eternal Spirit, is of more real service to it, issues from it with more fervor, prevails more effectually with the Father, and procures it more refreshment, than ten thousand vain repetitions; because the virtue of the Spirit of the great

Intercessor being in these prayers and sighs, they cannot but find acceptance.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 37.)

His mind had for several years been impressed with an apprehension that he should be called to the work of the ministry; and in the prospect of it, he was preserved in a waiting, dependent state; and fervent was his concern to be entirely given up to serve the Lord in the way of His holy requirements. At the interment of his beloved wife, in the Sixth month, 1823, he was engaged in vocal supplication; and in the autumn of that year he spoke as a minister. In allusion to this solemn and important work, after describing the fear and caution with which he had entered upon it, he says, "The weight and sweetness that dwelt on my mind after this surrender, cannot be set forth. Oh! how it rested on my spirit all the day in an unutterable manner! and yet such freedom of spirit,—so that nothing seemed a trial, or that to which I was unequal. I shall not easily forget how comfortable and at ease in my mind I felt. Oh! it was a heavenly feeling, and nothing short of Him that is in Heaven could give it."

He was acknowledged a minister by his Friends in Cornwall in 1825, and in the following year was married to Mary Moates, and removed to Alton. After a residence of three years at that place, he settled at Cropton; and in 1835 he removed to Stoke Newington, within the compass of this Monthly Meeting, where he resided during the remainder of his life. In the course of the before-mentioned period, he paid several religious visits, with the unity of his Friends; and in one of these journeys he travelled into Scotland as far as Aberdeen.

He had been from his youth of a tender constitution, and for the last few years of his life he had suffered much from a disease in his knee, which rendered walking or other active exertion difficult to him. He was, however, very exemplary in his efforts to attend our religious meetings; in which the exercise of his dedicated spirit was strengthening to many. His engagements in the line of the ministry amongst us were not frequent; but he was at times led to address his Friends in a weighty and feeling manner: endeavoring to turn their attention from a dependence on man, and from all that is superficial in religion, to a single reliance on the great Head of the church, "the Minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."

Our dear Friend was remarkable for integrity and uprightness of heart; and in the private walks of life his conduct was strikingly circumspect, and his conversation, whilst innocently cheerful, was instructive, being seasoned with grace.

Notwithstanding he was, in the ordering of unerring Wisdom, much confined at home from bodily infirmity, yet his concern for the prosperity of our Society remained unabated; and his mind was actively employed in endeavoring to promote the spiritual welfare of its members. With this object his time was much occupied in editing a series of publications, selected from the writings of our honored predecessors in religious profession.

In the Eleventh month, 1836, he paid an

acceptable visit in the love of the Gospel, to the families of Friends at Brighton; and in the Eleventh mo. 1837, he felt attracted by the same precious influence, to a similar engagement in his own particular meeting at Stoke Newington. After going through nearly half the families, wherein his service was much to the comfort of his friends, finding his constitution increasingly enfeebled, he returned to the Monthly Meeting its minute grants him for that purpose, accompanying it with letter, replete with the expression of religious concern, from which the following is extracted. "On proceeding in the weighty engagement before me, I may acknowledge that though no wonderful outpouring of Divine power was my portion, I was mercifully favored, during the few days that I entered upon the work, with such a sense that the Lord preserved the simple and the upright that it was as my meat and drink to be in among my friends; hard things were made very easy, and bitter things full of sweetness, a gently flowing stream of heavenly goodness being extended in every hour of need, though in a way humiliating to the creature, and as nothing of the flesh could glory."

His health continuing to decline, he went to Brighton; but there his disposition increased, and on the 8th of the Fifth mo. he was, by medical advice, removed to Turbridge Wells; after which he survived but few days.

On the evening of the 9th, when about to retire to rest, on rising from his chair, an leaning on the couch, and on the arm of his beloved wife, he supplicated thus: "Oh gracious Father! if it please Thee, spare us each other a little longer, and make us *not entirely devoted* to Thee, and thy precious cause of Truth in the earth; nevertheless be our will, O Lord! but thine be done."

On the next day, which was the one immediately preceding his decease, he uttered many weighty expressions; amongst which were the following: "The Truth shall prevail—Truth shall reign over all.—None that truly in the Lord shall be confounded; but the shall be as Mount Zion, which cannot be moved. You all know my desire to be preserved near the Lord; to be strengthened and upheld by the Lord; to be found in Him; this is the way of peace. I trust we shall be strengthened and animated to go through on day's work; then we shall find mercy at the hands of the Lord.—Let us look to the Lord for strength, at all times, and under all circumstances.

In the latter part of this day, his voice was lifted up in a constant melody, and for man hours together, like a song of praise; during which, these words were clearly distinguished, "Oh Lord!—dear Lord!—come. I bless th Lord.—I am the Lord's for ever.—Cleave to Him, O! cleave to Him,—love Him *with a heart*." The name of Jesus was often to be heard, and the word Hallelujah was frequently repeated.

About four o'clock in the afternoon of the 11th of Fifth month, 1838, he peacefully passed away, aged forty-one years, a minister about fifteen years; and is, we reverently trust united to the redeemed before the throne, wearing the new song, "Worthy is the Lamb that was slain, to receive power, and wisdom and riches, and strength, and honor, and glory, and blessing."

(To be continued.)

From The "British Friend."

Thomas Drewry's Protest.

We may inform our readers that this document, a copy of which appears in our advertising columns, was sent to our last Yearly Meeting, but, as might be expected, was not read therein; it was also forwarded about the same time to the "Charity Commissioners," London, and its receipt duly acknowledged that body.

All whom it may concern:—

THOMAS DREWRY, of Fleetwood, in the County of Lancaster, Grocer, do solemnly, sincerely, and truly declare and affirm, That in a member of the religious Society of Friends, commonly called Quakers; that I long to Preston Monthly Meeting, which is a constituent part of the Quarterly Meeting in Lancashire and Cheshire, and within the bounds of the Yearly Meeting of London; I am entitled to all the rights and privileges of membership in the Society of Friends, such rights and privileges have not to this been called in question by any of the constituted meetings of said Society.

I declare that the adoption of, or acquiescence in new principles and new usages, at variance with the fundamental principles originally established in the Society, is a departure from the original compact, and a lowering of the ancient standard of faith, and that a meeting so departing becomes an alienation, and is thereby divested of all rightful claim to be regarded as a meeting in communion with the true Society of Friends.

I assert that great and fundamental changes have taken place within what is styled the Society of Friends, in recent years, in reference to Faith and Doctrine.

I declare that the Yearly Meeting of London, as it is called by the said Society, has officially embraced new Doctrines, and to that extent discarded those views of primitive Christianity, which, through the order of Infinite Goodness, were revived, promulgated, published to the world, lived up to, and suffered for, by Friends at the beginning.

I affirm that evidences of this defection are abundant and are almost everywhere apparent.

I assert, and am able and willing to produce the clear and ample proof, that the changes of Doctrine referred to, have been pointed out by well-concerned Friends again and again; and I also assert that for upwards of thirty years, these have availed themselves of the opportunities which the various Meetings for Discipline afforded, to speak of the hurtful influence of the changes in question, but that protest, expostulation, remonstrance, and warning, have been alike disregarded.

I affirm that nothing convincing to the Friends has been put forth in defence of the innovations in Doctrine, nor has it been done by official documents, or otherwise directed, wherein the Early Friends were mistaken in their views or apprehensions of the matter.

I assert that it is not in the power, or within the competency, or constitutional functions, of any of the Meetings for Church Affairs of the Society of Friends, called and known by the name of Meetings for Discipline, to alter, abrogate, or abolish the Religious Principles or Doctrines of Truth, which were held forth, maintained, and promulgated by the

founders of this people; or to rescind, abandon, or annul the Religious Testimonies, Practices, and Usages, which it was the care and concern of our predecessors in the Truth, in the fear of the Lord to maintain.

9. I affirm that not even a Yearly Meeting, the highest court as regards Faith and Practice amongst Friends, can change the fundamental Principles of the Society, or the Testimonies which have ever uniformly flowed from them, and which have been left to us in trust for succeeding generations.

10. I maintain that the abandonment of said Principles is an act of separation.

11. I affirm, in accordance with the doctrine of our ancient Friends, that all who desert the Religious Principles, which first drew together and distinguished the Society, be they few or many, are truly Separatists, and that those who adhere to the original faith, have the power to say to the dissentients, You have changed your views, we can no longer acknowledge you to be in fellowship with us.

12. I declare that London Yearly Meeting, as it is termed, has separated itself from the sound part of the Society; and I affirm that the taint of separation necessarily reaches and attaches to all meetings, of whatever kind, that remain subordinate thereto, whether they be Quarterly, Monthly, or Preparative, together with the subsidiary meetings thereto belonging.

13. Seeing that London Yearly Meeting, so called, has sanctioned and introduced into its midst, changes and innovations in Doctrine of a very important character,—seeing that it has done that which it had no constitutional authority to do,—seeing that it has broken the compact which bound the Society into one body, for the support and maintenance of the Principles and Testimonies of Truth,—I maintain that it has become the Yearly Meeting of a body of Separatists, and consequently has no lawful right, title, or authority to assume the name or to exercise the functions of a Yearly Meeting of the Society of Friends.

14. I, therefore, under a sense of apprehended duty, protest against the claim or prescriptive right, set up by this Meeting of Separatists, either by itself, or by any of its subordinate Meetings, to have, hold, retain possession of, deal with, or administer *trust property*, which belongs not to it, but belongs to those who adhere to the original faith of the Society of Friends, for whose sole use and benefit the several trusts were created, by their predecessors in religious profession.

(Signed) THOMAS DREWRY.

Declared and affirmed at Fleetwood, in the County of Lancaster, this twentieth day of May, one thousand eight hundred and seventy-one, before me, (Signed) J. KEMP, Justice of the Peace, acting in and for the County of Lancaster.

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 45.)

About the close of 1810, Rebecca Preston writes to Mildred Rateliff the following letter of christian love and sympathy:—

"Beloved Friend,—I received a letter from thee, dated 5th of the Ninth month last. It was truly satisfactory to hear from thee, with whom my spirit has often deeply travelled, since we parted in the fresh flowings of love, which I trust proceeded from the pure Foun-

tain of light and life. I do feelingly sympathize with thee through and in all thy sufferings and deep baptisms. They are the lot of the righteous: but through faithfulness and obedience we can rejoice in the God of our salvation, and sing praises to his glorious name. He has ever been our help, and I trust will be so, even unto the end.

"I may inform thee that we had a pleasant journey home from the Yearly Meeting; there being twenty of us in company. We reached Lyneburg on Seventh-day morning, took breakfast there, and soon got home, where we found all well. I received soon after a letter from Philadelphia, informing me of the death of my father. It was a cause of sorrow; yet I had to rejoice in finding that he said his work was done, and that he was willing to go. Oh, that it were the happy lot of all to live so, that they might lay down their heads in peace at last.

"I feel deeply concerned for Friends in these parts, for the pure principle of light and life is oppressed in many of them. Yet I have to rejoice in believing, there are some who are deeply concerned for the prosperity of the Truth; who desire that Zion might arise and shake herself from her many pollutions, gathered from the dust of the earth.

"I shall much rejoice to hear of your being agreeably settled, where you may enjoy sweet harmony and concord together, and in your friends. For my part, I seem much stripped. At times as if I was almost forsaken—poor and needy. These are humbling seasons, and so ordered in Divine wisdom for the trial of faith and patience. Oh, that I may ever be watchful, and keep a single eye to Him who has ever been my helper and strength through all trials, and in every needful time. A saying of our dear Lord has often occurred to my remembrance: 'In the world ye shall have tribulation, but in me peace.' This is great encouragement indeed for us to look unto Him from whom all peace floweth.

"It was truly satisfactory to hear such a particular account of thy journey, as also to hear of some of my beloved friends in Virginia and Carolina. I was sorry to hear of thy frequent indisposition, though I had to rejoice that thou wast so supported, and enabled under thy bodily infirmities to pursue thy journey.

"Friends are moving very much from these parts. Among the rest, dear D. M. and her family. Seneca Meeting, it is likely, will be broken up, as I expect Ivy Creek will also. I rather suppose our Quarterly Meeting must fall before long. If it should, I believe more of us will be anxious to move.

"I conclude in gospel love, thy real friend,
REBECCA PRESTON."

David Vestal, who was in Ohio on a religious visit in 1811, addressed a letter to Harrison and Mildred Rateliff before returning home. It was dated "9th mo. 16th, 1811." He says in it: "Dear Mildred, thou hast been very near to me, and still remains so to be. I conclude with a salutation of unfeigned love to you, and with a desire that all your movements may be in right counsel—and mine also."

Her memorandums are resumed 9th mo. 26th, 1811. She says: "From an apprehension of duty, I now take my pen in hand to set down a little of the exercise of mind through which I have lately passed, and

which seems awfully and weightily to impress my spirit. I believe it is required of me by my Divine Master, to pay a visit in gospel love to Friends and others in Philadelphia, and many other places through the Eastern States. When I take into view the situation of things every way, I have no words to convey my feelings. Yet I have been enabled in a good degree of resignation to say, 'Not my will, but Thine, O Father, be done! Thou knowest my situation. I need not make it known unto thee. I am glad and thankful that through Thy aid I am able to say, Lord thou knowest all things! Thou knowest that I love thee, and desire to serve thee in the line of thy appointments, while I live. All I ask, all I crave is, that thou mayest be my all in all, every day and in every place: then it matters nothing for aught beside.'

Although Mildred Ratcliff was brought into a state of submission of her own will in this concern, it appears that when opened to her Monthly Meeting at that time, some difficulties were thrown in the way of her accomplishing it.

In a letter to her beloved friend Rebecca Preston, she mentioned the prospect which weighed upon her mind, and received a reply, dated "11th mo. 11th, 1811," from which we extract the following:

"My mind is often turned towards thee in the love of the Gospel, and I nearly sympathize with thee in the many deep trials and baptisms thou hast to pass through. Mayst thou not be discouraged. He who is the God of thy life, thy dear Redeemer, will surely be near thee, and if thou art faithful, will preserve thee through every trying dispensation.

"Dear friend, the weighty prospect before thee is indeed awful. Mayst thou deeply weigh the matter, and then when the command is, 'Go forth in my name, and do my work,' the promise also will be fulfilled to thee, 'I will be with thee, and enable thee to perform it.' Then, too, I believe thou wilt have the concurrence and near sympathy of thy brethren and sisters of that Quarter. The prayer of my heart is for thy preservation.

REBECCA PRESTON.

In a memorandum M. Ratcliff writes: "My mind is once more strengthened and encouraged to trust in God! Yea, in that God who has, through every age of the world, proved himself to be the helper of the helpless, and the upholder of those who put their trust in Him. Under a fresh sense this morning that He is good, I venture to pen down what opens in my mind. Were it not for mercy, Divine mercy, vouchsafed to me, and the help handed to me from instruments in various quarters, I must long ago have fainted by the way, under the heavy load of affliction which has attended me on my earthly pilgrimage. Magnified be the Name of my God forever, I am yet able at times to say, 'I know that my Redeemer liveth, and because he liveth, I shall live also;' for He will keep me through the mighty arm of His power."

(To be continued.)

Ah! creeds and forms, and a literal faith, will do nothing for us; we must give up our own wills entirely, and become like little children; it is the only way we can enter the kingdom. I have known no other religion all my life, than the will of God, and now whether I live or die, I shall be with my dear Saviour.—S. L. G.

TRUST.

I know not if dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best or not.

It may be mine to drag for years
Till's heavy chain,
Or day and night my meat be tears
On beds of pain.

Dear faces may surround my hearth
With smiles and glee,
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale,
I hear my Lord.

He holds me when the billows smite,
I shall not fall;
If sharp, 'tis short; if long, 'tis light—
He tempests all.

Safe to the land—safe to the land—
The end is this:
And then with Him go hand in hand
Far into bliss.

Dean of Canterbury.

Selected.

murder and rapine, and with protecting those who boasted of their guilt. The latter charge, justly founded, would not only have been lamentable, but also far more damaging to the cause in which we are engaged, than are the present futile attempts of those who oppose our work and attempt to prove it a failure by citing the above case of arrest. We deny totally that this is any evidence whatever of the failure of the peace policy. From the nature of men, even in civilized communities, there is frequent necessity for legal restraint and punishment; and it cannot be wonderful that some Indians should so persistently violate law as to render necessary the enforcement of its provisions. Most surely Friends have never claimed that if they were permitted to fill all the offices in the land, no occasions would arise for arresting and punishing criminals. It is true, that Lawrie Tatum called upon the military to make the arrest; but there was no other authority in existence in that section. In short, we feel that under all the exceedingly trying and perplexing circumstances which have surrounded our agent during his period of care over these Indians, not one of us can feel confident that we would have done better than he.

"In the above enumeration in the several Agencies, various small and scattered bands have not been estimated. Recently also there is a large accession of Northern Cheyennes and Arapahoes to the tribes under agent Darlington. We think a complete census of the Central Superintendency would exhibit not less than 20,000 Indians.

"The Indians of our country may be classified into Semi-civilized, and Blanket Tribes. In the former class there are some individuals much in advance of others, educated, industrious and thrifty. As a class they are located, and live mainly by the cultivation of the soil. Many of them profess Christianity, but the greater portion are heathen, pay comparatively little regard to the sacredness of the marriage relation, and indulge in their dances and accompanying revelry and dissipation. Their numbers usually diminish rather than increase, for a state of semi-barbarism is less favorable to health and longevity than either civilization or the savage state. The savage is accustomed to constant exposure from infancy; the civilized man protects himself against exposure; whilst the semi-barbarian in his ignorance and improvidence, some times protects himself when he does not need it, and thus relaxes and debilitates his system and then again exposes himself to wet and cold without protection, and suffers the penalty in disease and premature death. The semi-barbarian, unchristianized, also gives a looser rein to his animal passions, in those increased facilities of indulgence, afforded by contact with vicious white people, and adds to his barbarian vices intemperance and a sensuality peculiarly potent in physical deterioration.

"The Blanket tribes vary very much in their condition. Some are located and derive a partial support from the soil; making occasional visits to uninhabited regions for securing buffalo meat, venison, robes and furs. Other tribes live a wandering life, roaming over the plains and only coming to their agencies, a band at a time, to secure their rations of sugar, coffee, flour, &c. The civilization of the latter class presents obstacles of the most formidable character, as has been already shown in our remarks upon the Kiowas and

BRING OUR SHEAVES WITH US.

The time for toil has past, and night has come,
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint the reapers hasten home,
Each laden with his sheaves.

Last of the laborers, Thy feet I gain,
Lord of the Harvest! and my spirit grieves
That I am burdened not so much with grain
As with a heaviness of heart and brain;
Master, behold my sheaves!

Few, light and worthless, yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late;
Yet these are all my sheaves.

Full well I know I have more tares than wheat;
Brambles and flowers, dry stalks and withered leaves;
Wherefore I blush and weep, as at Thy feet
I kneel down reverently and repeat,
"Master, behold my sheaves!"

I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value or utility;
Therefore shall fragrant and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
For all I know Thy patient love perceives
Not what I did, but what I strove to do;
And, though the full ripe ears be sadly few,
Thou wilt accept my sheaves.

For "The Friend."

Second Annual Report of the Associated Executive Committee of Friends on Indian Affairs.

(Continued from page 47.)

"We have heard of no depredations by the Kiowas since the arrest of their chiefs, and we hope they will take warning by what has occurred. The Cheyennes and Arapahoes do not seem inclined to justify the Kiowas, and will hardly be persuaded by them to join in measures of retaliation.

"In judging the action of agent Tatum, Friends must remember that he had been placed in a position by the Society itself, in which he must have acted as he did, or have stood justly charged with upholding acts of

anches. But even amongst these wild wandering people, there are usually a few who can be persuaded to locate and to cultivate the soil, and it is by assisting these in building houses, opening small farms, &c., a nucleus is formed for a larger work of civilization in the future. As these few individuals adopt the habits of civilization and become self-supporting and thrifty, and their children educated, they influence others to follow their example. The blanket is very much a type of the Indian's tendency to hurry. Whenever he undertakes to support himself by manual labor he lays aside his blanket of idleness and inconvenience.

One great object of President Grant's policy is to secure peace with the Indian, because war always entails much suffering and crime upon both parties, and a civil war is especially terrible in its consequences to women and children, as neither usually discriminates to much extent in the law of life for life and scalp for scalp, and war is far more expensive than peace. The government being already deeply indebted, it well became a wise administration looking at its own reputation, and at the good of the country, to inaugurate measures of retrenchment. Thirdly, the great Pacific Railroad and other schemes for the development of the vast resources of the continent which bind together by the force of common interest all its parts, would be seriously jeopardized by Indian warfare. The construction of long lines of railway, traversing lands inhabited by hostile Indians, would be almost impossible. Finally, it was doubted that a just and humane treatment of the Indians in the future, would tend in any degree to obliterate the odium which attaches itself in the eyes of the Christian world, to our Government, because of the violence and heartlessness and bloodshed which so often characterized its administration of Indian affairs.

When these were some of the promptings of the President, we believe it safe to say that he felt a strong desire to answer these promptings by cordial co-operation, both in the object in view as in itself a most noble one, and because they believed that it would offer the President to commit to their hands some of the red men, they saw an opening leading to their Master's harvest-field, and hoped to be able to bring some of the best of their care to a practical knowledge of Christianity and to a participation in its joys and blessings.

The question then arises—Can these objections be answered?

In considering this question, we must remember that in a matter of this kind *perfect* success cannot in the nature of things be expected—especially in a short time. The husbandman does not expect *every* seed which he sows to perfect fruit. He knows some of it will perish. Neither is he disheartened by the punts of his enemies who, *before the time* *ripest*, cry, 'failure,' 'failure.' In the putrefaction of the leaf and the opening of the bud, he sees indications of the hoped-for harvest and he labors on in faith, waiting till the dew and the dew and the rain have had their part to accomplish the results for which his providence has appointed them.

But let us consider the past of our work, as it has been, in reference to the great object of the President to secure peace with

the Indian. A little more than a year ago there was a grand Indian Confederation, from the Sioux of the Upper Missouri to the Kiowas and Comanches of the Red River of Texas, which threatened a most serious border war. Military men unhesitatingly declared their convictions, that war last summer was inevitable, and some of the post commanders called urgently for reinforcements. With the settlers upon the border there was much excitement, and the constant dread of those horrors heretofore so often enacted. At this juncture, a striking circumstance, bearing upon the general result, occurred. A member of our Committee, seeing the threatening storm upon our Western frontier, and anxious to prevent its fury and destruction, suggested to Vincent Colyer, the Secretary of the President's Indian Commission, that Red Cloud, the most influential chief of the Sioux Indians, be invited to Washington, in friendly conference with the President, upon the subjects which were rendering the Indians dissatisfied. Secretary Colyer at once recommended the suggestion to the favorable notice of President Grant. Near the same time, a telegram was received by the War department from General Smith, in command in the Upper Missouri region, saying that Red Cloud had just expressed to him a desire to visit his Great Father at Washington, in conference upon various matters with which he felt aggrieved. These concurrent propositions, apparently so diverse and disconnected in their origin, were immediately and favorably entertained by the President, and an order was issued to General Smith, to invite Red Cloud and other chiefs to Washington. We all know the effect of that visit upon Red Cloud, and through him, upon that most powerful and warlike of the Indian tribes, of which he is the most distinguished representative. In the meantime, our agents amongst those wild and restless tribes in the southwest, the Cheyennes, Arapahoes, Kiowas, Comanches, and Apaches, were earnestly striving to co-operate with the Government in bringing about a better state of feeling amongst their Indians, and to break up, by force of persuasion and skillful management, those warlike combinations, so full of terror to the border people. It is well known that we had no *Indian* war last summer, notwithstanding the confident predictions of military men, and the equally confident expectations of settlers. We cannot deem it wrong to attribute this result to the wise and pacific policy pursued; and in the prosecution of that policy, Friends certainly had an important share. Herein was a great pecuniary saving to the Government, for it costs \$5000 a day to support a regiment upon the frontier, or \$450,000 for a three months' campaign—and it would have required twenty regiments in such a war, over so great a territory—costing \$9,000,000. Herein was the saving of the lives of many soldiers, and of some Indian warriors; a saving of hundreds, perhaps thousands of lives of women and children, both white and Indian; a saving to the Great Pacific Railroad, and to all those interests of the entire country which are promoted by this truly wonderful interoceanic connection; a saving to the honor and reputation of our country; a saving in the demonstration to the Government, that peace purchased by honesty and fair dealing, is cheaper than war; a saving in the education of the popular mind to the practicability of

peace, and ultimately to a demand upon the government for such a policy as will maintain it.

(To be continued.)

The Domesticated Toad.—We shall finish this chapter on reptiles with a short account of a toad which lived more than thirty-six years in a hole beneath the door-step of a French farm-house. How old it was when first noticed no one could say, but it had probably lived a long time before familiarity with the sight of man emboldened it to rest tranquilly on the door-step, over which many persons were constantly passing. The step became, in reality, the reptile's hunting-ground, where, with little trouble, it might capture the ants which persisted in crossing and recrossing the step. The toad, "hunting for its supper," became one of the regular sights of the neighborhood, and certainly the skilful manner in which the creature used its wonderfully formed tongue, left an impression upon all spectators that this toad was a most clever insect-hunter. Four particulars, especially, fixed the attention of the more thoughtful observers. It was soon evident that the toad was most skilful in judging distances; and the tongue was never darted at an insect until it came within a certain range—this space was never miscalculated. The accuracy of the creature's aim was another matter for surprise. The insects were generally, if not always, in motion when the tongue was darted out against them; but the arrow never failed to hit. The singular rapidity with which the organ was shot forth excited equal wonder. Many curious watchers were unable to note every motion; only a few of the keener eyes could manage this. Yet this operation was a complex one. The tongue is doubled or folded up when in the mouth; there is therefore a twofold action required—an uncoiling of the weapon, and then the darting out process. The withdrawing of the tongue, with the captured insect on its tip, was not less remarkable than the other operations. Notwithstanding the rapid motion, the fineness of the tongue tip, and the struggles of the prey, the captured victim was never dropped.

Now it is clear that, in all this hunting work, the toad intelligently employed two instruments in harmonious co-operation—the eye and the tongue. The one never failed the other. The rifle-shooter knows how much practice is required before eye and hand act perfectly together; our domesticated toad had gained this power over the combined action of two dissimilar organs.

The tameness of this toad was so remarkable that we may justly call the animal "domesticated." It would remain quietly in one hand, and take its food from the other, provided a leaf were placed on the hand which held it. Without this precaution, the warmth of the human skin evidently annoyed the cold reptile. Few things seemed to please the animal more than placing it on a table in the evening when the lamp was lighted. It then, with the greatest confidence, would look round with its gleaming eyes, and when insects were placed on the table, snapped them up with a rapidity which seemed greater than in its day huntings.

In this way the animal lived for thirty-six years, in, or near the house, the pet of the village and the neighborhood. It might have lived for as many years more, had not a tame,

but spiteful and jealous raven pecked out one of the toad's eyes. Then we saw how much the proper use of its tongue depended on the sight. The toad could no longer measure distances accurately, or aim with certainty; it died in about a year after the injury, apparently from starvation.—*Merritt.*

THE FRIEND.

TENTH MONTH 7, 1871.

Our readers will find in to-day's number, a statement in the form of an affidavit made by Thomas Drewry, taken from an advertising page of the last number of the *British Friend*, and also what is said of it by the editor of that journal. We transfer it to our pages as a document which will throw some light on the history of the present eventful period in our religious Society. We know nothing of its author, nor of the motives that induced him to resort to this mode for giving expression to his opinions and feelings, except as he states the latter to be "under a sense of apprehended duty." While recognizing the truth of much that he affirms, we are unable to see what is to be gained by the course he has pursued for setting it forth, unless it may be intended to bear on some future legal proceedings, which we would greatly deprecate. Its perusal has awakened feelings of profound sadness.

In looking over the different meetings in our widespread religious Society, and meditating on the great changes in doctrine and practice that, within comparatively few years, have been introduced and found acceptance with many within them; in contrasting the powerful gospel messages, and the humble, self-denying, dedicated lives of those who, within the range of our memory, were considered the anointed ministers, or the practical exponents of the holy religion which Friends profess, with the doctrines preached, and the corresponding conduct exhibited by very many who, in the present day, occupy similar positions of influence; and when reading the high wrought accounts given of the varied utterances and other effects produced by the sensational religion now so much in repute, we are sometimes ready to fear that all the distinctive characteristics of original Quakerism will be lost, and that He who raised up the Society in the beginning, who "fenced it and gathered out the stones thereof, and planted it with the choicest vine," will entirely "take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down." But we know that these feelings of doubt and dependency ought not to be indulged, and that all who are waiting for the consolation of Israel, when thus tried, should pray for an increase of that living faith which, in former days of gloom and conflict, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," and made those who possessed it wax valiant in fight, so as to turn to flight the armies of aliens.

Those who are grieved, and mourn over the condition of the Society, are not merely clinging to dead forms, with too much prejudice to recognize the original life in the new development, as they are not infrequently charged. The departures in doctrine are too palpable to be denied, the disregard of the testimonies growing out of sound doctrine are

evident to the most superficial observer. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

We have no relish for a conservatism so intolerant that it will not bear new modes of thought, or listen to new forms of expression, even though they affect not any essential point of christian faith; or which sums up the evidences of vital religion in a determination to consider whatever varies from accustomed traditions or practices, as necessarily heretical and mischievous. We know that religion is not designed to erect a barrier against improvement, and that while it enjoins a righteous jealousy of every thing, however commended by intellectual culture, or upheld by popular excitement, that impugns the principles of the gospel or thwarts their application, it allows a liberty that is consistent with the Spirit of its Author, and welcomes every gleam of light which science or philosophy can shed on the problem of human life. We fully admit that as there are diversities of gifts, so there is difference of administration, by the same Spirit; and to a certain extent there may be development of individual opinion, without interference with the enjoyment of spiritual fellowship; and we are bound to subordinate these minor differences, so that they may not interfere with love and harmony. But where there exists among the members of a religious Society contrariety of opinion on points of vital importance, or which a part of them consider of vital importance, though others may deem them of little or no consequence, there will inevitably be expression of sentiments mutually subversive, and, if both parties are sincere, unless one or the other is disobedient to conscience and unfaithful to duty, there must be internal strife, and whatever form of visible unity may be kept up, there cannot be that unity which is the product of oneness in faith, and in inward, spiritual grace.

Many of the promulgators of the new belief and practices in the Society have seen this, and to avoid controversy respecting their departures, the popular notion of *comprehensiveness* in the church is not unfrequently recommended as applicable to the Society of Friends. It is said that the judgment seat is not to be occupied by man, when the truth and value of religious opinions are brought into dispute, but that an enlarged charity will keep the scales in which they are weighed equally balanced. That the integrity of a visible church consists not in unity of doctrine and general acceptance of its legitimate fruit, but in a common assent to association and co-operation, with the cultivation of that love and charity which will keep it as free as may be from mutual jealousy and distrust. Some carry this idea so far that in their opposition to what they consider the *bondage of creeds*, they seem to be indifferent to all set forms of belief, and while professing to value the primary truths recorded in Holy Scripture, claim that orthodoxy should give no weight in the estimate of christian character; so that none may be condemned if they only present the claims of an irreproachable moral life, and an all-embracing charity.

Corresponding with these views, there is diversity of belief and practice among those recognized as consistent members, which can hardly be found in any other religious body.

Fully to realize this, and the effect it may have on the settlement and edification of our own members, and its influence on the visit church at large, we must bear in mind the purpose for which the Society has ever declared its belief Friends were called out from other religious denominations by the Head of the Church. Among other things they were commissioned to bear testimony to the spirituality of the gospel, and the distinctive features of the new covenant, the Light of Christ within, or law of the Spirit of Life manifested the heart, obedience to which, in all itsquirings, is indispensable to salvation; to the headship of Christ in the Church, and to the necessity of his immediate perceptible guidance and qualification for every religious service; to the divine anointing and speed gift for the ministry derived from Christ himself, and exercised under his putting forth against all rites or ceremonies imposed by man, or devised as a substitute for a reserved obedience to the law of God revealed to the seeking soul. They were to be separated from the world by relinquishment of impure, untruthful language, its vain habits and manners, its greed for wealth, its pride its luxury, and its friendships. Their religion therefore made them a peculiar people, witnessing to other religious professors the simplicity and purity of christianity, exhorting and inviting them to leave the doctrines a commandments of men, and come have fellowship with them, and they would do the good. As they walked by the same rule that minded the same thing, the Lord blessed the honest labors and the precious cause he bountifully to support. Notwithstanding persecution and scorn from without, and lukewarmness and unfaithfulness often found with truths they upheld, once denied and despised found their way among other professors, and the testimonies connected with them were more or less openly acknowledged by large numbers attached to different denominations.

How is it in the Society now? We cannot undertake, on the present occasion, to specify the many departures from these principles which generally prevail: nor is it necessary they may be seen by all who choose to see they speak loudly to all who will hear. There are those high in authority who tell us that though the founders of the Society were godly and devoted men, they were not competent interpreters of scripture; that hence they drew wrong conclusions from many texts, and were mistaken in their definition of Quakerism. There are those who say that the *gospel* consists exclusively in what is recorded in the New Testament, and that this is "the power of God unto salvation" as applied under the influence of the Holy Spirit. Hence the measures provided, and the promises contained in are said to be restricted to those who possess a knowledge of the Scriptures. Some say that the Scriptures are the principal means of man's illumination and conversion, and, in fact, are the primary rule of faith and manners. Some hold up that *faith* is a natural faculty of the human mind, by which man himself may lay hold of the means provided in the *gospel* for his salvation, and make confession by word of mouth of his belief satisfy himself that he is saved. As a logical consequence it is inculcated by some that the scriptures are the *only* source of a knowledge of the truth taught by Christ and his apostles; they are also the source whence ministers

rive the matter for their public communications: that heretofore Friends have held diverse views relative to the possession and use of spiritual gifts, making too high claims for the doctrine of immediate inspiration. Hence many consider it a marked evidence of the progress made, that in nearly all of the Society it is practically asserted, under the authority conferred by the injunction to Peter, "Feed my sheep," "Feed my sheep," and the command to the eleven, "Go ye into all the world, and preach the gospel to every creature," every member who so inclined may undertake to "teach the gospel" to others. To sum up, without entering into particulars, after Barclay's Apology was once accepted and sanctioned by the Society as a clear and full exposition of its faith, in nearly two centuries, and as such, the Society everywhere has recommended it to, and adopted it among other professors, in order to inform them of the true belief of Friends, and to show the scriptural ground on which our belief rests, London Yearly Meeting, at its session, refused to sanction its further publication as setting forth the faith it holds. Most of the views alluded to as recently introduced in the Society, are similar to those held by many of the religious denominations, when Friends first came forth. Friends then believed that they, and the religion to which they belong, were outward and unscriptural; they stopped short of the requirements of the gospel, which is not the mere record of blessed truths in the New Testament, but the power of God unto salvation itself, and is not insisting on "the washing of regeneration" by the baptism of the "Holy Spirit and fire," they left the man of sin in possession of his goods in the heart. In their dissemination and adoption have they other effect than to lead our own members back to many of the same things Friends have raised up to witness against, to the outer door of the temple, whence they were commanded to depart? Look at the effects already developed. In many places our meetings are thrown open for ministers of other religious societies to promulgate the notions they hold. Silent meetings are deemed to be unsuited for mixed assemblies, reading the Scriptures is introduced into meetings for worship, and music into "Schools." Missionaries are sent out under the authority of associations of our members, who stand in distant lands as representatives of Friends, some of whom have no objection against participating with others in wine and as the Lord's Supper, or in singing out hymns to be sung by a mixed assembly. Some resort to the rite of water baptism, and are held up as examples of christian attainment, while others approve the use of other outward elements, as giving spiritual gifts. Members occupy the position of ministers and travel abroad, accredited by meetings who give no evidence of being Friends in their language, dress or manners, and who occasionally join with ministers of other denominations in religious exercises. In England the testimony against tithes,—for which nearly all Friends suffered so much: some of them even unto death—is very much given up. With the language and manners of the world, its changeable fashions and dissipating elements are largely introduced among our members, even among those who occupy conspicuous stations; and in many places, the

assimilation with other professors has left but few distinctive characteristics of Friends.

We are not imputing the sincerity or the desire to do good, of those within the Society who are teaching and acting as we have indicated. They may be teaching, so far as they know, and acting in accordance with the religious understanding to which they have attained, and to their own master they must stand or fall. But there are many of their fellow members, who, esteeming the doctrines and testimonies of the gospel, as set forth by the founders of the Society, to be unchangeable and beyond all price; believe that those who have introduced, and those who sanction these changes, are not Friends in the long-known sense of that appellation; that they and their influence are subverting the faith of Friends and the cause Friends are bound to support; they therefore cannot acknowledge their labors nor give them while thus doing, the right hand of fellowship.

The reiterated assertion that those members who speak disparagingly of the "peculiarities" of Friends, have got deeper than that state which requires their observance, and are too busy spreading the gospel net to pay attention to such small matters; the glowing accounts given of the extraordinary evidence of "the demonstration of the Spirit and of power," attending the preaching of that class of ministers suggestively described by one of their admirers, in a laudatory published letter, as "emancipated from the dominion of red tape;" the narratives of the large numbers who, under the contagious excitement produced in protracted meetings, and the urgent solicitation of speakers, make public confession of "having found Jesus," and who are then considered "converted," all force the consideration on those who love and adhere to old-fashioned Quakerism, and are longing for its spread, of what is the prevailing type of the revival said to be going on in the Society? They are fully aware that love of the world, and an unwillingness to wear the yoke of Christ, have for years produced coldness, indifference and deadness, among very many of its members; and they are waiting and hoping to see the same blessed all-powerful means—attention and obedience to the Light of Christ in the soul—which convinced the early Friends, and gathered them into a society, bringing forth the same blessed fruits. They look to see whether the promulgators of, and the converts to, this modernized quakerism, are led in the same way as were those who heretofore have been brought under "convincement" and "conversion." Do the converts now, as formerly, under the godly sorrow accompanying repentance and condemnation for past sins, put their mouths in the dust, if so be there may be hope? Do they sit alone and keep silence because they are learning to bear the yoke upon them? Is there manifested a humble, self-renouncing, teachable frame, an operative faith in Christ, not only as He wrought for man's redemption, when in the flesh, but as He appears the second time to the soul, to purge it from the power of sin, and perfect the work of salvation? and are they thus made willing to become fools for his sake, and to show to all around them by their garb, their language, their renunciation of the world, that they are true Friends, not ashamed of their religion and its requisitions? They think answers are given in the increase of departures from the primitive faith and practice

of which we have spoken; and the rapid approach to the standard of other professors saddens their hearts with fear that the Society may be swept altogether from its moorings.

We need not shut our eyes, then, to the contrariety in belief and its results, existing in the Society; the consequent lack of unity and harmony among the members, and the failure, more or less apparent or felt, in the objects for which they were originally and ought still to be associated together as a body of christian believers—building each other up on the most holy faith, and advancing the spiritual government of the crucified Redeemer, by lives consistent with the straight and narrow way He opened and trod for his disciples. It is vain to suppose that these deplorable evils can be eradicated or smoothed over by the Society sanctioning the system of *comprehensiveness* advocated by some. However such a compact may suit a national or "broad church," which embraces every shade of belief, from "high church ritualism" to bald unitarianism, or however successfully it may exist in civil or political communities, where the heterogeneous elements are kept together, and in their respective places, by force of law, it is opposed to and would be subversive of the constitutional principles of the Society of Friends, and would hardly be broached except in times of defection, and by those who are willing to say "We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."

Truth is not a mere matter of opinion, nor are the doctrines of the gospel uncertain or undefined. To prevent the Society from entirely deserting the advanced position assumed by it by the Head of the Church, there must be a limit to its members' right to promulgate whatever opinions they may choose, and to make whatever changes in practice may suit their modified quakerism. Unless this is insisted on, diversity of religious opinion and disunity in feeling will go on increasing; for we believe there still are, and will continue to be, very many who will not allow these novelties in the Society to supplant their belief in and love for its ancient faith and usages. These cannot but continue their testimony against the religion of sentiment and excitement which, in their view, is undermining that, which ought to be maintained by the Society, and experienced by its members individually. They cannot harmonize with others, however bold or popular, who seem bent on reasoning away any requisitions of duty in what they deem "small things;" on discarding the belief that obedience in these is essential to greater attainments, and on leading our members to suppose they are true believers in Christ, justified by his blood, and saved by his imputed righteousness, because they confess acceptance of the truths recorded in the Holy Scriptures, though they may give no evidence of having been washed, sanctified and justified in the name (or power) of the Lord Jesus, and by the Spirit of our God. This testimony must be maintained, not by public affidavits, but by patient continuance in well-doing, by prayer and supplication to Him who watcheth over his church by night and by day, and by advocating truth, and pointing out error in the meekness of wisdom. Notwithstanding the changed and degenerate condition of the Society, we believe the Lord

is waiting to do good: that He remembers the kindness of her youth, the love of her espousals, when she went after him in the wilderness, in a land that was not sown, when she was holiness unto the Lord, and the first fruits of his increase, and that He will, in his own time, "Turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent." May He hasten the day!

SUMMARY OF EVENTS.

FOREIGN.—Bismarck refuses to accept article 3d of the customs treaty with France, and Thiers has abandoned the article and telegraphed his protest.

General Mantouffil has replied to the note of Thiers complaining of the delay in the evacuation of the department of the Oise by the German troops. The general says, the halt was caused by a misconception of orders, and the evacuation will proceed forthwith.

A dispatch to *Times* says, that France declines to give the other Powers the same favorable customs clauses that are accorded to Germany under the recently negotiated treaty.

The supporters of the Empire are becoming bolder in their intrigues, and are agitating openly for the restoration of the Bonapartes.

The count of the votes of Paris has been taken. The subscriptions were more than thirteen times the required amount.

Several conflicts have taken place between French citizens and the German garrison of Dijon. The town is intensely excited over these occurrences.

Honry de L'Hays has been appointed Ambassador of France at Vienna.

Henry Rochefort is pressing his appeal for a commutation of the sentence pronounced against him by the military court. His friends are also actively interfering by endeavors to influence the president in Rochefort's favor. Victor Hugo, among others, has written a letter to Thiers, strongly interceding for executive clemency.

The British revenue returns for the year closing 9th mo. 30th last, show a decrease as compared with the previous year, of over £500,000.

A terrific gale on the coast of England has caused much loss of life and property.

Prime Minister Gladstone, in a recent speech at Aberdeen, declared that he still looked forward and upward, and spurned all base motives. The government found the Irish question difficult, but hoped to solve it.

The Home Secretary, in a speech to his constituents on the 27th ult., advocated the most cordial friendly relations with the United States, and said there was now a fair prospect of the settlement of all questions in dispute between the two countries. The iron miners in Staffordshire have been conceded by their employers an advance of ten per cent. in wages, and are to be given a further increase as iron rises proportionately by the shipping ton.

A colliery explosion, attended with loss of life, has occurred at Danbury, in Yorkshire.

The Russian squadron escorting the Grand Duke Alexis, has sailed from Falmouth for New York.

The Court of Arbitration of the Alabama claims, members of which have been appointed by the governments of the United States, Great Britain, Italy and Switzerland, will not meet at Geneva for at least two months, for the reason that the fifth arbitrator, who is to be named by the Emperor of Brazil, has not yet been selected.

The kingdom of Bavaria is about to recall its ambassador to foreign States, and will in future be represented only as a portion of the German Empire.

A Protestant league is in course of formation throughout Germany, the object of which is the expulsion of the Jesuits from the country.

A rumor is current that the Emperor Francis Joseph is seriously disposed to abdicate. The cause assigned is despondency at his conscious unfitness for the constitutional crisis which threatens a dissolution of the Austrian Empire.

The Peace League Congress has had a tumultuous session at Lausanne. Many of the speakers defended the measures of the Paris Convention.

A terrible explosion of fire damp occurred on the 25th, in one of the mines in the canton of Grisons, in Switzerland, by which thirty persons were killed.

The Brazilian Chamber of Deputies finally adopted the bill for the emancipation of slaves. The details of the measure are not stated, but it is probably an act of

prospective and gradual emancipation. The Emperor is known to be in favor of the project.

A coalie vessel from India for Martinique has been lost on the coast of that island, with all on board. Two hundred bodies have been washed ashore.

Dr. Pecher, of Constantinople states that the cholera prevails in that city to a considerable extent. On the 30th ult. there were 70 deaths from the disease. The weather has been very warm, and the supply of water is failing.

Mondell, a member of Parliament, has endeavored to settle the difficulties between the masters and workmen in Newcastle, by arbitration, but all attempts of the kind have thus far been without success. The strikers held a mass meeting on the 2nd inst., and passed a resolution to insist on their demands and persevere in the strike until its objects were accomplished.

Liverpool, 10th mo. 2d.—Middling nplands cotton, 9½ a 9½d.; Orleans, 9½ a 9½d. Breadstuffs active. California wheat, 13½s; red western spring wheat, 11s. a 11s. 8½; winter, 11s. 9d. per 100 lbs.

U. S. 5 per cent. U. S. 5 per cent, 90.

The upper house of the Swedish Parliament has approved the clause of the bill for the reorganization of the army, which makes military service compulsory on all men in Sweden.

The recent gales which proved so disastrous to shipping in the English and Irish seas, have extended to the continent, with some damage to crops, vineyards, &c. Telegraph lines also were prostrated in many places.

UNITED STATES.—Miscellaneous.—The U. S. customs receipts for the week ending on the 26th ult., were \$5,958,668.

The Northern Pacific Railroad Company have contracted for the construction of the road from Red river to the Missouri river, 200 miles, to be completed by 7th mo. 1st, 1872. This, with other contracts already made, will put the territories of Dakota and Montana, as well as the District of Manitoba and the Valley of the Saskatchewan in direct communication with the United States. The United States and Canada have a total of about 850 miles of railway under the management of the Northern Pacific Company in Minnesota.

According to the late census the number of blind persons in the United States is 20,320 viz, 11,343 males, and 8,977 females; the number of deaf and dumb is 178,750, viz, 83,229 females, and 95,521 males. Of the 178,750, whom 1,956 are males, and 176,794 females. The number of idiotic persons was found to be 24,257, of whom 14,485 were males, and 10,142 females.

The presence of Brigham Young as the defendant in a suit brought by the United States authorities, and the preparations made to hold him as a prisoner at the 6th inst., and the indictments would probably be held until after that time.

The public debt of the United States on the first inst., after deducting cash in the Treasury, amounted to \$2,290,663,940, which is \$13,458,620 less than on the first of the Ninth month.

Interments in Philadelphia last week numbered 263, including 107 children under two years of age. The mean temperature of the Ninth month, according to the Pennsylvania Hospital record, was 63.80 deg. The highest during the month was 82.50, and the lowest 49 deg. The amount of rain 1.77 inch. In the Ninth month 1870, the highest temperature was 86 deg., the lowest 49 deg., and the average 70.2 deg., or 6.74 deg. higher than that of the last month. The average of the mean temperature of the Ninth month for the past eight-two years, is stated to have been 66.23 deg., the highest during that entire period was in 1865, 72.68 deg., and the lowest in 1840, 60 deg. The amount of rain during the first nine months of 1871, has been 35.5 inches; in 1870 the rain fall of the same period was 36.19 inches.

The Markets, &c.—The following were the quotations on the 2nd inst. New York.—American gold, 114; U. S. sixes, 1881, 118½; ditto, 5-20s, 1868, 114½; ditto, 10-40, 5 per cent, 111½. Superfine flour, 5.50 a 5.75; extra, 5.25 a 5.50; No. 1, 5.00 a 5.25; Chicago spring wheat, \$1.60 a \$1.62; red western, \$1.67; amber, \$1.73 a \$1.75; white Genesee, \$1.80 a \$1.82. Western barley, 90 cts. Oats, 51 a 55 cts. Western mixed corn, 76 a 77 cts.; yellow, 79 cts. Philadelphia.—Superfine flour, \$5.25 a \$5.75; finer brands, 86 a 89. Pennsylvania and western red wheat, \$1.60 a \$1.62; amber,

\$1.65 a \$1.70; white, \$1.75. Rye, 95 cts. Yellow, 85 cts. Oats, 49 a 51 cts. Barley, 92 a 95 cts. Corn, 19½ a 20½ cts. for nplands and New Orleans. Cts. seed, 10 a 10½ cts. Timothy, 83 a 85.00 per ton. The receipts of beef cattle were large, exceeding a head the market dull. A few choice sold at 4½, extra 6½ a 7½ cts.; fair to good, 4½ a 6 cts., and medium 3 a 4 cts. per lb. gross. Sheep sold at 5 a 6 per lb. gross. Receipts 18,000 head. Corn fed sold at 6½ a 7½ cts. Receipts 4,312 head. St. Louis Winter family flour, \$7.25 a \$7.50. No. 1 red wheat \$1.60 a \$1.65. No. 2, \$1.50 a \$1.54. A few choice sold at \$1.42. No. 2 mixed corn, 46 a 47 cts. No. 2 oat a 35 cts. Lard, 91 cts. Cincinnati.—Family flour, \$7.75. Wheat, \$1.52. Corn, 54 cts. Oats, 33 a 34 Rye, 78 a 80 cts. Lard, 91 cts. Louisville.—W. \$1.50 a \$1.45. Corn, 50 a 55 cts. Oats, 37 a 38 \$1.60 a \$1.65. Oatmeal.—No. 2 spring wheat, \$1. No. 2 mixed corn, 47½ cts. No. 2 oats, 34 cts. 66 cts. No. 2 barley, 57 cts. Lard, 91 cts. Midd.—No. 1 spring wheat, \$1.26. No. 2 oats, 30 and 2 mixed corn, 45 cts. Detroit.—Amber Michigan w. \$1.50 a \$1.51; No. 1 white, \$1.56 a \$1.57; extra, \$1.60.

RECEIPTS.

Received from Geo. Sharpless, Pa., \$2, vol. 45; Francis Taber, Vt., \$2, vol. 45; and from Mary H. Van Sledright, Va., from Elijah Kester, Md., \$2, vol. 45; William B. Oliver, Agent, Mass., \$2, vol. 45; and Pelatiah Purinton, \$2.50, vol. 44; from Charles F. City, \$2, vol. 45; Sutherland & Bonjames Evans, Pa., \$2, vol. 44; from Abraham Gibbons, Pa., \$2, vol. 45; Ellis Smedley, Pa., J. S., \$2, vol. 45; from La Pennell, City, \$2, vol. 45; from Isaac Hayes, Pa., vol. 45; from Horatio G. Cooper, Pa., per Th. Conard, Agent, \$2, vol. 45; from Evan Smith, vol. 45; from Mary A. Chambers, Pa., \$2, vol. 45; from Susan Penrose, \$2, vol. 45; from Wm. Walter, Pa., \$2, vol. 45; from Job Ballinger and C. A. Clement, N. J., \$2 each, vol. 45; from Joseph I. Walker, Io., for Thomas Heald, John Thomas I. Walker, Israel Heald, Sarah Sharpless, Sarah Atkinson, Aaron Roberts, Abraham Cowgill, Ch. Leach, Nathan Satterthwaite and Joseph Arms, \$2 each, vol. 45, and for Joseph W. Satterthwaite to No. 27, vol. 46; from George M. Eddy, Mass., vol. 45; from Elizabeth Bedell, Io., per J. S. E., vol. 45; from Lewis Forsythe, Pa., per C. J. A., vol. 45; from Thomas Sexton, N. J., \$2, vol. 45; from George M. Morlan, Agent, Io., for Mordecai M. and Abigail Ware, \$2 each, vol. 45; from Caleb Brae O., \$1, to No. 20, vol. 46.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A TEACHER is wanted for the Girls' Writing School qualified to give instruction in Grammar and other branches; to enter on her duties at the end of next session, on the 30th of Tenth month.

Apply to Susan E. Connor, Knox St., Germantown, or Elizabeth E. Taylor, 829 Union St., Phila. Martha D. Allen, 525 Pine St.

FRIENDS FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia re-open on the 1st. We need a few teachers, and are desirous to engage for this service rightly concerned. Pri Terms of salary \$15 to \$20 per month.

For further particulars please apply at this office, 115 N. 3d St., Philadelphia.

Ninth mo. 1871.

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Sec day, the 30th of Tenth month next. Friends who tend to enter their children for the coming term requested to make early application to AARON SHLESSE, Superintendent, address Street Road P. O., or to Elizabeth E. TAYLOR, CHARLES J. ALLEN, Text Book, No. 304 Arch St., Philada.

DIED, on 29th of Fifth month, 1871, at the resid of Pearson Embree, West Chester, Pa., CARPES WALTER, in the 30th year of his age.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, TENTH MONTH 14, 1871.

NO. 8.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

When paid quarterly in advance, five cents.

Selected for "The Friend."

Life in Tuscany.

(Continued from page 43.)

and the peasant women of Tuscany pay attention to their appearance; were neater, cleaner, and tidier in their person than they would be, in regard to looks, entitled to considerable praise; for nature has provided for the most part decidedly liberal kind to them in that respect. But as it is with their uncombed locks, their dirty faces, and slovenly style of dress, and their complexion spoiled by exposure to the weather, notwithstanding their large, bright, hazel eyes, their white teeth, and their thick tresses of black hair, they often present an exterior not agreeable. The bloom of youth fades away, owing to the hard life they lead, and being also, perhaps, in some degree, to the incessant sort of out-door head-dress they wear, which leaves their faces completely exposed to the summer's scorching sun. Strange it is, that almost universally in every land and nation, in every class of society, we find the notions of comfort and convenience commonly disregarded and set aside by women, in preference to the form of their attire. In Italy, where the midday's summer sun comes down with a dazzling, blinding glare—where the heat from the same source pours down upon the scorched intensity—the peasant woman seems to have been unable to devise a method of covering for their head, than a large flat hat, the limp leaf of which, instead of being the face, for the most part hangs over the back quite over the crown, or a cotton kerchief folded cross ways, placed on the top of the head, and tied by its two ends beneath the chin. In neither case is the face protected from the heat, or shielded from the light, in the least degree; the effects of this exposure are seen in the forehead prominently furrowed by the incessant effort made to screen the eyes from the dazzling glare; an effort that results in the habitual contraction of the brows. The observations made in reference to the appearance of the peasant women of Tuscany also apply in a great extent to the men; and good looking specimens of humanity, for the most part, are they, with their clean faces and best clothes; but on working days their

unwashed and poverty-stricken look detracts considerably from their natural advantages. Though in stature below the general English height, as are the women also, they are for the most part, strongly and symmetrically formed—a circumstance that appears something of a marvel, considering the barbarous system of compression to which infancy is universally subjected in Italy, by the means of swaddling clothing.

Ignorant as they are, the manners of both the men and the women are characterized by a politeness that, coming from the heart, is far more winning than the cold courtesies which is the offspring of artificial rules; and very pleasantly did their "felice giorno" or "felice sera" wish which they never failed to greet me, fall upon my ears. On entering their dwellings, the inmates would exert themselves to extend the rites of hospitality to the stranger visitor; and whilst many a regret was expressed that they had not a glass of wine to offer me, I was often presented with fruits and flowers, and in default of these, some young pea or bean pods were put into my hands. Could I not stay a little longer? and would I not come again? were the phrases I constantly heard on my taking leave; and the burden of many an unfulfilled obligation in this regard is resting on my conscience to this day. Genuinely courteous as I ever found the peasantry, the urgent solicitations which I invariably received from them to repeat my visit to their dwellings, were the result most probably, of a feeling stronger even than politeness acting upon their minds. Far different from the country life in England, is that of Tuscany, for whilst in the former three classes of society may be found existing side by side, in the latter there is but one. In England the cottage of the peasant rises in close vicinity to the dwelling of the retired tradesman, the independent yeoman, or the residence of the peer and country gentleman; and from this arises a mingling in some degree of the upper and middle with the lower class of society. The ladies from the Hall superintendent, perhaps, industrial schools, visit the cottages of the poor, send bowls of nourishing broth to pining invalids, and gifts of money or clothes to such as are in need; whilst in a more limited degree, the retired tradesman's and the yeoman's family contribute to the comfort and well-being of the necessitous classes of the community amongst which they live. But in Tuscany a very different structure of society, a very different order of things exists. Not scattered over the surface of the country, as in England, but concentrated in towns, are to be found in Tuscany the upper and middle classes of society. It is true that occasionally, here and there, the traveller's attention is attracted by a mansion whose size and air announce it to be a rich man's property; but for at least nine and probably ten months in the year, that mansion, large and handsome as it is, remains uninhabited. Ex-

cept, therefore, during the months of July and August, when the heat renders the atmosphere of a town unhealthy and oppressive, the gentleman's or nobleman's country seat is consigned to silence and solitude. Even, too, for the time that the family may be resident at the place, no intercourse of any kind occurs between them and the peasantry, in their vicinity.

The Italian lady never walks out if she can avoid it, except perhaps in some gay promenade, where she may display her costly toilet. The very idea of visiting a peasant's cottage and talking to the inmates, would disgust her excessively—she, with her silks and satins, her long trailing robes, to pass the threshold of their doors—she rich and well born as she is, to concern herself with the interests of poor and ill-clad people—what a preposterous supposition, what an absurdity! Not that she is devoid of charity—not at all; but her idea of that virtue begins and ends with dropping a *soldo* into a beggar's hat, with conferring *crazia* on some distorted cripple, or of contributing a *pablo* to the mendicant friar. With the same tastes for social pleasures as the class described, the prosperous merchant or tradesman never thinks of providing himself with a country house, where he may take up his residence permanently, and spend his declining days. Thus, unlike England, where country life presents to view a blending of the different classes of society, that of Tuscany, it may be said, exhibits one class alone. Remote from the sphere of the affluent and well-born, the peasant lives and dies, and in the stylish carriage which envelopes him in a cloud of dust as it dashes past him on the highway, he very rarely catches even a momentary glimpse of those whom the labor of his hand goes to sustain.

Cut off, thus, from all intercourse with the upper classes of the land, a strange sight did it appear to the peasant and his family to behold a person in the attire of a lady entering their doors. When in addition, too, they found that the lady was a foreigner, and had come from a country which they had all heard of as a country supremely rich and grand, the marvel at, and interest in, the apparition was heightened considerably. Many were the questions I had to answer about myself and the country from which I came. "Was I married? How did the peasants live in England? Were they rich? Did the vines give good wine?" Being obliged in answer to this latter question to confess the poverty of England in regard to vines, my words were always echoed by my auditors in a tone of profound surprise. "No vines in England! was it possible? how strange! they had always thought that England was the richest and most fertile country in the world." Still greater and greater grew their wonder, when they heard that not only had we no vines in England, but that we were destitute also of olives, figs and maize. At this information, whilst exchanging glances

of astonishment, they would exclaim, *sanctissima virgine!* what a poor country it must be! how can the people there manage to support their lives?" The commiserating tone in which this remark, or others of a similar purport, was certain to be uttered, always amused me highly; and no less droll was it to see their puzzled look when they tried to reconcile our miserable destitution of the good things of life—the absence of olives, wine and maize—with the fixed idea they entertained that every individual of the English nation rejoiced in a commanding stature and brilliant color, in addition to a well filled purse. Some concluded that the air must be very nourishing, though certainly the English did not look as if they lived on air; others gave up the matter as an inexplicable mystery, contenting themselves with repeating in a marvelling tone that it was very strange.

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratelif.

(Continued from page 52.)

The following letter from Rebecca Hopkins to M. R., interestingly exhibits, with others in these memoirs, the christian sympathy and fellow feeling of their respective writers, with a beloved sister in a time of proving and of conflict. These are precious manifestations of love and regard between the suffering disciples of the same crucified Lord, as well as a carrying out of the precept, "Bear ye one another's burdens, and so fulfil the law of Christ." It is always pleasant to dwell upon such cases, whose tender soothing sympathy in the map of life; which in the early days of the Society so much prevailed, to the edification and encouragement of the tribulated seed of that day, who could foresee little else for themselves, than to say with the Apostle: "The Holy Ghost witnesseth in every city, (whither they might come) that bonds and afflictions abide me."

Though no scourges, and dungeons, and persecutions unto death, may now be inflicted outwardly on dissenter or professor, yet is there no lack inwardly of bonds and afflictions, of wounds and bruises and temptations by the great enemy, which should no less claim the brotherly care and prayerful solicitude of those who have spiritual discernment that they exist. Thus, in measure, would the whole body "fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, experience increase unto the edifying of itself in love." Could we instead of anything like envy or jealousy, evil-speaking or surmising, thus watch over one another for good, praying for one another in the ability received, or even handing the cup of cold water when we may have no more to give, how it would tend, like the Samaritan's wine and oil formerly, to bind up, to soothe, and to heal, and withal through the grace of the Lord Jesus, enable those upon whom it is bestowed, to thank God, and to take a little fresh courage in the great voyage and warfare of life.

Then may none of us withhold more than is meet of the word in season, either of caution, reproof, or encouragement. But rather, under the qualifying power of the anointing which teacheth all things, duly heed the injunction—alike applicable to all time—"Be ye one another's helpers in the Lord."

Rebecca Hopkins writes:—

"Waynesville, 2d mo. 1812.

"My dear Mildred,—I take up my pen this morning to address thee with a few lines, in much weakness both of body and mind. I have been feeling with thee, and dipped as in sympathy with thee for some months, my dear tribulated sister! for such I believe thou art. Thy tribulations I hope and believe have been patiently abode in, and strength has been afforded faithfully to endure all thy sufferings, which I have felt to be many. Suffer me, as a poor little traveller to say, be patient in all things, till the Lord in his wisdom, will, may I not say, disperse the enemies of His own house, and set his own exercised servant at liberty. Ye, my dear! thy Beloved will arise, and come forth as out of the garden of spices and myrrh, with a sweet smelling savor to revive thy weary fainting soul. This will be to thy great admiration, and will prove to the honor of His great and wonderful name. I am ready to say in my heart at times, O Lord! why should thy disciples or professing people be divided in Truth's service. Dear Mildred, I fear there are too many, may I not say, of the disposition of Herod, (or at least one comparable to him) who rather than fail of killing the dear Son of God, slew all the children who were born in that period when the blessed one was expected to appear, that he might put an end to the cause of Truth. So it appears to me in this day, some will say the babe of grace in their own souls, rather than encourage or promote the spreading of truth and righteousness in the earth or in others. These are not like meek, humble Moses, who said, 'Would to God all the Lord's people were prophets.' Here was manifested love to the whole creation.

"Thou mayst think me a little presumptuous or forward in saying thus much, without having heard anything concerning thy travail and exercise of feeling for service. But I have written according as things have felt to me for some time past, and the latter part that I have penned, seemed to occur plainly to me as I have been thus engaged.

"It was a trial that I did not see thee the last time thou wast down [perhaps at Quarterly Meeting], but it may perhaps be right for me to have to dwell alone. In much near sympathy, I subscribe myself thy loving friend,

REBECCA HOPKINS."

Mildred Ratelif having liberty to attend some meetings in her own (Baltimore) Yearly Meeting, principally on the way going to and returning from that meeting, with — and — for companions, she accomplished the mission. The following is from her journal:—"1812. 9th mo. 2nd, I set off to our Yearly Meeting to be held at Baltimore, also having before me a prospect of visiting some meetings within its borders, before and after that meeting, as the Truth might open the way for.

"8th. We reached a settlement of Friends, after a fatiguing travel over rough roads. This occasioned considerable indisposition of body, and surely I may say it was a time of proving to me, being outwardly afflicted and inwardly stripped. I was left in extreme poverty and want, so that I felt myself a poor creature indeed under the pressure of exercise in view of the awful service before me. Yet through Divine mercy I was enabled to hold

fast my confidence in the power of Him has hitherto helped me."

From the 9th to the 15th, M. R. attended the Select and general Quarterly Meeting Short Creek, with their meeting on First. Also was at one at Concord, Plymouth, Cross Creek respectively. "All these things," she says, "I was favored to attend good degree of satisfaction. They had a deny to renew my spiritual strength, an encourage me to perseverance.

"16th. Had a hard travel, and after n reached a Friend's house with difficulty our way to Salem Quarterly Meeting.

"17th. Attended New Garden Mon Meeting, and were refreshed with our Friends there.

"18th. Went to Salem, and was at a Select Meeting. Here I was enabled, notwithstanding my poor condition, to labor in simplicity and plainness among them. I was to my own relief, and for aught I knew to the satisfaction of Friends there.

"19th. This day Salem Quarterly Meeting is to be held. Oh, most merciful Father! Thou who knowest all things, thou know that I desire to be thoroughly dependent on thee. Oh, be entreated once more to render me for thy own glorious cause sake! I pray thee the tribute of praise favors past; and continue to bestow them on me.

"20th. We attended a large public meeting at Salem. This I think may be said to have been a time wherein the Good Shepherd was pleased to manifest His care for the May He ever have all the praise.

"21st. At Fairfield Meeting, and had a time indeed, mourning as over the dead.

"22d. Was at a little indulged meeting called Columbiana. This I think was a cious meeting. May the members there grow strong in Thy Truth, O Lord, and their numbers increase!

"23d. At —, a favored meeting. My town on the same day at three o'clock. So as to the ministry, but dropped a few marks.

"24th. At Carmel. Much favored in a flow of gospel love among the people. Pa in near affection with Friends of that part and went on over the Ohio river.

"25th. After a hard travel of upward fifty miles, being very desirous to be Friends at Westland at their Monthly Meeting on the next day, we reached the place timely, and were refreshed with them; remained over the 27th, it being the first of the week. The meeting on that day was a favored one also.

"28th. At Pike Run Meeting; where I again to stand long on my feet to advocate the cause of Truth. After meeting we see an afflicted sister and fellow laborer in gospel. She has been for some years a valid, not being able to get out to meet I was glad we got to see her and the children, being refreshed together. It been through much weakness of body, of God, thou knowest, that I have got a thus far. Yet I have abundant cause to thank thee, and magnify thy most excellent name, for all thy benefits. Be pleased more to accept the tribute of praise from little, yet dedicated handmaid.

"30th. Attended Red Stone Meeting, where I labored much among the people, to sense that there are many amongst us

as other people, that are far from the sary new birth. May the Lord of all rth, bless the labor of his servants and aids every where, so that the people be gathered home to himself."

(To be continued.)

For "The Friend."

The Telegraph and the Storm.

(Continued from page 50.)

To come now to examine the most int-branch of our subject, the organiza- of the Signal Service.

It would be wanting in acknowledgment at services which have been rendered to a whole country, and to science every where, not to mention the names of those who have been most directly engaged in es- in the Signal Service Bureau a tion of Telegrams and Reports for the it of Commerce.' Foremost in this work the Hon. Halbert E. Paine, of Wisconsin, a fine and cultivated intellect soon dis- the necessity for storm signals on the lakes, and whose ability and command- in Congress gave the proposition y and force. Warmly seconded by the Henry L. Dawes, of Massachusetts, the guished chairman of the Committee on operations in the House of Representa- in which he stands as one of the most and conspicuous leaders, General Paine's ay secured an early adoption of the ire. The Hon. William W. Belknap, the tary of War, although from the first he stered the entire management of the ser- to the chief signal officer, has been the st and able supporter of the enterprise, it will always be an honor to his adm- in of the War Department.

It may be added that, without distinction ety, the whole people of the country, the both Houses of Congress, and the Pre- t have earnestly sustained and advanced important branch of the public service.

The basis upon which all the operations of the Signal Service are conducted is that of *precision and promptness.*

Every candidate for the Signal Service is cted to an examination, prior to enlist- , before a board appointed by the chief l officer, and before which he must ap- at his own expense. Testimonials as to character and capacity, signed by per- known at his office, must be presented. Examination is chiefly directed to ac- cepting, legible handwriting, proficiency in arithmetic (including decimal fractions), the geography of the United States.

The United States is entitled to the whole of the person enlisted; but the duties re- d are of such a nature that, with care diligence, a good deal of time is at the disposal of the persons employed, which may be devoted to reading or study, without detri- to the discharge of their duties. Thus between the hours of reports can often be for this purpose, and on frequent occa- sions when no active duty is pressing. A boer of young men are already enlisted for such purposes in view. No employment of this nature can, however, be permit- to interfere, in any way, with that prompt constant attention to duty which is in- d upon.

The duties are chiefly those pertaining to observation, record, and proper publica- and report, at such times as may be re-

quired, of the state of the barometer, thermo- meter, hygrometer, and rain-gauge, or other instruments, and the report by telegraph or signal, at such times as indicated and to such places as may be designated by the chief signal officer, of the observations as made, or such other information as may be required—the telegraphic reports to be forwarded by the regular telegraphic operators, or in such manner as may be directed. The utmost precision is required in observations and reports.

"The observers are required to work out no difficult problems in meteorology, but simply to observe and record the indications of their instruments, and to transmit the same without delay or inaccuracy. In doing this work, they have become by tri-daily practice as expert and exact in reading the glasses as any of our veteran scientific men—indeed, as much so as a Fitzroy or a Leverrier could be.

"Regarding the Signal Corps scattered through and over all parts of the country, we may compare it to a regiment on drill three times a day, the telegraph instantly revealing to the commanding officer, General Albert J. Myer, at Washington, the slightest failure in any observer.

"By this now widely spread and magnifi- cently organized system, the United States army, engaged under the chief signal officer, is being educated to science, and also serving one of the most important ends ever devised for the benefit of commerce.

When an observer is found capable, he is assigned to a station, and the necessary stationery and instruments furnished him (the latter consisting of the barometer, thermom- eter, hygrometer, anemoscope, anemometer, and rain-gauge), and instructed to make three observations—daily, viz., at the time corresponding with 7.35 A. M., 4.35 P. M., and 11.35 P. M., *Washington time*, so that every observer at each station should be reading his instruments at the same moment, and in the following order, viz., 1st, barometer; 2d, thermometer; 3d, hygrometer; 4th, anemoscope; 5th, anemometer; and 6th, rain-gauge.

"Where a single person has been required to do the work of a station, receiving full reports from all stations, the labor occupied twenty hours out of the twenty-four. But the rule now adopted is to provide each station with two men—one a sergeant in charge and the other a private soldier as assistant. The observer stationed on Mount Washington has been alone on the mountain most of the time, and always responsible for the work.

"Professor Cleveland Abbe, long known as an officer of the Cincinnati Observatory, and as an eminent meteorologist, is employed chiefly in the work of making out the daily synopsis of the weather, and deducing therefrom the weather "probabilities," which are given to the public by telegram through all newspapers desirous of furnishing them to their readers.

"To the conspicuous ability of all the officers is attributable the success of the enter- prise.

"If the invention of the mariner's compass enabled navigators, as Columbus and Magellan, to leave the close seas and shores of the mainland, and strike their way across the great oceans in search of new continents, it is beyond dispute that (to use the words of a distinguished meteorologist) "the invention of the barometer has opened up a new world." Perhaps nothing has been so much in the way

of meteorologic success as poor and unreliable instruments. To obviate this difficulty, numerous eminent laborers have made both common and self-registering instruments the study and experiment of a lifetime. The common barometer has undergone many and vast im- provements within a few years, so that an old seaman like Lord Nelson would now hardly know a first-class Adie's or Green's barometer.

"The ordinary barometer in use by Signal Office officers is that of Mr. James Green (the well-known scientific instrument maker of New York)—an instrument adopted by the Smithsonian Institution, and also by the American navy, as the most perfect to be obtained.

"This barometer has its cistern furnished with a small glass index, which shows when the mercury is at the right height in the cistern. This is adjustable by a screw which works through the bottom of the instrument against the flexible bottom of the cistern. The instrument is ready for use when the mercury touches the little V-shaped index in the cistern. So simple and complete is this barometer that any one can use it, and it ought to be in the hands of all business gentlemen, and all who are interested in watch- ing the mutations of weather.

"In reading the barometer a *vernier* is used. By this simple mechanical contrivance the barometer is read to so fine a degree that the *variation of 1-100th of an inch in the mercurial column is detected!*

"The barometer has a slight fluctuation also under several influences. It rises when the moon is on the meridian in some places. It has a diurnal oscillation, amounting on the equator to more than one-tenth of an inch, but in the latitude of New York to about 0.05 inch, the greatest height being about 10 A. M., and the least about 4 P. M. The nocturnal variations are much less. In the latitude of Philadelphia and New York the northeast wind causes another variation of one-fourth of an inch, due to the meeting of two atmospheric waves giving a still higher wave, and hence a higher barometer. There is also the variation due to the height of the observer's station above the sea. This is, of course, of the first importance. The other fluctuations are comparatively unimportant, and do not blind an observer to those ominous fluctua- tions which precede the storm, the tornado, and the hurricane. The oscillations which indicate a storm are very marked. The tornado which recently ravaged St. Louis was preceded by a gradual fall of the mercury in the barometer, for thirty hours previous of an entire inch. At Boston, within thirty-seven years, the barometer has ranged from 31.125 inches to 28.47 inches, the difference being 2.655 inches. At London it has ranged through more than 3.5 inches; but in the tropics not so much.

"During the passage of a cyclone the mercury oscillates rapidly. The most noticeable fall occurs from four to six hours before the passage of the storm center. This fall is often over an inch, and sometimes two inches.

"Great changes are usually shown by falls of barometer exceeding half an inch, and by differences of temperature exceeding fifteen degrees. If the fall equals one-tenth of an inch an hour we may look out for a heavy storm. The more sudden the change the greater the danger. *But it is too often forgot-*

ten that the fall of the mercury is a forewarning of what will occur in a day or two, rather than in a few hours.

"A variation of an inch is certain to be followed by a tornado or violent cyclone. In the tropics 'the glass' has been known to show a fall of more than an inch and a half in one hour!

(To be continued.)

For "The Friend."

Why fear a Revival?

Some oppose any general religions awakening, because it may be they dread the stirring of their own nests.

But to those Friends who with a sincere desire that the cause of the Lord may prosper in our midst, yet fear that there may be something harmful and dangerous in the manifestations of religious life appearing in various parts of our religious Society, I would commend the following remarks of a recent Scotch writer, in answer to some who opposed what he considered a revival of religion.

"What parent would not prefer the noisy and even excessive demonstrations of his children to the decent stillness of a desolate home and the chamber of death? There is an order of life and an order of death. There is an order of lifeless form which breeds the saddest disorder; and there are disorders of a new born life that, to the discerning eye, carry in their bosom the germs of the truest order. By wise and gentle management the irregularities of ignorance and indiscreet zeal may, for the most part, be entirely done away with or reduced to insignificance. All things in the house of God ought, indeed, to be done decently and in order; but some of the worst disorders and errors are due to an unwise and cruel repression of new-born life."

Doubtless many Friends are fully awake to the undeniable fact that a number of our meetings are almost lifeless, and are rapidly dwindling, and that unless the Lord arise for our help, their early extinction must inevitably ensue. And even where the numbers are still large, all will confess that there is a great and perhaps a growing lack of single-hearted and self-denying dedication. Can we not, in our exceeding need, unite in rejoicing when the Lord's work prospers in the hearts of any among us, even if it be not in such a way as we of these later generations have been accustomed to—provided, always, it is proven by its fruits to be the Lord's work.

Excitement is not of itself an evidence of error. It is questionable whether there can be any form of life without excitement. While *indue* excitement is always to be deprecated, it has been well said that "Propriety may be the grave of life."

One scene is recorded in Scripture where the Lord was not in the wind, but in the still small voice. Another scene is recorded where there came a sound from heaven as of a rushing, mighty wind, and they were all filled with the Holy Ghost.

If we strive to keep our hearts open to acknowledge the Lord's power, in whatever way it may be manifested, willing to recognize that which is of God in any, tenderly sympathizing with any in whom there may be the springing of Divine life, and each one standing faithfully *in love* to his own convictions of fundamental truth, may we not then hope we are in the way of blessing, and that

the Lord will revive His work in the midst of our years,

Phila., 10th mo. 1871.

Our friend J. W., will find in the editorial of last week reasons why so many Friends, who would rejoice in a "revival" of true Quakerism, "fear" the excitement now pervading the Society.—Eds.

J. W.

Selected.

LITTLE MOMENTS.

Little moments, how they fly,
Golden-winged, fleeting by,
Bearing many things for me
Into vast eternity!

Never do they wait to ask,
If completed is my task,
Whether gathering grain or weeds,
Doing good or evil deeds;
Onward haste they evermore,
Adding all unto their store!

And the little moments keep
Record if we wake or sleep,
Of our every thought and deed,
For us all some time to read."

Artists are the moments too,
Ever painting something new,
On the walls and in the air,
Painting pictures every where!
If we smile or if we frown,
Little moments put it down,
And the angel, memory,
Guards the whole eternally!

Let us then so careful be,
That they bear for you and me,
On their little noiseless wings,
Only good and pleasant things;
And that pictures which they paint
Have no back ground of complaint:
So the angel, memory,
May not blush for you and me."

Selected.

TRUST IN THE LORD.

Cease thou from man. Oh, what to thee
Can thy poor fellow mortals be?
Are they not erring, finite, frail?
What can their utmost aid avail?

Their very love will prove a snare;
Then, when thy heart becomes aware
Of its own danger, it will bleed
For leaning on a broken reed.

Why does thy bliss so much depend,
On earthly relative or friend?
There is a Friend who changes never,
The love He gives, He gives forever.

He has withdrawn thee now apart
To teach these lessons to thy heart;
Has darkened all thy earthly scene,
That thou on Him alone mayest lean.

His precious love that balm supplies,
For which thy wounded spirit sighs,
That only medicine can make whole
The weary, faint and sin-sick soul.

Go to that Friend poor aching heart,
He knows how desolate thou art;
He waits—He longs to see thee blest,
And in himself to give thee rest.

For "The Friend."

Second Annual Report of the Associated Executive Committee of Friends on Indian Affairs.

(Concluded from page 53.)

"In confirmation of this view, we have the testimony of E. S. Parker, late Commissioner of Indian Affairs. In his last Annual Report, he says: 'Of the Superintendents and Agents belonging to the Society of Friends, I may confidently say, that their course and policy have been highly promotive of the welfare and happiness of the tribes under their charge. Even at the Agencies for the Cheyennes and

Arapahoes, Kiowas and Comanches, trib that have been so difficult to control for years past, where the least possible good could be expected to be accomplished, a commendable prudence and energy have been displayed and as favorable a condition of affairs exists there as could reasonably be expected. The Presidential plan of inaugurating the great degree of honesty in our intercourse with the Indians, by the appointment of 'Friends' some of the Superintendencies and Agencies has proven such a success, that when Congress at its last session, prohibited the employment of army officers in any civil capacity, the President at once determined still further carry out the principle by inviting other religions denominations of the country engage in the great work of civilizing the Indians.'

"Having said thus much in reference to the preservation of peace, we would refer to that part of our work which is religious and educational. And here again, we must not forget that time is an essential element of human success. We cannot point to the conversion of large numbers of Indians to Christianity, as a result of our labors. Indeed when we think of the thousands upon the sands of white people who have lived all the days within sound of the Gospel, and yet fail to embrace it, it would be a vain expectation that should look for greater results, all at once amongst a people whose language, moral and religious condition, and habits of thought must be radically changed; who are, moreover, imbued with superstitious notions which have gained strength through all the long ages of ignorance and darkness, a whose natures, by successive generations barbarism, have become more and more prone to animal gratification. When we add these inherent difficulties, the accidental or vastness of territory, inaccessibility which the means essential to success; and almost more than all these, when we think of the retarding influence of bad example and conduct on the part of many of our own race and nation, who are supposed by the Indians to be representatives of the religion and civilization into which we are desiring to introduce him, we may well be impressed with the formidable character of the obstacles in the way of rapid success.

"But has anything been done in an educational or religious way? Could those who make honest inquiry of this character, visit one of our Indian schools in which twenty more children have learned to read the English version of the New Testament, with a corresponding progress in other directions, a in which, also, these children have been taught the truth as it is in Jesus, and many of them brought to a real Christian experience, it would need no other answer. When, furthermore, such inquirers should see as fruits the labors of Friends, the Christian observance of the first day of the week, by the Indians, their meeting together to hear Scriptures read and explained, their reverent attention upon the preaching of the Gospel and their own direct participation in the exercises of public and private worship; when to these professions, are conjoined increasing regard for the sacredness of marriage relations; a decrease of intemperance; a forsaking of the heathen dance; its accompanying revelry; and a growing interest in agricultural pursuits, with those

ed domestic and social habits, which gen-
Christianity promotes, they would feel
at least something had been done. *
We have some valuable and efficient labors
in our field. It is not necessary to
look of each individual. It may be proper
to say, however, that superintending Hoag,
whose responsibility is heavier than that of
any one else, has excellent business qualifica-
tions, a strong physical constitution (very im-
portant for his office), and is thoroughly alive
to whatever bears upon the interest of the
an. * * *

We designed to increase the number of
buildings so soon as the necessary buildings
were erected, and wish to make them reli-
gious institutions as well as literary. We
were glad to procure teachers who were
willing to devote themselves to their work
as a whole-hearted service. We expect
to gather the children and adults upon
the first day of the week for religious instruc-
tion and Divine worship, and in every proper
endeavor to do the work of evangeliz-
ing.

In some parts of the field the harvest
is already ripe, and the result of Christian
labor has been, and will be, decided and rapid;
in other parts, the laborers must work in faith
for a comparatively little of visible good fruit,
in the condition of the most civilized In-
dians was once as hopeless as that of those
who now show so little good result of labor.
The privations and hardships of those
who risk life and health in this self-denying
cause on behalf of the red man, are, in some
instances, very great, but we hope that the
fruit of things will improve, year after
year, so as to diminish the sacrifices which
are now unavoidable. * * *

For "The Friend."

The Sinner Abased, the Saviour Exalted.

Whatever be the form or the profession of
religion we may make, that which is of Christ,
the only saving and true, is that which
begins in humility and contrition
(in the mortification and abasement of
fleshy heart and mind, and the thorough
renunciation of all that is opposed to his rights
and rule and reign in us. For unless the
heart is mortified—the deeply seated lusts
and affections of the natural heart—be first
abased and brought under dominion, how can
goods be spoiled, or he dislodged prepara-
tory to the reception and establishment of the
Redeemer's kingdom; consisting in righteous-
ness, and peace, and joy in the Holy Ghost?
See the declaration of the prophet: "It is
not for a man to bear the yoke in his youth,
to siteth alone and keepeth silence, because
his wrath borne it upon him. *He putteth his
yoke in the dust, if so be there may be hope.*"
Ezekiel. "That thou mayest remember, and
be confounded, and never open thy mouth
more because of thy shame, when I am pa-
red towards thee for all that thou hast done,
saith the Lord God." As also the invitation
of the Saviour, "Take my yoke upon you,
and ye shall learn of me; for I am meek and lowly in
heart; and ye shall find rest unto your souls."
These first lessons of self reduction and
lowliness, are calculated to bring down the
naturally proud and rebellious heart; and it is
only by also, that the eye is opened to see our
original, fallen, and lost state as children of
the first Adam, with the magnitude and pre-
sence of the sacrificial offering, as the re-
demption provided, if applied through faith in,

with submission and obedience to, the quick-
ening Spirit of the second Adam, for restora-
tion and salvation. Hence the Psalmist says,
"*I waited patiently for the Lord, and he in-
clined unto me, and heard my cry. He brought
me up also out of an horrible pit, out of the
miry clay, and set my feet upon a rock, and
established my goings. And he hath put a
new song in my mouth, even praise unto
our God."* The soaring, literal, and mere head-
knowledge must yield to that which leadeth
into "inward quietness, stillness, and humil-
ity of mind, when the Lord appears and his
heavenly wisdom is revealed." Thus the apos-
tle testifies: "Not many wise men after the
flesh, not many mighty, not many noble are
called: but God hath chosen the foolish things
of the world, to confound the wise, * * *
and things which are despised hath God chosen,
yea, and things which are not, to bring to
nought things that are; that no flesh should
glory in his presence." Again, "God forbid,"
writes the same in another place, "that I
should glory, save in the cross of our Lord Je-
sus Christ, by whom the world is crucified unto
me, and I unto the world." Consistent with
the same is the prophecy of the coming of
Christ's kingdom, "The lofty looks of man
shall be humbled, and the haughtiness of man
shall be bowed down; and the Lord alone
shall be exalted in that day. For the day of
the Lord of hosts shall be upon every one
that is proud and lofty, and upon every one
that is lifted up; and he shall be brought
low."

Through the quickening and renewed visi-
tations of the Holy Spirit, we become deeply
leavened and penetrated with a sense of our
utter vileness, unworthiness and nakedness;
and the agonizing prayer of the humbled and
abased heart becomes, "A Saviour or I die;
a Redeemer or I perish forever!" Here it is
that the creature is abased, and the Saviour
exalted. Here it is that the Physician of val-
ue becomes dear to us; and his promise of
saving health sweet. Here it is the assurance
from the Ever Present, "My grace is sufficient
for thee; for my strength is made perfect in
weakness," is precious to us beyond all price.
Here we see ourselves as we really are in the
unregenerate state, "wretched, and miserable,
and poor, and blind, and naked," without any
ability to save ourselves, or to do more than
to cast ourselves at the feet of Jesus, the Sa-
viour of sinners, determined to perish, if per-
ish we must, nowhere but here. But to these
"Their Redeemer is strong; the Lord of
hosts is his name; he shall thoroughly plead
their cause," &c. "In that day shall this
song be sung in the land of Judah; We have
a strong city; salvation will God appoint for
walls and bulwarks." The more we see and
feel our lost and undone condition, and thence
long for the Father's house, the more our
compassionate Helper and High Priest doth
pity and will help us. For "Him hath God
exalted with his right hand to be a Prince
and a Saviour, for to give repentance to Is-
rael, and forgiveness of sins." It has been
said that "man's extremity is the Lord's op-
portunity." And when the hard heart is thus
melted before the Great Refiner and Purifier,
and its plaintive language becomes, "Create
in me a clean heart, O God, and renew a right
spirit within me," then He, whose sacrifices
are a broken and a contrite spirit, will cause
the deaf ear to be unstopped, and the blind
eye to be opened; and though the vision may

be at first imperfect—seeing men but as trees
walking—yet the Omniscient, in his mercy,
will lead such as by the hand; He will make
a way for them where there seems to be
none; will weigh the mountains of opposition
and resistance in scales, and the hills of diffi-
culty and conflict in a balance; and finally, as
such continue faithful, will bring them into
his banqueting house, where His banner over
them shall be love.

"In the way of thy judgments, O Lord! have
we waited for thee," is an ancient testimony.
Again, "Zion shall be redeemed with judgment,
and her converts with righteousness." Again,
"Thy judgments are as the light that goeth
forth." And again, "The judgments of the
Lord are true and righteous altogether." So
the more we look for the healing through the
chastisement, the more the language of the
heart becomes, "I will sing of mercy and
judgment, unto thee, O Lord!" And, "O
Lord, quicken me according to thy judge-
ments;" the more we bow to the Son, and
submit in deep self-abasement and contrition
to His thoroughly cleansing baptism of the
Holy Ghost and fire, the more we shall know
of the Father, and of the revelations of the
Holy Spirit with his feeling life, to the inex-
pressible joy of our souls. It is submission of
the heart to the ordering and disposal of our
Sovereign Lord, and letting his righteous
judgments pass upon the transgressing na-
ture, to consume all in us that his holy con-
troversy is with, that shall redound to our
present and eternal peace, as well as His
glory. We must know our strong wills bro-
ken to pieces, preparatory to being built up
in Him, so as to experience a being filled with
his love. We must feel the malady of the
soul before we will apply with full purpose of
heart to our only Physician and Helper. The
sinner must be abased, before the Saviour can
be exalted.

May the Lord Almighty so baptize and re-
baptize into a humiliating sense of our utter
unworthiness and short-coming without Him,
as that the sinner may be thoroughly abased,
and the Saviour, in whom are hid all the
treasures of wisdom and knowledge, exalted.
May true passiveness and lowliness of mind,
under the tuition of that Wisdom which
dwelleth with prudence and leatheth in the
midst of the paths of judgment, so abound, as
that "the fruits of the Spirit, love, joy, peace,
long-suffering," &c., may be brought forth in
us to the praise of the glory of the Redeemer's
grace. Then will those who feel conscien-
tiously bound to elaw and the testimony at
the first committed to this people,—but whose
hands at times hang down from weakness and
discouragement, while their sighs neverthe-
less are often breathed and their prayers
raised, that the God of all mercy will again
arise, and favor the dust of Zion, that the
waste places thereof may be rebuilt and all
wanderers restored—"whose sighs are
many and whose hearts are faint," be afresh
animated and strengthened to hold on, and
even to press forward in the faithful sup-
port of doctrines and testimonies dear to
them as life. And thus will the blessing
that rested upon the head of Joseph, "unto
the utmost bound of the everlasting hills,"
rest in measure upon sons and daughters,
upon servants and handmaidens in this day
and generation. Who presenting their bodies
a living sacrifice, holy and acceptable
unto God, his injunction shall be fulfilled in

their blessed experience:—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Cost of a Small Cheese Manufactory.—As there are doubtless many of our readers interested in this branch of farm industry, we take from a contemporary the following estimate of the cost of a small cheese factory, such as a farmer might erect alone, or such as might be established by several together, forming a joint stock company—the patrons furnishing the milk taking most of the stock.

For 100 cows a building 26 by 60 feet, with 16 feet posts, making it two stories, would be required. Take 24 feet from the lower story for a "make room," leaving the remainder and the upper story for curing rooms. The upper story should be partitioned the same as the lower. The 24-foot room over the make-room should be plastered and furnished with stores, suitable for curing early and late cheese. The cost depends upon the price of lumber and labor, which differs in localities. A rough, substantial building, which will answer in every respect, would cost about \$1000. If finished with paint, &c., \$1300. It could be furnished with vat, tank, presses, hoops, scales, &c., for \$300, making in all \$1600 for the finished building. For 200 cows the same sized building would answer. For additional vat and fixtures \$500. This is the size of many that were built in this State this season.

Stock companies are formed by those interested taking one or more shares, which may be \$50 or \$100 each. A committee is chosen, who superintend the building of the factory, hiring help, &c. A dairy of 100 cows can be managed by a man of experience with additional help. For 200 cows he would want an additional hand, who might be a woman, and inexperienced. The question is often asked, How many cows must a factory number to pay? For an individual to build a factory to work up milk for others at two dollars per hundred, which is the common price of making and furnishing the cheese all boxed and ready for market, he would want 300 cows or more to make it a paying business.—*Manufacturer and Builder.*

Selected for "The Friend."

William Grover appeared to think unkindly of no one; but when obliged to censure the conduct of any, he did it with great feeling and compassion. At the same time there was a quick perception of what was wrong, and it was not allowed to pass unproved. He had a strong objection to hearing the absent slightly spoken of, or their faults made the topic of conversation. On these occasions he would observe silence, or remind the company to be careful of their remarks on others, lest they should unguardedly injure the character of their friends; being himself careful not to make comparisons. He was of a cheerful, contented disposition, and considered it right to derive pleasure and gratification from temporal things, as blessings from the hand of an Almighty Benefactor, provided they were kept in subordination to the great purpose of life, and not suffered to engross too much of the time and affections. He met the vicissitudes of life with calmness, and was careful not to suffer cross-occurrences to discompose his mind, or to draw him into the use of impatient expressions.

8th mo. 6th, 1802. "One thing I seem inclined to mention for thy encouragement, and that is, to request affectionately that thou wilt not let discouragements take place, as to the attendance of meetings for discipline. I believe thy company will be strengthening and encouraging to the rightly concerned present, and their company reviving and consoling to thee. Let not thy deafness discourage thee; thy being, in measure, gathered into thy own exercise, will, I believe, help forward the cause.

Even the contentance of an Israelite, I believe, strengthens many a drooping mind; and there are opportunities now and then, though it may not be our lot to be very active, of manifesting on whose side we are. So that I am inclined, from some persuasions of its usefulness and fitness, to encourage those who with thyself sincerely love the cause of Truth, to keep close to it publicly, even in declining days, as to age. Indeed, I have been of the mind for some time, that if things go on well, the more active part in our meetings for discipline will not always fall on those far advanced in years; but they will probably often sit by, and, like careful fathers and mothers, encourage by their presence and by their weighty spirits, the younger and middle aged to come up in, and maintain their respective ranks; and now and then, in the language of experience, put in a few words well seasoned and well timed, to the increasing of the weight and solemnity. Oh! the use of the company of fathers and mothers in our Society; oh! the pleasantness of seeing the hoary head in our assemblies, having kept the faith, having loved the Truth, and believed in it to the end.—WILLIAM GROVER."

Food for Thinkers and Workers.—The *Phrenological Journal* says: Those who expect to think should not eat much food which simply produces warmth and fat, such as ham, fat pork, white bread, butter, rice, tapioca and starch. These contain very little phosphatic food, being chiefly carbonaceous. Professor Agassiz says: Fish enter largely into the requisition of the human system, especially after intellectual fatigue. There is no other article of food that supplies the waste of the head so thoroughly as fish diet. Fish contain phosphorus to a large extent, a chemical element which the brain requires for growth and life. He would not say that exclusive use of fish would make a blockhead a wise man, but that the brain would not be wanting in one of its essential elements.

Man cannot, however, live on fish alone, because most fish are not fat enough to furnish the heat-producing element in sufficient quantity. The amount of phosphate or brain-supporting food contained in the flesh of animals is in proportion to the activity of that animal; those of great activity, such as the canary bird, for instance, secure food which feed brain, nerve and muscle, but does not produce fat. The flesh of the trout, the pickerel or salmon impart more mental and physical vigor to the eater than the flesh of the eel and flounder. The flesh of wild animals, such as the bison, deer or boar, promote activity in the eater more than the stall-fed ox, sheep or hog. Wild game generally is considered the better food, especially for the convalescent, than the fatted domestic turkey or goose.

Barley, oats and wheat, ground without bolting furnish food for brain; but lawyers,

ministers and students eat the white, supine, or bolted wheat bread, and go to sleep. That which would fatten a pig and give him no desire to exercise or to think, is eaten by the learned and refined of the human race who look in pity upon the poor peasant following the plow, because he is obliged to eat his brown loaf, which brown loaf and cheap fish and wild game contain the incitements to brain work, in which poems, orations and are conceived and nursed. The proper food for laboring men—we mean those who have to exercise muscular strength chiefly—should be that which contains the greatest amount of nitrogen. Among these articles barley and cheese stand high.

For "The Friend"

Love of Excitement.

The following extract from Sewell's "Principles of Education" has appeared to us worth of consideration. The facilities for travel and the great increase of expensive toys and books, had need to make parents and guardians of children watchful, lest they fall into the errors herein described.

"Love of excitement, the craving for amusement, considered to be especially the fault and temptation of youth, are in many cases taught in childhood, almost, one may say, infancy.

"Instead of making little children self-dependent as regards amusement, the moment they appear in the drawing-room some one expected to amuse and play with them, a mother, or sister, or aunt, must give all her attention to them. Instead of being taught self-restraint and consideration, I being forced to be quiet while others are employed, they are allowed to interfere with every occupation. The exciting companionship of their elders becomes a daily necessity instead of an occasional treat; and after the early training in what is to them dissipative parents are surprised that their children cannot be satisfied with only common pursuits but always require some amusement to befall for them. Little do they think that one of the greatest blessings which can be conferred on any one is that of being contented with small pleasures; and that the child of a peasant, who can play happily with a piece of wood, has a possession which the little heir thousands, surrounded by his splended, to might envy.

"Few playthings, few companions, few books. Upon these children may be educated simply and thoroughly. Give them what we and we create artificial necessities, which can only be satisfied by artificial means. A with these necessities there must creep in a wretched spirit of worldliness which is a hidden worm eating away all that is good and noble in a character.

The child with her perpetual longing new tales, her listlessness when she is not continually engaged in study, her constant desire for little fineries, her craving for amusement—some one to play with, or to visit—some young party at home or abroad—is but hearing on a small scale what her elders are on a large one. She is practising discount learning to find duty and usefulness uninteresting, to live for pleasure, to care only what may excite. And it is this spirit which when carried out, ultimately becomes worldliness.

"Lovers of pleasure more than lovers

We want no other definition of worldliness. It is impossible to draw true distinctions between one amusement and another; say that a dinner party is lawful, and a game unlawful; for greediness and excess are as possibly be associated with the one, as vanity and idly may be with the other; display may be shared equally by both. When we attempt to define in these ways, we are almost certain to be uncharitable and impractical; but we cannot be wrong in saying that when amusement and excitement necessities, the spirit is worldly, and therefore when we teach children to crave them, we are educating them in worldliness.

This will not to many seem a very great error. Worldliness is an unobtrusive fault, cold and repelling, indeed, when we approach it closely, but it is perhaps rather useful and refused at a distance. And it never offends our taste, and seldom jars on us. We may live comfortably with it, long as we do not come in its way. Crossed it will turn against us with a tiger's fierceness; but leave it to itself and it will never trouble us. On the contrary, indeed, we only keep our religious peculiarities in certain limits, it will walk by our side, and do us the honor of offering its approval. There is (however) one great evil attached to it.

It absorbs the mind, and entirely prevents it from forcing itself upon the things which belong to the invisible world. It can therefore enter Heaven. Whatever, then, exists in training children in worldliness, at the same time we are training them for the place which is not Heaven.

That is a grave matter. Perhaps when we next incline to indulge ourselves and our children by a round of excitement, whether small or a large scale, we may pause and ask of it."

The Son of God is come into the hearts of true believers, and in boundless love and mercy is still standing and knocking at the door of the hearts of all.

THE FRIEND.

TENTH MONTH 14, 1871.

OHIO YEARLY MEETING.

The printed minutes of this Yearly Meeting have not yet come to hand, but several reports have been received from which we gather that the session of the general meeting was opened on the morning of Second-day, the 25th ult.; the representatives from the respective Quarterly Meetings being all in attendance. The Meeting of Ministers and Friends was held on the Seventh-day previous. At one of the sittings of the Yearly Meeting, in 1870, a Friend had opened a concern felt on account of the Indians. He related the members that the lands they now occupy, and the products of which they were deriving, had been taken from the natives, and a very inadequate compensation given them, and there seemed to him to be a duty upon their present possessors, to devote a portion of the income derived from those lands, to the benefit of the kindred tribes yet remaining in the more remote West. That the Yearly Meeting had long felt this concern, and had continued to labor in it until

the separation from it in 1854, when the channel through which their aid had been conveyed, was closed. The concern received the attention of the Yearly Meeting at that time, but no definite action resulted. At the Meeting just passed, this concern was again brought forward, and a large committee of men and women Friends appointed, to examine the whole subject, and report at a future time what action the Meeting could properly take in the case. No report was received this year.

The consideration of the state of Society as shown by the answers to the several queries, and by the religious exercise raised in the minds of individual members during the course of the Meeting, appears to have been attended with the expression of a lively concern for the preservation and spiritual growth of the members.

A Committee which had been appointed in relation to the condition of Springfield Quarterly Meeting, proposed attaching it to Salem Quarterly Meeting, but upon deliberate consideration, the subject was continued under the care of the Committee another year.

On two occasions visits were paid by women Friends to the Men's meeting. One of these Friends alluded to some young men who had joined Society Temperance Societies, and having briefly laid her burden on the meeting, she withdrew. The concern took hold of the Meeting, and led to the appointment of a Committee, which at a subsequent sitting produced a minute of advice on the subject, which was adopted and directed to the care and attention of the subordinate meetings.

The proper education and training of the children of Friends were felt to be subjects of great importance, and suitable advice was extended to both parents and children; the former being reminded of the blessing pronounced on Abraham who commanded his children and his household after him, and of the judgment that was executed on Ely, who permitted his sons to make themselves vile, and restrained them not. The minutes of the Meeting for Sufferings contained Memorials of two deceased Friends,—Joseph Edgerton and Abigail Branson.

The Meeting closed on Fifth-day, the 28th. In the meetings for worship several Friends were much favored in the exercise of their respective gifts, to the comfort and edification of those present.

From the tenor of the different letters received, we think there is good ground to believe, that the Yearly Meeting was a solid, profitable season, in which the members were brought under that religious exercise which makes sensible of our imperfections, and leads to the alone Source of strength and improvement. It is a very encouraging feature that this religious exercise appears to have spread over both the men's and women's meeting, inciting them to watch over their own members, and to labor for their preservation from evil, and the restoration of those who have gone astray. In this, as in every other good work, we heartily desire their encouragement, and that their labors may be blessed. The most fruitful field for labor is our own vineyards, and though our efforts are not always to be confined to these, yet in a healthy state of religious Society they will have the first place, and will be carefully wedded, watered and watched over.

One letter states that many of the young

people who accompanied their parents when withdrawing from the Society a few years ago, at the same time a few members of Philadelphia Yearly Meeting also left, having returned to their respective meetings.

A highly valued correspondent thus speaks of the Meeting:

"The Yearly Meeting opened on the 25th of 9th mo., and was concluded on the 28th. Several subjects of interest claimed its attention, and were resulted in harmony and brotherly condescension. Several deficiencies were apparent in the faithful maintenance of some of the christian testimonies committed to our trust to uphold, and ability was mercifully dispensed to labor for their removal; so that it was cause of thankfulness in that the love of the ever adorable Head of the Church was spread over us from sitting to sitting; reminding us of His gracious pleadings with a people formerly: 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me; my repentings are kindled together. I will not execute the fierceness of mine anger, for I am God, and not man; the Holy One in the midst of thee.' So that it is believed not a few returned to their homes, impressed with the feeling, 'Truly God is good to Israel.'

"The Meeting was largely attended; thought by some to have nearly as many in attendance as prior to 1854. Thirty-eight members attended from the Iowa Quarterly Meeting, who had traveled a great distance and at a considerable expense, to meet with their brethren and sisters in Ohio, in a Yearly Meeting capacity; some of whom were young Friends, and they have been heard to express their satisfaction in thus mingling with their elder friends. I cannot see, on reviewing the subject of the establishment of that Quarterly Meeting, how a better measure could have been adopted in order to secure the just rights of the members, and to exercise that care one over another, which appertains to the institution of the Church, or the proper subordination of inferior to superior meetings, and of members to their respective meetings. Inasmuch as most of them were members of Ohio Yearly Meeting in 1854, and could not give their approval to the separation which then took place from it, and which was sanctioned by Indiana Yearly Meeting. In the Meeting for Ministers and Elders, two Friends were present in the former station, who had not previously sat in that body."

When the printed minutes are received we intend to furnish our readers with further information respecting the Meeting.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 7th says: The strike at Newcastle may be considered at an end. Only matters of detail remain to be settled. The employers have agreed to the nine hour system which will be carried into effect on and after the 2nd of 1st mo, 1872, and the men have promised to work nine and a half hours per day until that date.

The cotton manufacturers of Barbours have decided to discontinue the use of the operatives, on account of the depressed condition of business.

President Thiers has notified Earl Granville that the commercial treaty between France and Great Britain terminates at the beginning of 1872.

The number of emigrants who sailed from the port of Liverpool during the last three months was 50,000, an increase of 5,000 over the previous quarter.

An explosion of fire damp, attended with the loss of five lives, has occurred in the mines at Aberdare,

Wales. The regular mining force was not at work or there would have been a much heavier sacrifice of human life.

The Bank of England has advanced the rate of discount to five per cent.

London, 10th mo. 9th.—Consols, 92½. U. S. Bonds, 104½; ten-forty, 89.

Liverpool.—Uplands cotton, 9½; Orleans, 10s. The leader of the mob in the attacks upon the German residents in Lyons, has been arrested, tried and sentenced to fine and imprisonment.

The commercial treaty between France and Germany has not yet been arranged. Poyner Querier has gone to Berlin to secure its ratification if possible.

The court of revision, to which the case of General Rochard was appealed, has adjudged him guilty, and declared that he has incurred the penalty of death. Another court-martial has been ordered to be held at Versailles, in which the military offenders, German officers who surrendered their forces to the Gainsits will be brought before it.

Secret agents of Napoleon, who have been intriguing for the restoration of the empire, have been arrested in Paris. A manifesto from the late emperor on the subject of the French political situation, is about to be issued.

The sentence of Rochefort has been commuted from imprisonment for life to banishment from French territory.

It is understood that the German government refuses to accept Treasury bonds guaranteed by the French bankers, in payment of a further instalment of the indemnity, and requires bills of exchange and the re-establishment of diplomatic arrangements between Germany and France.

The Reichstag is convoked for the 16th inst. One of its most important duties will be to vote for the first time the army budget for the whole German Empire, including appropriations for the navy and coast defences.

A meeting of Protestants, representing the various portions of the German Empire, has been held in Berlin for the purpose of discussing the condition of the Protestant religion in Germany. The meeting adopted a declaration setting forth that it is the interest of Germany to oppose the doctrine of Papal infallibility. The dogma is inimical to the sovereignty of the State and the liberties of the people, and destructive of that freedom of conscience which is the basis of true religion, and of the only true and lasting peace.

A Constantinople dispatch states that the progress of the cholera has been checked, and the alarm which was felt concerning the spread of the epidemic is subsiding.

A letter from Teheran, dated 9th mo. 7th, gives a gloomy picture of the state of things in Persia. Pestilence still rages, and the horrors had been increased by destructive inundations, yet notwithstanding the deplorable condition of the people, the Persian government has refused to avail itself of the aid proffered by Russia and Great Britain. The country is disturbed by frequent insurrections. During the 8-month month 8,000 people perished in the city of Neschad, and about 40,000 inhabitants of the province were carried off into slavery by the Afghans, who took advantage of the general disorganization to make incursions for plunder.

The Spanish Cortes, by a vote of 123 to 110, having elected Sagasta president of that body, the Zarilla minister immediately resigned his office. On the 10th inst. the king then requested Espartaco to assume the task of forming a new ministry. He declined, and Admiral Malcampo was called upon and accepted. A semi-official statement of the policy of the new ministry announces that the measures of economy commenced under Zarilla will be continued, and that other measures adopted in furtherance of the ideas of the progressive party for the welfare of Spain.

King Amadeus has ordered the release of one hundred political prisoners.

Cadan, one of the new ministry, declares that the government cannot prevent the members of the international society so long as they obey the laws, but he promises to give the Cortes an early opportunity of debating the question.

The Italian government has determined that no professor of the University of Rome shall be permitted to continue to exercise his functions without taking the oath of allegiance to Italy. Twenty of the professors refused to take the required oath. Two Roman convents have been occupied by Italian troops, the inmates having quietly withdrawn. The Italian Parliament will be opened about the middle of next month.

The lower chamber of the Swedish legislature re-

jected the army reorganization bill. The session was closed by the king on the 7th. In his address on the occasion he expressed great regret at the action of the lower house, which would compel the postponement of a measure essential to the national defence.

Results from the election for delegates in France to the Council-General, indicate that the radicals have returned their candidates from the cities of Lyons, Toulouse, Marseilles and Avignon. The radicals have also carried the Departments of the Rhone and Vasaud, and probably all the industrial centres. The Bonapartists from the election for delegates in France. The moderate republicans appear to be in the majority in the northern Departments.

A Berlin dispatch of the 9th states that the German government has recalled Von Arnim from Versailles, for consultation regarding the customs treaty with England. Poyner Querier was in Berlin in conference with Bismarck, on the same subject.

UNITED STATES.—Miscellaneous.—Mortality in Philadelphia last week 262, including 23 deaths from small pox.

Daniel H. Wells, Mayor of Salt Lake City, and third president of the Mormon church, has been arrested by the U. S. Marshall, upon an indictment of the grand jury; or prominent Mormon polygamists have also been arrested for trial. It is yet uncertain whether the Mormons will offer forcible resistance to the execution of the laws. Brigham Young affects to treat the proceedings with indifference. Drought now prevailing in the northwest is the most severe during the last quarter of a century. The soil in many places is so dry that plowing is impossible. Fires in the woods and on the prairies are raging in Michigan, Illinois, Wisconsin, Minnesota and Iowa. It is believed the flames can only be arrested by heavy rains. Many small farms have been completely destroyed, the farmers losing every thing, homestead, live stock and crops.

According to the census, the total number of persons of German birth residing in the United States is 1,690,533, in Illinois, 203,738; in New York, 316,992; Pennsylvania, 1,041,919; in Ohio, 128,297; Wisconsin, 162,314; Indiana, 78,900; Iowa, 66,062.

A great portion of the city of Chicago has been destroyed by fire. The conflagration broke out on the 7th inst., in a large planing mill, and the wind blowing fresh at the time, the flames spread with great rapidity and the fire soon broke out uncontrolled. At 12 o'clock, it raged through the 8th and 9th inst., and by the evening of the latter the business portion of the city was nearly all in ruins. Among the buildings destroyed are the Sherman House, Custom House, Court House, Chamber of Commerce, railroad depots, grain elevators, &c., &c., together with many thousands of boxes and packages. The loss is incalculable, beyond computation, and it is supposed that between 50,000 and 100,000 persons have been rendered homeless by this terrible calamity. Prompt measures have been taken in the principal cities to send immediate relief to the sufferers.

Market.—The following were the quotations on the 9th inst.—New York.—American gold, 114½. U. S. sixes, 188½, 118; ditto, 5-20s, 1867, 114½. Superfine flour, 86.25 a 86.65; finer brands, 86.75 a 110.40. No. 2 Chicago spring wheat, 1.56 a 1.58; red western, 1.50 a 1.52; white Genesee, 81.28 a 1.53. Canada barley, 81.10. Oats, 50 a 54 cts. Western mixed corn, 73 a 78 cts.; yellow, 73 a 79 cts. *Philadelphia.*—Uplands and New Orleans cotton, 20 a 20½ cts. Superfine flour, 55 a 55.50; finer brands, 55.75 a 87.75. Red wheat, 1.59 a 1.61; amber, 1.60 a 1.65. Rye, 95 cts. Western mixed corn, 84 cts.; yellow, 85 cts. Oats, 50 a 51 cts. The entire market dull and prices lower. Above 2,000 bushels of better quality of Patric's Golden, 53 a 6 cts. fair to good, and 4 a 5 cts. per lb. gross for common. About 17,000 sheep sold at 4½ a 5½ cts. per lb. gross, and 3,900 hogs at 86.50 a 87 per 100 lbs. net. *St. Louis.*—No. 2 winter red wheat, 1.54 a 1.55; No. 3 do., 81.40 a 1.45. Mixed corn, 47 cts. Oats, 33 cts. Lard, 19 cts.

RECEIPTS.

Received from Benjamin Hoyle, Jr., \$2, vol. 45; from Nicholas D. Tripp, N. Y., \$2, vol. 45; from Isaac Lightfoot, or Asa Garretson, Agent, \$2, vol. 45; from Isaac Posegate, Neb., \$2, vol. 45; from John Adams, \$2, vol. 45; from Patricia Gilbert, O., per James R. Kite, Agent, \$2, vol. 45; from Isaac Huestis, M. D., Agent, O., \$2, vol. 45, and for Jesse Hunt, Amy John, Ann Smith, Martha Bay, Henry Crew, James Edgerton, Burwell Peables, Fleming Crew, and Nathan Morris, \$2 each, vol. 45; from Wil-

liam Hill, Me., \$2, vol. 45; from Amos Evans, N. Y., per Mary Kaighn, \$2, vol. 45; from Richard M. Agent, Io., \$2, vol. 45, and for John Hodgins, Willi Pierpont, Thos. D. Yocum, Joseph Emery, Rebe Askev, Samuel W. Stanley, Thos. G. Batty, Thos. Ward and Joseph Paterson, \$2 each, vol. 45; from Thomas Emmons, Io., \$2, vol. 45; from Gulleina J. and Mearler Allman, O., per James Heald, \$2 each, vol. 45; from William Wood, New York City, \$2, vol. 45; from Walter Edgerton, Ind., \$2, vol. 45; from Sam Morris, Chas. Chapman, O., \$2, vol. 45; from Anna L. Singley, \$2, vol. 45; from Samuel Bar N. J., \$2, vol. 45; from Parvin Smith, Pa., \$2, vol. 45.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

WESTTOWN BOARDING SCHOOL.

A TEACHER is wanted for the Girls' Writing School qualified to give instruction in Grammar and other branches; to enter on her duties at the open of next session, on the 30th of Tenth month.

Apply to Susan E. Comfort, Knox St., Germantown. Elizabeth R. Evans, 325 Union St., Philadelphia. Martha D. Allen, 328 First St.,

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia report 11th mo. 1st. We need a few teachers, and are desirous to engage for this service rightly concerned Friends of salary \$15 to \$20 per month.

For further particulars please apply at this office 116 North Fourth St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

The Winter Session of 1871-72 commences on Sunday, the 30th of Tenth month next. Friends who wish to engage for children for the coming term, requested to make early application to AARON S. LEE, Superintendent, (address Street Road P. O., Chester Co., Pa.) or to CHARLES J. ALLEN, Treasurer No. 304 Arch St., Philadelphia.

FRIENDS' BOARDING SCHOOL FOR INDIGENT CHILDREN, TUNESSASA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morley, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D. Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting-house, Germantown 10th mo. 5th, 1871, JOHN W. CADBURY to REBECCA daughter of Yardley and Hannah A. Warner, all of Philadelphia.

On the 4th of 10th month, 1871, at Friends' Meeting-house, East Woodland, LEVI S., son of Edward Thomas, of Beaver, died to SUNDAY P., daughter of Henry Walter, of Chester Co., Pa.

DIED, on the 2nd of Eighth month, 1871, in the Co. Pa., at the residence of her parents, SARAH daughter of James P. and Susanna J. Cooper, a member of New Garden Monthly Meeting, aged 22 years. Her mind appeared to be turned upon the Lord's love and affection, and as obedience to His divine will, revealed in scripture, was cheerfully submitted to, through an experience of the truth, "My yoke is easy and burden light." She became imbued with the nature of His true loveliness. Being meek, patient, and retiring in spirit, she is preciously remembered by those who were acquainted with her. Her illness was supported through every conflict that was permitted. She passed quietly away, leaving a full assurance of entrance into blissful immortality.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, TENTH MONTH 21, 1871.

NO. 9.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 115 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

Selected for "The Friend"

Life in Tuscany.

(Concluded from page 58.)

In some parts of Tuscany—for instance, in the Lucchese territory—a considerable spirit of enterprise exists among the lower classes of the community. From amongst the dwellers in the chestnut clad Apennine hills and mountains, as has already been stated, a large number of hardy laborers go forth yearly to till the Corsican soil; others from the same district wander off to gain their bread some way another in England or America. Even in the rich plains that encircle Lucca, it was not long since that it was a common thing for the younger members of a large family to seek employment in foreign lands. One stout young man I spoke of was on the point of starting off for France, where, on a railroad, which he had just been made three hundred miles beyond Marseilles, he hoped to be employed at wages of three francs a day. Others, from the same district, after a voluntary exile of some years, had returned from America, to take up their dwelling in their native land, with an amount of dollars that rendered them the envy of their relations and friends. To a poor Tuscan peasant the sums thus accumulated, though to English ideas moderate in amount, sound magnificently grand; for it is not the possession of so many scudi as might make up an income of forty or fifty francs a year, to confer on the rustic proprietor the reputation of a millionaire amongst his humble neighbors.

Such as the stranger is likely to be favorably impressed by the courteous manners and industrious habits of the Tuscan peasantry, cannot escape the observer's notice that much of the comfortable, tranquil aspect of the contadino's life is caused by circumstances for which they themselves are in a great degree to blame. Not only in the valleys of the Arno, where the peasant is liable to be dispossessed at a few month's notice, but in the plains of Lucca, where the tenant, so long as he pays a fixed annual rent of so many sacks of corn, enjoys a permanent tenure of house and land, the same uncleanness is to be found prevailing in the habitations of the peasantry, as well as in their attire and persons. Small as the expenditure would have been the expenditure of

money required to whiten the smoke and dirt-stained walls on which I looked, and slight the amount of time which would have satisfied the claims of personal cleanliness. Though their meagre fare, their homeliness of dress, be not the contadino's fault, yet on themselves most certainly must rest the blame of wearing tattered clothes, and living in houses where the dust and dirt of years encrust the walls, ceilings, floors and furniture, and where vermin, fostered by the congenial atmosphere, swarm often in excess. An indifference to cleanliness, indeed, partakes of the nature of a national vice, which is equally apparent in carpets stained and disfigured by spitting, among the upper classes, as in the foul dwellings of the poor, and in the peasant woman's disheveled hair and unwashed face. A happy day will it be for Italy when the great merits of soap and water come to be generally recognized.

The production of silk constitutes an important part of the avocations of the Tuscan peasantry; for in almost every contadino's house silk-worms are reared. Few farms, however small, are devoid of mulberry trees; but as in some farms there are more, and in others less, than their cultivators have need of, an active traffic in mulberry leaves, during the spring and summer months, takes place. Some mulberry trees are forced to produce three crops of leaves in the season, to feed three successive generations of silk-worms; but the trees are considered to be much weakened and injured by being so frequently docked and stripped. The hatching of the eggs of the silk-worm commences in the month of April, and is generally effected by artificial heat; the women carrying them about their persons during the day, and placing them beneath the mattresses of their beds at night. On Rogation Sunday, the peasants, both men and women, with the eggs of the silk-worms in their bosoms, go in procession to church to solicit the protection and favor of San Iolo, from whose wounds, it is believed, the silk-worms issued. As at the beginning of the process, so the conclusion of the silk harvest is terminated by a religious solemnity; for each peasant, taking from his store a few cocoons, repairs with them to his parish church, and lays them on the altar as a thank-offering to providence. These cocoons, so deposited, become the property of the priest, who sells them, either for the benefit of the poor, or to enrich his own exchequer, according as he may be charitably or selfishly inclined.

The silk crop is an uncertain one; for even with the greatest care, the silk-worms occasionally become diseased and die. A good deal of skill is requisite in their management, to produce a prosperous result; for at certain stages of the silk-worm's growth, they become extremely susceptible to harm—the slightest touch or the most trifling noise, as I was told, being capable of affecting them

prejudicially. Such crises occur during the five moulting sleeps through which they pass; after each of which they waken up, increased in size and with increased vigor of appetite. Progressively, however, as their eating capabilities are developed during their successive states of repose, the wakening up from the last sleep called *lagrossa*, arrayed in a final coat, is followed by a display of gormandizing powers astonishingly great; ravenous with hunger, they eat on incessantly for a space of eight or ten days; the supply of leaves required for their never-ceasing repast is enormously large; (said to be 60,000 times its own primitive weight within thirty days) and a happy moment it is for the contadino, when he sees the worms refuse the food, that for many days they had been devouring so voraciously, and, climbing up the branches of the trees he has placed beside them, begin their work.

Very assiduously do the worms labor at their task for four or five day's time; at the end of which, having quite enveloped themselves in their silken envelopes, they undergo a different fate, according to the purposes they are allotted to fulfil. Such cocoons as are destined to manufacturing uses are plunged into boiling water to kill the worm within; whilst other cocoons—which are reserved for seed, as it is termed—are strung together on a piece of thread, and hung up against a wall. From the cocoons treated in this latter way, there issue, in a few day's time, large white moths of the most sluggish nature, which never quit the cloth prepared for their reception; there, having deposited their eggs, they languish and die.

Not to the present, but to the former political institutions of Tuscany, is the garden-like cultivation of the country ascribable. When the rest of Europe exhibited nothing but poverty and barbarism, the open country belonging to each republican city of Italy, had its fertility increased by an active and industrious peasantry, through the medium of a system of scientific agriculture. Though then, as now, the proprietors of the soil were inhabitants of the towns, the merchant land-owners of former times contributed money far more liberally towards the cultivation of the land, than do now their impoverished successors. By them alone was the land-tax paid; at their cost were dikes and canals constructed: the former as preservatives against inundations, the latter to increase by irrigation the productive powers of the rich plains. The grand canal of Milan, which spreads the water of the Ticino over a large part of Lombardy, owes its existence to those times; and at this day in Italy, after a lapse of five centuries, the districts formerly free, and cultivated by a free peasantry, are easily distinguishable from those where feudalism prevailed. Through those five ages, amidst all the changes that have occurred in Tuscany as well as in Lombardy, have been handed

down from father to son, the knowledge and the practice of a system of agriculture which offered in by-gone times, as it does now, a model for imitation to other lands. And much, truly, is it to be desired that the time may arrive before long, when the Tuscan peasant's home will bear in character some resemblance to his fields; that the riches, neatness and cleanliness without will find a counterpart in the scenes within; and that his toil, furnishing him with more than the mere means of life, shall surround him with some of the comforts of a civilized existence.

For "The Friend."

The Jew Inward.

Seeing it is through the tender mercy of our God that "The Prophet of the Highest" was manifested, to give the knowledge of salvation unto His people by the remission of their sins; whereby also "the Day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace," how in earnest should we be not to neglect so great salvation, but through diligence in the occupancy of the talents committed, seek to render unto the beneficent Author of all our sure mercies the increase so justly due from us, and which He calls for at our hands. It is faithful obedience to this Day-spring from on high, this infallible Teacher in the heart, and with that godly sorrow which worketh unfeigned repentance turning to the Lord in the inward parts, and serving Him with all humility of mind, that constitutes the Jew inward: agreeably to the testimony, "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The Jew inward while fully accepting—and precious beyond all price it is to him—the propitiatory sacrifice of the dear Lamb of God upon Calvary's cross as the ground of our justification, dares not so put asunder what God hath joined together, as to separate, neither confound justification—freedom from the guilt of sin, through repentance, faith, and obedience—and sanctification—redemption from the power and dominion of sin—by submission to the thoroughly cleansing baptism of the Lord's Holy Spirit manifested in the heart for our regeneration and perfection. Then while acknowledging fully the blood, or the outward offering of the Redeemer, he no less acknowledges the Comforter or Spirit of Truth, which was a part of the inestimable purchase made thereby for poor, lost, fallen man, and which constitutes "the dispensation of the grace of God;" "the ministration of the Spirit;" the new covenant of light and life; the riches of the glory of the mystery hid from ages and generations, "which," declares the Apostle, "is Christ in you, the hope of glory: whom," continues the same, "we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The Jew inward while deeply sensible that his eye must be, and only can be made single by the eye-salve of the kingdom, the anointing received of God, and which enlighteneth all, and teacheth all, and who for this end hath given the earnest of the Spirit in our hearts, feels also that being bought with a price, he is

not only called upon but bound to glorify God in his body and in his spirit which are God's. He knows because his Lawgiver's own words have told him, that except he be born again, "not of corruptible seed, but of incorruptible," by the word of God, which liveth and abideth forever," he cannot see the kingdom of God. Through the same holy channel he learns, and which is of like import, that unless he be washed by the Saviour, and experience His baptism, which is compared to a refiner with fire, and like fuller's soap, which purging the floor of the heart, consumes not only the dross and the tin, but the reprobate silver also, whereby all in us is brought into conformity with the Lord's holy will, he cannot have part with Him, nor realize the sanctification and cleansing called for unto the perfection of holiness or the new creation of God in Christ Jesus.

Thus, if he only can be a Jew who is one inwardly, and circumcision be that of the heart, in the spirit and not in the letter, how much must the attention of those who are seeking such a state be directed *within* where the kingdom of Christ must come and be set up! Instead of looking outward for something above the witness, above the manifestation of Christ as a babe in Bethlehem's manger, or as a tender plant, and as a root out of dry ground having no form nor comeliness, neither beauty that we should desire Him though Lord of all, the true Jew will have his eye primarily directed *within*, where, always from small beginnings, the kingdom has its birth and development. It is sown in weakness and grows through *fear* and trembling. It cometh not with observation; but springeth and groweth up a man knoweth not how, "first the blade, then the ear; after that, the full corn in the ear." Being compared to a *little* leaven, and to "a still small seed" in the heart, the Jew outward too much, if not wholly overlooks it from its very simplicity and insignificance. "But," saith the Apostle, "we preach Christ crucified, unto the Jews (whose eyes are outward) a stumbling block, and unto the Greeks (the wise and prudent in their own sight) foolishness." Christ must ever be a stone of stumbling to the unmortified, and those, like Moab, who have "not been emptied from vessel to vessel, neither have gone into captivity." But though set at naught by wise builders, learned as they may be in the letter, He will unchangeably remain the precious, ever-living corner stone and foundation to those who are of the circumcision in spirit, whose praise is not of men but of God: in other words, "who worship God in the Spirit and have no confidence in the flesh." How carefully, then, should we guard against the loss of the inward life of righteousness which alone constitutes us Jews indeed, or living branches of the living Vine. L. Pennington, writing of this, says: "If the enemy can prevail to bind the inward eye, and steal away the life within, he hath enough. Then abound as much as thou wilt in knowledge, in zeal, in duties, in ordinances, in reading scriptures, praying, meditating, &c., thou art the surer his hereby; and so much the better servant to him; yet how much the richer thou art in knowledge, experiences, hopes, and assurance, *without the life of power*; so much the more acceptable, and honorable, and useful, art thou in his kingdom."

The Jew inwardly will often be led into

close searching of heart, whether he is before Him who seeth in secret, bearing the yoke and cross of Christ in the one straight and narrow way unto everlasting life. In downward stillness, in humility and contrition soul, he will be taught saving lessons. I will not find that way smooth and easy, which, which from the manger to the cross, so much one of tribulation and suffering, even to being made perfect thereby to his dearest Master. Baptisms deep, with deaths oft renewed, will be a portion of the bitter cup I will have to drink. But that his Saviour drank thereof before him, and with the humble hope, however unworthy, of the happy end they lead to, will give encouragement at consolation and support in every hour of trial in every pang of bitter suffering or poignant sorrow and travail of spirit. "For all I breathe, most for the severe," will be the breathing of his chastened, contrite soul, as nearing that celestial port where crosses and trials cease, and all tears are forever wiped from all faces. "May His hand not spare, nor His eye pity," is the submissive utterance of such one, till all that is in me bows, and remain wholly bowed, to endure with perfect patience His whole good pleasure concerning me.

Faith in the immediate manifestation of the indwelling of the Lord's Holy Spirit of saving power and efficacy, will as a mantle elude the heart of the circumcised and inward Jew. So that though this faith may at times deeply proven, and appear, from the withdrawal of the Bridegroom of souls for the time thereof, to be reduced almost to a grain, yet being through the operation of God will raise them from the dead. He will in His own good season return to His exercised child with healing in His wings; when the melot of the humbled, grateful heart will more as more be, "Spring up, O well; sing ye unto it." "Arise, Lord God of hosts, into thy resting-place, thou and the ark of thy strength! He thus becomes a witness of the saving faith of the gospel once delivered to the saints. (That faith which is the *substance* of things hoped for, the *evidence* of things not seen.) Faith which works by love to the purifying the heart, and giveth the victory over death, hell, and the grave. A faith by which the elders, of whom the world was not worth obtained a good report. A faith which purves from being "tossed to and fro, and carried about with every wind of doctrine or from wavering "like a wave of the sea driven with the wind and tossed." A faith which while it leaves us not strangers to the heavenly power of the Lord Jesus as He come in Spirit to cleanse the heart from sin, enables to adopt the apostolic language, and to say from a measure of living experience "I am crucified with Christ: nevertheless live; yet not I, but Christ liveth in me: as the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

The kingdom that we are commended about all things else first to seek, is that, which our humility, and contrition, and deep abasement, Christ Jesus through his Holy Spirit sets up within man. In no other way can we know Him to reign over all in us, but through our submission and passivity as children of the Father's hand, to His holy will, which out of weakness, through the power of His might, maketh strong, and is our sanctification. For a holy and heart-searching Gr

not give us of His peace here, or accept any other terms hereafter, than as we faithfully "worked out our salvation" through letting obedience keep pace with knowledge, as the first great business of our lives, under the dictates and help of that restoration of His blessed Spirit bestowed upon us to profit withal. We conclude with a subjoined query and answer of I. Pennington, from whose deeply instructive works we have already quoted in this essay:—

Question. But what is the way of peace, and neither the profane, nor any sort of oppressors out of the life and power, ever knew, and how to know?

Answer. It is an inward way, a way for inward Jews, for the inwardly-renewed and circumcised to walk in. It is an holy or sanctified way, for the sanctified ones to walk in. It is a living way, which none but the Spirit can find. It is a new way, which none but those to whom God hath given the new can see. It is a way that God prepares hearts up, and leads men's spirits into who know unto Him, and guides the feet of His saints in. It is a strait and narrow way, that is not of the flesh, nor wisdom of the world, can find out, or enter into. Oh! how low, how low, how poor, how empty, how void, must he be, that enters into this way, walks therein! Many may seek after it, may think to find it, and walk in it; but shall be able, as our Lord Christ said, to circumcise outwardly avails not; here that that circumcision hinders not; hereby exercise profits little. The new creature is all here; the cross of Christ is all here; power of God is all here; and he that is according to this rule, peace is upon him and the whole Israel of God. But he that knows not this rule, nor walks according to this rule, peace is not upon him, nor is he of the inward Israel of God, who receive the Spirit of life in Christ Jesus, which is the inward rule of the inward Israel.

This was the way of peace from the beginning; this is the way of peace still; and there is not another. To be new created in Christ Jesus, to be ingrafted into him, to abide in him, to have the circumcision of the flesh (the body of the sins of the flesh cut off) by the circumcision of Christ (made inwardly in the heart without hands,) and to walk not in the flesh, but after the Spirit, even in the newness of the Spirit, here is life and peace, rest and joy forevermore. The Lord is tender mercy give me a sense of it, and lead me into it more and more. Amen."

For "The Friend."

The Telegraph and the Storm.

(Continued from page 66.)

Although the Signal Service is yet in its infancy, and must be patiently nursed and cherished by the people for some years before we can expect to do and discharge its full mission, under General Myer's indefatigable and skillful management it has already achieved much good, and more than compensated the public for the expense of its establishment. Since it was instituted last summer the chief signal officer has, to quote the words of the *New York World*, "thoroughly organized and equipped a system which now braces in its scientific grasp every part of the land from Sandy Hook to the Golden Gate California, and from Key West to the Dominion of Canada."

"Three times every day synchronous observations are taken and reports made from the stations—one at 8 A. M., one at 4 P. M., and a third at midnight. These observations are made by instruments all of which are perfectly adjusted to a standard at Washington. They are also all taken at the same moment exactly, these observations and reports being also timed by the standard of Washington time. The reports from the stations are transmitted in full by telegraph. By a combination of telegraphic circuits, the reports of observations made at different points synchronously are rapidly transmitted to the different cities at which they are to be published. They are, however, all sent of course to the central office in Washington. These reports are limited to a fixed number of words, and the time of their transmission is also a fixed number of seconds. These reports are not telegraphed in figures, but in words fully spelled out. There are now about forty-five stations for which provision has been made, and which are in running order. These have been chosen or located at points from which reports of observations will be most useful as indicating the general barometric pressure, or the approach and force of storms, and from which storm warnings, as the atmospheric indications arise, may be forwarded with greatest despatch to imperiled ports.

"These stations are occupied by expert observers furnished with the best attainable instruments, which are every day becoming more perfect, and to which other instruments are being added.

"The reports of observers are as yet limited to a simple statement of the readings of all their instruments, and of any meteorological facts existing at the station when their tri-daily report is telegraphed to the central office in Washington.

"Each observer at the station writes his report on manifold paper. One copy he preserves, another he gives to the telegraph operator, who telegraphs the contents to Washington. The preserved copy is a voucher for the report actually sent by the observer; and if the operator is careless and makes a mistake, he can not lay the blame on the observer, who has a copy of his report, which must be a fac-simile of the one he has handed to the operator. The preserved copy is afterward forwarded by the observer-sergeant to the office in Washington, where it is filed, and finally bound up in a volume for future reference.

"When all the reports from the various stations have been received they are tabulated and handed to the officer (Professor Abbe) whose duty it is to write out the synopses and deduce the 'probabilities,' which in a few minutes are to be telegraphed to the press all over the country.

"This is a work of thirty minutes. The bulletin of 'probabilities,' which at present is all that is undertaken, is made out thrice daily, in the forenoon, afternoon, and after the midnight reports have been received, inspected, and studied out by the accomplished gentleman and able meteorologist who is at the head of this work.

"The 'probabilities' of the weather for the ensuing day, so soon as written out by the Professor, are immediately telegraphed to all newspapers in the country which are willing to publish them for the benefit of their readers.

"Copies of the telegrams of 'probabilities'

are also instantly sent to all boards of trade, chambers of commerce, merchants' exchanges, scientific societies, &c., and to conspicuous places, especially sea-ports, all over the country.

"While the Professor is preparing his bulletins from the reports just furnished him by telegraph the sergeants are preparing maps which shall show by arrows and numbers exactly what was the meteorologic condition of the whole country when the last reports were sent in. These maps are printed in quantities, and give all the signal stations. A dozen copies are laid on the table with sheets of carbon paper between them, and arrow stamps strike in them (by the manifold process) the direction of the wind at each station. The other observations as to temperature, barometric pressure, &c., &c., are also in the same way put on them.

"These maps are displayed at various conspicuous points in Washington—e. g., at the War Department, Capitol, Observatory, Smithsonian Institution, and office of the chief signal officer. They serve also as perfect records of the weather for the day and hour indicated on them, and are bound up in a book for future use.

"Every report and paper that reaches the Signal office is carefully preserved on file, so that at the end of each year the office possesses a complete history of the meteorology of every day in the year, or nearly 50,000 observations, besides the countless and continuous records from all of its self-registering instruments.

"When important storms are moving, observers send extra telegrams, which are dispatched, received, acted upon, filed, &c., precisely as are the tri-daily reports. One invaluable feature of the system as now organized by General Myer is that the phenomena of any particular storm are not studied some days or weeks after the occurrence, but while the subject is fresh in mind. To the study of every such storm, and of all the 'probabilities' issued from the office, the chief signal officer gives his personal and unremitting attention. As the observations are made at so many stations, and forwarded every eight hours, or oftener, by special telegram from all quarters of the country, the movements and behavior of every decided storm can be precisely noted; and the terrible meteor can be tracked and 'raced down' in a very few hours or minutes.

A beautiful instance of this occurred on the 22d of February last, just after the great storm which had fallen upon San Francisco. While it was still revolving around that city, its probable arrival at Corinne, Utah, was telegraphed there, and also at Cheyenne. Thousands of miles from its roar, the officers at the Signal Office in Washington indicated its track, velocity, and force. In twenty-four hours, as they had forewarned Cheyenne and Omaha, it reached those cities. Chicago was warned twenty hours or more before it came. Its arrival there was with great violence, unroofing houses and causing much destruction. Its course was telegraphed to Cleveland and Buffalo, which, a day afterward, it duly visited. The president of the Pacific Railroad has not more perfectly under his eye the train that left San Francisco to-day than General Myer had the storm just described.

(To be concluded.)

A good man's steps are ordered by the Lord

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 50.)

"1817. I have been long settled in the persuasion, that it may be well for many of those who desire the promotion of truth and righteousness, whether they may have moved in a private or in a public sphere, to leave behind them, when they go hence to be seen no more here on earth, some written testimony, however slight it may be, to the blessed cause. As an individual, I confess that I have derived much instruction, comfort, and strength, from the living memorials left us by many christian brethren and sisters now removed from works to rewards; not only from their journals and from memoirs of them, but even from testimonies of Monthly Meetings. But especially I have to notice, that the expressions of those who have arrived near the confines of the invisible world, have sunk deep in my remembrance; nor do I know any other instrumental means, that have proved to me so searching, softening, effectual and abiding, as that last mentioned description of memorial. I believe that the profitable impressions which are made, particularly on the minds of well disposed children and young persons, remain with them for the most part through life; so that many amongst us, now grown up, can testify, that incidents and sayings, which in childhood they had heard or read, of truly excellent characters, do even at this day continue to have a beneficial effect on their minds; and even in cases where young people have wandered far from the line of duty, these things not infrequently arise in their remembrance. I speak from some degree of experience, however small it may be, compared with that of some others: for I have been a wanderer in my time, yet can testify that even when most widely separated by wickedness from the Author of all good, the recurrence of the wisdom of the wise, and of the sayings of the dying, to my thoughtless heart, has not been either infrequent or unseasonable. But the advantages which my soul has received in recent times, are still more decided. Many may think themselves unfit to tell of the Lord's goodness to them in their early youth, as well as under trials and troubles, and great variety of circumstances, even to their old age; but such humble-hearted ones are the very persons who are perhaps most fit, or most called upon, to make mention in some form or other, of the providences and mercies and many deliverances which they have met with. Often when I hear of the death of eminent servants of the Lord, I long that their wisdom and the weight of their long experience may not die with them; but that some memorial may have been left by them, for the instruction of those who are still travelling on their wearisome way. And surely, the very least of those who strive to follow the Lord, have had something happen, or have made some reflection worth leaving behind, for the encouragement and benefit of such as survive them. I indeed feel this practice of which I am speaking, to have been, and still to be, the source of a renewed feast to me; and I seldom recur to some of the manuscripts and scraps which I have written, without precious feelings of gratitude, and desires after a patient continuance in well doing unto the end. Some of these which have been written in the very depth of affliction, seem to stir up my faith in the Almighty power, and animate me with

fresh courage to endure all things, and to suffer, even unto the death of all that within, which would have its own way and will, and not the Lord's blessed will. Indeed I have been so aware of the instruction to be derived, both from writing such small pieces, and from reading the productions of others in this way, that I dare not refuse, however little I desire it, to allow of these little scraps, the feeble tokens of Divine favor, being made as public as any prudent person, after I surrender them up and go hence, may see right.

"1814, May. Some of the following reflections and remarks are taken from little books called 'Accounts of Time,' in which the hours of every day were accounted for, and the occupation which filled every individual hour of each day was put down. This was at all events an original design, if nothing better; but indeed it was of use, and no doubt was the means of bringing me into active and industrious habits, at a time when no sterling inward principle seemed to have full rule, and when I was left very much to my own direction, and at my own disposal as to my pursuits. I have often felt that it was a preservative at the time, and a stimulus to exertion. I think I may add, of this little contrivance for self-government, as well as of many others which occupied my attention about the same period, that they had their use, in awakening my mind to see the importance of bringing self and sense into subjection; and however insufficient they were of themselves to effect the same, they nevertheless urged me forward to press after the knowledge and attainment of that, which is now, (blessed be the Lord, who hath showed this to me,) experimentally found to be the only sure guide and leader. As far as these little relics show, how the wrestling seed struggled within me, and how tender and gradual were the leadings of the Shepherd of Israel, how the good seed seemed at times almost crushed, and every desire after such things as were truly desirable, was at seasons very feeble and faint; so far they are indeed interesting to me, and excite feelings of gratitude as often as they are examined. These 'Accounts of Time' were begun in the Fourth month 1814, [in the 17th year of his age], and were left off about the Eighth or Ninth month 1816. The reasons for preserving them, apply equally I think to those weekly reports which I was in the habit of drawing up; from which extracts will also be inserted here.

"1814, August 8th. I think I may say, that in proportion as I endeavor to do well, I feel that I am enabled to do so; that there is something within me that stimulates to good, that encourages me to persevere in what is good, and which even tells me what is good. O! may I ever listen to its silent but most important intimations,—may I indeed follow that secret monitor within me, and both desire and walk worthy of its reproofs and persuasions.

"1814, December 18th. Be anxious and ever ardent in the work before you, even your own eternal happiness, and that of your fellow-creatures, to the glory of God. There is such danger, such liability, whilst in these frail bodies and in this wicked world, even to those, seemingly the most confirmed among us, to slacken and decline, that on this head I cannot forbear suggesting a hint to myself, who am but just setting out on the arduous journey to Zion!—I cannot help urging my-

self to beware of that destructive indifference and lethargy, which are and have been the ruin of thousands, in a religious sense; who would palliate the guilt and error of other and excuse our own, which damp and chill any appearance of zeal in our neighbors, while they effectually, though gradually, quench any like disposition in ourselves."

(To be continued.)

CHRIST'S KINGDOM,

THIRTY-FIFTH CHAPTER OF ISAIAH.

The solitary place shall smile,
The wilderness be glad,
The arid desert's burning waste
In verdant robes be clad,
And lovely flowers upspringing there,
Shall glow in fadeless bloom,
To charm the eye, and load the air
With beauty and perfume.

The glory of the lofty hills
Of Lebanon shall lie,
And Carmel's wealth of beauty there
Shall greet the ravished eye,
With all that Sharon's dewy fields
Of excellence afford,
And over-spreading all, shall dwell
"The glory of the Lord."

Then shall the blind eyes open wide,
Then shall the deaf ear hear,
And music burst from unsealed lips,
In cadence sweet and clear;
Then shall the lame man walk and leap
As the hart upon the hill,
Exultant in his new-born strength
His joyous pulses thrill.

And there a highway shall be made,
"A way of holiness,"
Which naught unclean can travel in,
Nor feet of sinners press,
No lion shall go up thereon,
Nor any beast of prey,
But there the feet of the redeemed
Shall tread its shining way.

And there the ransomed of the Lord,
Will Zion's courts surround,
With songs of angel sweetness,
And joy and gladness crowned,
For there shall be no sorrow more,
Nor sickness, nor decay,
For grief shall all be turned to joy,
And sighing flee away.

Colum. Co., Ohio, 9th mo. 25th, 1817.

NIAGARA.

These lines were written by Lord Morpeth, now Earl of Carlisle, in the Guide Book at the Falls.

There's nothing great or bright, thón glorious fall,
Thou may'st not to the fancy's sense recall—
The thunder-riven cloud, the lightning's leap,
The stirring of the chambers of the deep;
Earth's emerald green, and many-tinted dyes,
The fleecy whiteness of the spray-skies;
The tread of aurns thickening as they come,
The boom of cannon and the beat of drum;
The brow of beauty and the form of grace,
The passion and the prowess of our race;
The song of Homer in his loftiest hour,
The unresisted sweep of Roman power,
Britannia's trident on the azure sea,
America's young shout of liberty!
O, may the wars that madden in thy deeps
There spend their rage, nor climb the encircling steep.
And, till the conflict of thy surges cease,
The nations on thy bank repose in peace.

Measures.—An Irish mile is 2,240 yards; Scotch mile, 1,984 yards; an English, or statute mile, 1,760 yards; German, 1,806 yards; Turkish 1,826.

An acre is 4,840 square yards, or sixty nine yards, one foot, eight and a half inches each way; a square mile, 1,760 yards each way, containing 640 acres.

For "The Friend."

lar of the Bible Association of Friends in America.

again calling the attention of Auxiliaries Annual Queries to be answered prior to the general meeting of the Association on the 1st of Eleventh month, the Comending Committee would press upon us, who have been engaged in the dismission of the Holy Scriptures, the import of furnishing full and accurate answers to the Queries, and of forwarding their reasonably to the Depository.

may be recollected, that in making donations to Auxiliaries, the board are guided in giving what number of Bibles and Testaments shall be sent to each, by the information in its report. Hence those Auxiliaries that do not report in time, are liable left out in the distribution.

clear directions should be given in every how boxes should be marked and forwarded; and their receipt should always be duly acknowledged.

ress John S. Stokes, No. 116 N. Fourth St., Philadelphia.

SAMUEL BETTLE,

CHARLES RHOADS,

ANTHONY M. KIMBER,

Committee of Correspondence.

ada, Tenth mo. 1871.

QUERIES.

That number of families or individuals have been duly furnished with the Holy Scriptures by the Auxiliary during the past year?

What number of Bibles and Testaments have been given to the Auxiliary within the past year?

How many members, male and female, are there now in the Auxiliary?

That number of families of Friends reside within its limits?

How many families of Friends within your limits have been supplied with a copy of the Holy Scriptures in good type, and on fair paper; if so, how many?

How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?

How many Bibles and Testaments may probably be disposed of by sale within your limits?

How much of the income of the Auxiliary sufficient to supply within its limits who are not duly furnished with the Holy Scriptures?

That number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously to enable the Auxiliary to supply each family?

What number would be required in order to furnish members of our religious Society, capable of reading, who are destitute of a copy, and unable to purchase?

How many Bibles and Testaments are now on hand?

For "The Friend."

Following little reminiscence of two dear friends, both gone to their everlasting home, may serve to encourage some to imitate the example of Jane Clark, who, like Cornelius, gave much alms to the people.

At a Monthly Meeting held 5th mo. 27th, Elizabeth Pitfield thus alluded to her dear friend: "I was said of Cornelius formerly, 'Thy prayers and thine alms are come up for a memorial before God.'

I have been thinking of our dear friend Jane Clark, and I believe by her good works and alms-deeds she has made the hearts of many to rejoice.

It is felt bound to bear this short testimony that her steadfast, upright walk, spoke for itself. 'Come, follow me as I follow thee,' and I believe it may be said of her, 'Her name is written in the Lamb's Book of Life.'

For "The Friend."

Near Chadd Ford, 10th mo., 9th, 1871.

This neighborhood was visited this morning by an earthquake shock. The first intimation I had of the shock was a loud rumbling noise, not quite so loud as the heaviest thunder, but more intense and of longer duration. I happened at the time to be in the open field and standing still, and the first thought was that Dupont's powder mills, which are some 5 to 6 miles south of us, had blown up; but on looking round southwards I perceived that the sound came from nearly due east, and seemed to pass directly under our feet, accompanied by a jarring motion of the earth vertically, and quite perceptible, and to die away in the west, perhaps a little south of west. The noise was heard before the motion was felt; in fact, we did not feel the motion until the noise seemed to be directly under us, when it sounded more like immense rocks falling down, than anything else I can liken it to. The man who was with me, I found upon comparing notes experienced the same sensations, and agreed with me in the direction of the sound. It occurred at a quarter to 10 o'clock, A. M., and continued from first to last perhaps 3 to 4 minutes. The people at the house describe the stove and windows as rattling. The day bright and clear, wind south west.

For "The Friend."

Memories of Mildred Rateliff.

(Continued from page 59.)

"[1812. 10th mo. 1st. Set off afresh for the Yearly Meeting. Had a day of hard travel through the mountains. In the evening our carriage broke, and our lots were cast in a place where there seemed but little hope of comfort. Filth and darkness, yea, darkness that could be felt, made but a gloomy prospect. I had but little sleep though more than I expected. Indeed I thought I had enough to do to watch, and I longed too to be fervent in prayer. So we, or rather I, spent the night; for my companion lay sweetly sleeping. In the morning several Friends came, being on their way to the aforesaid Yearly Meeting. Among them my dear husband, who with another friend stopped with us in order to assist in getting the carriage mended.

"2nd. We are yet detained. Now, O Lord my God, thou knowest I have been striving for years to bear all things, and profit by all things, and to be able in all to give thanks! Yet, O righteous Father, thou knowest this is not to be come at, but by the might of thy power! Therefore, O my Father! do I, and will I, through thy Divine aid, still plead with thee, that I may be so far from murmuring at proving trials, that I may be enabled to enroll them in the list of thy most peculiar favors. I ask not relief from trials before the time, but strength to endure to the end.

"3rd. Continued our journey to Baltimore, where we arrived on the 9th, and were kindly received by our friends there.

"10th. Attended the opening of the Select Yearly Meeting, where I believed it right for me to drop some close remarks. Had to allude to the testimony of our blessed Lord to his disciples, 'Ye are clean, but not all,' in which I found peace. May the labor have the desired effect, causing an impartial inquiry and deep search with the language, 'Lord, is it I?'

"11th. Were the public meetings; and from the 12th to the 16th inclusive, I attended the Yearly Meeting to its conclusion, which was under an evidence of Divine regard. May all the praise be ascribed unto Him to whom it belongs.

"17th. Set our faces homewards, with the continued prospect of visiting some meetings on the way. May it please Thee, O wonderful Counsellor, to be with us, that thy own most excellent Name may be glorified.

"18th. Was at a meeting near Ellicott's Mills, and 19th went on to New Market, where on the 20th, with our dearly beloved friend and brother, David Graves, we had a meeting. In the conclusion thereof I had to believe anewly, that if the testimonies delivered by the faithful messengers of the gospel were trodden under foot by any of the people, the Master would be clear, and his dedicated servants would be clear also: in which my soul did rejoice.

"21st and 22nd, went on to a settlement of Friends, and had a meeting at Berkley meeting-house. Here I sat long in suffering, and then had a close searching testimony to leave amongst them. After meeting went on to Hopewell.

"25th. Were at meeting there, where David Graves and Ruth Bonsall had testimonies to deliver. I sat in suffering under close exercise; earnestly entreating the Lord my God to direct my steps for me. I was straightened on every side, feeling my way bedged up as Israel's was in ancient days. In this condition I was consoled with the language, 'Stand still and see the salvation of God.' So then I was satisfied it was best for me to withhold in regard to appointing meetings, which had been my former prospect."

Under date of 11th mo. 16th, M. Rateliff writes: "We reached home through Divine mercy, and found all as well as we had any right to expect." She adds, "May thy journey, O gracious Father, teach me wisdom and lasting understanding."

As false answereth to face in a glass, so doth the crosses, and trials, and baptisms of the Lord's proved and tribulated children, in each other's experience. We trust that many of the poor and exercised servants of their crucified though risen Saviour, will read with deep interest the submissive, plaintive moan, conveyed in the following letter, of one who no doubt had known a putting on of Christ, through a being baptized into Him who was meek and lowly of heart; who was a man of sorrows and acquainted with grief; and who was taught obedience by the things which He suffered:

"Campbell Co., Va., 9th mo. 25th, 1812.

"Beloved Friend,—I am glad of an opportunity of sending a few lines to thee in answer to thy very acceptable letter. It was truly satisfactory to hear from thee, as from a child tenderly beloved. Although separated in body, yet I feel nearly united to thee in spirit, and often remember the near love and freedom that subsisted between us, when we were together in this State. Oh the simplicity of the Truth has been greatly departed from by many who remain here! which indeed is cause of deep mourning and lamentation to those who are concerned for the prosperity of Zion, and for the enlargement of her borders. * * *"

"Although many deep trials are permitted to await me, yet through and over all I have

cause to be thankful that I am thus far preserved, and at times am enabled to pour forth my cries in secret to Him who has hitherto been my helper through every deep probation. Beloved one, we know that flesh is weak. Thou as well as I know this, for we both have our trials. Sometimes I have let troubles prey too much upon me, and then they have brought me very low, I can truly say I have been a woman of sorrow, and well acquainted with grief. Yet I rejoice that I feel my strength renewed in the Lord my Helper, who is, and ever will be, a fountain of light and life unto all who love him, and his neck and lovely appearance in their hearts above all things. Here we have no continuing city! May we seek one to come, whose builder and maker is God.

"My mind is often turned towards thee in my retired moments, greatly desiring thy welfare every way. We have had the company from your State, of Ann Taylor, and her companion Elizabeth Wood. They were several times at my house.

"Now I must conclude in the love of the gospel, and bid thee farewell,

REBECCA PRESTON."

About this time, the following letter was written to Mildred Hatch by her friend Sarah Proctor:

"Baltimore, 10th mo. 29th, 1812.

"My Dear Friend,—The acceptable testimony of thy affectionate and lively interest for my well being, and well doing, was received the day after it was written. It was truly grateful to me, helping in some degree to ameliorate the feelings which the deprivation of the society of endeared friends does for a season produce. I have heretofore, as well as in the present instance, experienced the truth of that declaration of the Great Master to his immediate followers, that it was needful for them that He should go away. I have found it profitable, after his servants and handmaids who have been sent to labor in our part of his heritage, have accomplished that for which they were sent, that they also should go away. Doubtless these are the ways of wisdom, that we should be preserved from leaning too much on those who are Divinely commissioned to plant or water; forasmuch as the increase of all must come alone from Him, who is the Author of every good and perfect gift.

"I have often been humbled in perceiving that a place should be found for me in the affectionate remembrance of the Lord's dedicated servants. I often feel myself unworthy of their notice, and think I must be to them a deceiver—a character which my beloved mother, when I was a very child, once cautioned me about, when a valuable Friend once pleased with me. This has very often occurred to my remembrance since then, to my own abasement, although I do not remember ever communicating it to any one before. Like begets its like. Feeling thee near and dear in the openness in which thy letter was penned, thoughts have arisen unsought for, and been written, as I feel them going to one who can bear with the weakness of a child; which indeed I am in religious experience, although in years I have attained maturity. Let me ever commemorate the mercy of that Power that did not entirely leave me satisfied with the flesh pots of Egypt; nor suffer me, in my small progress towards the promised

land, to regret that I had ever turned my back on them.

"I have felt thy interest for me, beloved friend, as a hand reached forth to help my advancement. Oh! that this effect may be produced; that so I may become qualified to salute thee in a language thou canst understand, when sitting in the seat of true judgment, and when walking in the way.

"I have not heard from my beloved mother in Israel, Susanna Horns, since I saw thee, but doubtless her day's work is progressing with the day. Dear Charity Cook left us the second day after thou didst. She came and sat amongst us in our meeting on First day, and broke a little bread to our refreshment. When thou canst write, it will be truly acceptable to me to hear of your progress and safe arrival at your own habitation. I trust the sheaves of peace will be found with you, and ability given renewedly to raise up an Ebenezer to Him that has hitherto helped through and over all.

"Our dear mother in the Truth, Mary Millin is very feeble, only able at intervals to attend meeting. I look on her in some degree as Elisha did his Master, when following him from place to place in the expectation that the time of his departure was at hand. I am ready often to cry out in secret lamentation, "What will become of the little handful left?" Surely the ark will totter from their shoulders and be taken by the enemy.

"Many Friends whom I have not seen, I have nevertheless felt such a nearness for, that I apprehend if an opportunity for acquaintance with them should be afforded, they would be as bone of my bone, and flesh of my flesh. The love and fellowship which is the badge of discipleship, is indeed a precious feeling. May the proofs thereof more and more abound. Farewell! farewell! dear friend, says thine affectionately,

SARAH PROCTOR."

(To be continued.)

Manufacture of Spring Knives.—Few people, says the Mechanics' Magazine, have any idea through what a number of hands their pocket knives have passed in the process of manufacture. A bar of steel destined to furnish a number of blades is heated to redness. A length is cut off, and the forger speedily "moolds" this, that is, shapes it roughly into the shape of a pocket knife blade. Another heating is then required to fit the end for being fashioned into the tang, and yet another before it can undergo the further operation of "smithing," the last stage of which is the stamping of the mark of the thumb nail to facilitate opening. The tang is then ground and the blade marked with the name of the firm. The slight bulge on the reverse side caused by this operation is removed by fire or the grindstone. The blade is then hardened by heating it to redness, and then plunging it into water up to the tang.

The tempering process follows next, the bluish yellow tint being considered as indicating that the proper degree of heat at which to immerse the blade once more in cold water has been attained. After this the various kinds of blades are classified in the warehouse, and undergo sundry grinding operations to fit them for being hafted. Twelve distinct processes have by this time been gone through, and many more are necessary before the knife is completely finished, although the number

of hands which it has now to pass through depends in a great measure on the finish to be given to the handle, according to the style of the blades with which it is fitted, the price which the completed article is fitted to realize.

The giving of flattering titles to met between whom and me there was not any tention, to which such titles could be pretended to belong. This was an evil I had been addicted to, and was accounted a readiest in: therefore this evil also, was I required to put away and cease from; so that forward I durst not say, sir, master lord, madam, my dame, or your servant, to one.

Again, respect of person in uncovering head, and bowing the knee or body in salutations, was a doctrine I had been much the use of. And this being one of the customs of the world, introduced by the wit of the world, instead of the true h which this is a false representation of used in deceit, as a token of respect by sons one to another. And besides, thing a type, and proper emblem of that d honor which all ought to pay to Alm God, and which all, of all sorts who take them the christian name, appear in, when offer their prayers to Him; and ther should not be given to men. I found to be one of these evils, which I had been long doing; therefore I was now required put it away, and cease from it—*T. Elme*

THE FRIEND.

TENTH MONTH 21, 1811.

As a creature of time and circumstances with an invisible potent enemy constantly in wait to deceive and destroy him is beset with dangers on all sides, and neither the prescience to discover nor power to prevent the calamities that may assa overwhelm him. However correctly he sometimes judge of others by analogy himself, he really has no certain knowledge of what is going on in the minds of around him. His reason alone is an inadequate guide to the course that should be used to secure his own future happiness, less to reveal to him the designs of his Creator in permitting or ordering the events in which he finds himself an actor.

With these inherent deficiencies, his consciousness should teach him, that in himself, he is unable to rise above circumstances around him, and that the certain means of acting wisely and attaining the enjoyment of sure-grounded peace and safety, is firm faith in the superintending, and overruling providence of his Creator whose divine attributes can far more make up for all his own weakness and imperfections. The practical experience of the mission of Christ can alone enable him to realize his true relation to the Supreme origin of the universe; open his eyes himself and his surroundings in the undimmed light of the Omnipotent, supple weakness with the strength of the Alm and by producing heartfelt resigant obedience to the Divine will, cause him to know his own insufficiency to be clothed

its and graces derived from the fulness into perfection.

So prone is human nature to yield to influence of things seen or felt, and to the promptings of its natural propensities, that we may readily acknowledge the concurring hand of Divine Providence in the events occurring in the world, we too shut our eyes to his equal cognizance and guidance in the vicissitudes and trials of every day life, and thus lose the support strength to enable us to bear with cheerfulness the adverse circumstances which in ourness we murmur at as afflictions.

An account given of the life of the patriarch Jacob, is perhaps as instructive by the detail of his errors and mistakes, as by the display of his patient endurance, and his fruitful dedication. It teaches how acted is the view, even the good man takes of his present situation, how strong disposition to distrust and to repine when failings of his Heavenly Father towards him shrouded in mystery, and the circumstances of life press heavily upon him. He is man highly favored; had received from her the blessing appertaining to primogeniture, which was confirmed by the promise of Almighty. In various stages of his full life, he had often been extricated from distress and peril by the interposition of his wisdom and power, and had never one of the Lord's promises to fail. Yet, in old age, with all the assurance of power and support his experience should taught him, when distressed by the supposition of the loss of one of his sons, threatened the loss of another, grieved with the death of his other children, and with famine striking his family and flocks, he is found venting his griefs instead of numbering his blessings, and with his eye fixed on calamity, and his imagination picturing impending over the dark future, forgetful deliverances, he despairingly exclaims: "All these things are against me;" his natural shortsightedness and want of how blind was he to the gladdening view, which, in a brief period, was to be revealed. How little did he anticipate that the ominous cloud which he feared would bring rain hairs with sorrow to the grave, ended the full blessing of restoration of a loved and long-lost son, a home amid the ruins, and the crowning of a long life with honor.

He may have been under the consciousness of want of enduring faith, and his many doubts from the narrow path of duty, that part of his reply to Pharaoh's question prompted, where he says, "Few and evil are the days of the years of my life been." How different is the whole tenor of his situation, when, recalling the many remarkable providences in his past pilgrimage, now his happiness close, with a heart aglow with sense of unnumbered blessings received, his spirit rapt by the inspiration of his glorious, all-sufficient Preserver and Deity, he thus pours forth his benediction on two half Egyptian grandsons: "God, be whom my fathers Abraham and Isaac speak; the God which fed me all my life into this day; the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow in multitude in the midst of the earth."

Inseparably connected with the history of Jacob is that of his son Joseph, whose checkered life also affords the same exemplification of man's incapacity to unravel the woof and warp of passing events, or discern what lies enfolded in the dim future. Hated by his brethren, because, as the son of his old age, he was loved preeminently by his father, and that he had disclosed to them the dream that foreshadowed his future exaltation above them, they planned his destruction; but hesitating to shed his blood, they sold him into what appeared hopeless slavery. But maintaining his integrity, He who had watched over and worked for his oppressed servant, delivered him from his enemies and raised him from the servitude of the prison-house to stand next to the throne, and brought all Egypt under his government. Forced by famine, his brethren went down there to buy corn, and did obedience to him they had hated as a dreamer, now their unknown superior. Under the controlling providence of the Almighty, he became the instrument to save his father and all his house from perishing from want, and to establish them in the midst of a strange people.

When tottering on the brink of the grave, Jacob called his sons together that he might speak to them in the spirit of prophecy; how changed was the view he took of the vicissitudes and trials of Joseph's life, from that which once filled him with overwhelming grief. Still the same loving father, whose outward eye had bedewed with tears the torn and blood-stained coat of his darling child, whom he doubted not some evil beast had devoured, and who had rent his clothes and mourned him many days; now, with his mental eye, in the vision of light vouchsafed by Him in whom is no darkness at all, and who sees the end from the beginning, discerns that the past was rich in mercies; sometimes disguised in dark and distressing occurrences, but all overruled to bring about the divine purpose, and to be crowned with blessings to himself and his posterity. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (thence is the shepherd, the stone of Israel). Even by the God of thy fathers who shall help thee, and by the Almighty who shall bless thee, with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of thy progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Then lot not those who are disheartened and sorrowing over the many sad changes that have been effected in our religious Society, and who feel that in some respects they are separate from their brethren, indulge feelings of distrust of the notice and regard of Him who raised the Society up for his own purpose, and has promised He will never forget it nor suffer it to be destroyed. Remember affliction is often a blessed teacher of our own weakness, and our entire dependence on the care and mercy of the Almighty. There is an adequate support amid the trials and discouragements of the day, in the approval

of the uncorruptable judge within, and in the assured belief that Divine Providence sees all that is taking place, and has not forgotten his own cause, nor those who are striving in faith and patience to maintain it. However the day may seem dark and threatening, and their wearying labors and tearful prayers powerless to keep back the inroads of error, or advance the banner of truth, yet his eternal purposes cannot be always thwarted, and in his own time and way, He will cause light to spring out of obscurity, and darkness to become as the noonday. The Apostle says: "All things work together for good to those who love God." The main thing then is to learn to love Him as we ought.

SUMMARY OF EVENTS.

FOREIGN.—On the 15th inst., President Thiers announced to the Legislative Committee that the customs treaty for Alsace and Lorraine had been signed, and now only awaits ratification. He states that the principle of reciprocity is recognized. The payment of the fourth half milliard of francs is to be completed before the end of next Third month. The evacuation of French territory is to commence within two weeks after the evacuation of the Rhine, and Germany ceases to France a small strip of territory.

According to another Versailles despatch it is stipulated that the balance of indemnity money still due by France shall be paid in specie bills, to the amount of 80,000,000 francs, every two weeks until the entire balance is liquidated, such payments to commence 1st mo. 15th, 1872. The proposed German troops are to remain in France pending the liquidation of the indemnity, but six of the departments will be evacuated immediately.

The returns of the recent election in France are still incomplete. So far as received they show that 94 Bonapartists have been elected to the Chamber General, 194 legitimists, 261 radicals, 491 moderates, and 867 liberal conservatives. It thus appears that the cause of Napoleonism is dead in France for the present.

Advices from Algeria state that the natives in the northern part of the province of Constantine had risen against the French, and were in open hostility.

The expected settlement of the difficulty between the employers and employes at Newcastle has not yet taken place, the masters refusing to re-employ all their old hands, and to make other concessions demanded by the workmen.

The Manchester Chamber of Commerce, at a meeting held to consider the proposed abrogation of the commercial treaty with France, adopted a resolve expressing profound regret that the French government contemplated a measure which would fetter an exchange of commerce between France and other countries.

Liberal subscriptions in aid of the Chicago sufferers have been made throughout Great Britain. The railway, express, and steamer lines announce their readiness to transport every thing furnished for their relief free of charge. The outgoing steamers will carry large contributions, both in money and materials.

Gladstone has announced the determination of the government not to yield to the appeals for the release of the remaining political prisoners on the ground that their offences are not political, and the release of other Fenians imprisoned for political offences formed no precedent for dealing with those for whom pardon is sought.

The losses of the Liverpool insurance companies by the Chicago fire are estimated at £1,000,000.

The health of Queen Victoria is improving.

At Frankfort, and other places in Germany, subscriptions are on foot in aid of Chicago.

It is expected that the Emperor of Austria will soon visit the German Emperor at Berlin.

An important debate has taken place in the Bavarian Legislature on the subject of universal suffrage. The minister of worship and public instruction said, the State had at all times a right to make changes in the laws relating to the church. The church having declared a change of principles, and infallibility being a doctrine dangerous to the State, the government had resolved to prohibit any appeal of all its citizens who cannot accept the infallibility of the pope, in an article of faith. Moreover the minister declared that the sentiments of the king and council of state favored the separation of the religious and political branches of the government, and the complete independence of each.

The political excitement which has prevailed in Madrid since the assembling of the Cortes, is reported to be increasing, and the antagonism between the progressive and conservative parties becoming more violent. The order forbidding soldiers to belong to political associations or participate in any manner in political affairs has been renewed, and will be strictly enforced.

The threatened misunderstanding between Morocco and Spain has been averted by the payment of an indemnity by the former to the families of the Spaniards murdered in Morocco.

Advices from Rio Janeiro state that five articles of the emancipation bill had passed to a second reading in the Chamber of Deputies. The friends of the bill are confident of its final adoption.

An address has been issued by representative working men, demanding the separation of Church and State in England. The address announces that meetings of workmen will be held throughout the country in support of this movement.

A Versailles dispatch of the 16th says, that Poyner Quartier has arrived there from Berlin, bearing copies of the treaties just concluded between France and Germany.

The appointment of Ferry as Minister to the United States has been withdrawn in deference to public opinion.

There are rumors of disturbances in Corsica inspired by Bonapartist partisans.

The German Emperor opened the sessions of the Reichsrath in Berlin, on the 16th inst. He referred his address to the foreign relations of the Empire, which he declared were entirely satisfactory. Especially was the correspondence with Austria of a cordial nature, and the intercourse with that country was no longer shadowed by reminiscences of past conflicts.

The reorganization of the coinage of Germany is considered desirable. The Federal Council is now engaged in devising measures for the establishment of a gold coin basis, and for a uniform system of German coinage. The advances made by the several States of the confederation, must be repaid out of the funds received from France as indemnity.

A great preparatory meeting was held in Madrid on the 15th inst., at which resolutions were adopted declaring undying opposition to every form of government for Spain which was not purely republican; nevertheless in maintaining their principles, they would not violate the laws of the land.

London, 10th mo. 16th. Consols, 92½. U. S. 5-20's of 1867, 91; and 1868, 87.

Liverpool.—Uplands cotton, 9½ a 9½d.; Orleans, 10d. Red water wheat, 11s. 11d. per 100 lbs.; red western spring wheat, 11s.

UNITED STATES.—The previous reports of widespread desolation in northern Wisconsin and Michigan, in consequence of fires sweeping over extensive districts Michigan is almost deserted. The inhabitants were burned out, and obliged to flee for their lives, saving nothing. The loss of life also appears to have been fearfully great. A dispatch from Milwaukee states that a large number perished in the vicinity of Coshico, O. On the north shore of the lake had also many persons perished in the flames. The fire swept over a track of country eight or ten miles wide, burning all the timber and every building in its range.

The great fire in Chicago was attended with much destruction of human life, but not so much of property as was at first supposed. More than one hundred bodies have been discovered in the ruins, but it is supposed these are only a small part of the whole number destroyed. About 10,000 stores and private dwellings were burned, together with merchandise and valuable property to a great but unknown amount. The value of the buildings destroyed is roughly estimated at eighty-four millions of dollars, that of the personal effects, furniture and merchandise of all kinds would, it is supposed, amount to at least as much more. The fire which began in a planing mill had been completely extinguished for a number of hours, when another conflagration broke out in the vicinity of the city. This, it is stated, had its rise from a kerosene lamp which was taken into a small stable. The buildings in the vicinity were generally frame structures, and very dry from the long drought; the flames consequently spread rapidly until the more valuable portions of the city were reached. The destruction of the person as well as property conveyed the news of this terrible disaster, prompt action was taken all over the country to provide adequate relief for the sufferers, and the most pressing wants of the great mass of the needy have already been supplied. The work of rebuilding

commenced at once, giving full employment to laborers and all the building mechanics. In many instances temporary structures are erected in order to enable storekeepers and others to continue their business, and dwelling houses are hired and altered for business purposes. Many thousands of the inhabitants have returned to their homes.

The interments in Philadelphia last week numbered 316, including 54 deaths from small pox. At the election in this city on the 10th inst., 112,178 votes were given for the office of mayor, viz, Stokley 60,629, Bird 51,549; Republican majority, 9,080.

On the 10th inst. a slight earthquake was observed in many towns and villages, as well as in the country near Philadelphia. At Wilmington, Del., the rumbling sound and tremor of the ground caused general alarm.

The vault of the U. S. Custom-house in Chicago contained \$1,000,000 in gold and \$2,000,000 in paper currency; the latter was entirely consumed, and the gold was melted into a solid mass. Some of the fire-proof safes in other buildings preserved their contents almost uninjured, in others nothing remained but ashes and charred paper.

A body of Fenians from the United States recently crossed the Canadian boundary, and captured the custom house and the Hudson Bay post at Penikese. The invaders were quickly followed by U. S. troops, who attacked and dispersed them, taking General O'Neil prisoner. Another party of Fenians crossed the border line near St. Joe, Minnesota, but U. S. troops were promptly sent after them.

The Markets, &c.—The following were the quotations on the 16th inst. New York.—American gold, 113½. U. S. sixes, 1881, 116½; ditto, 5-20's, 1868, 113½; ditto, 10-40, 5 per cents, 100½. Superfine flour, \$6.20 a \$6.70; inferior brands, \$6.75 a \$10.50. No. 2 Chicago spring wheat, \$1.90 a \$1.98; red western, \$1.95 a \$1.98; amber barley, \$1.92 a Michigan, \$1.68 a \$1.70. Western rye, \$1.30 a \$1.35; Canada, \$1.05 a \$1.05. Oats, 49 a 55 cts. Western rye, 92 cts.; State, \$1.06. Yellow corn, 81 cts.; western mixed, 77 cts. Philadelphia.—Cotton, 20½ a 21 cts. for uplands and New Orleans. Superfine flour, \$5.75 a 56; inferior brands, \$6.25 a 89. Red wheat, \$1.58 a \$1.60; white, \$1.69. Yellow corn, 84 a 86 cts. Oats, 48 a 54 cts. Oats, 48 a 54 cts. The market very dull, choice beef cattle sold at 6 a 7 cts.; fair to good, 4½ a 5½ cts., and common 3 a 4 cts. per lb. gross. Sheep were also dull, fair to good selling at 4 a 5½ cts. per lb. gross. Corn fed hogs 6½ a 7½ cts. per lb. gross. Baltimore.—Pennsylvania red wheat, \$2.05 a \$2.10. Yellow corn, 78 a 80 cts. Oats, 35 a 38 cts. State, No. 2 winter red wheat, \$1.47; No. 3 do, \$1.37. Mixed corn, 47 a 48 cts. No. 2 oats, 35 cts. Cincinnati.—Family flour, \$6.75 a 57. Red wheat, \$1.40 a \$1.45. Corn, 54 a 55 cts. Oats, 37 a 40 cts. Lard, 9½ cts.

RECEIPTS.

Received from Joseph Hall, Agent, 10c, for Samuel Fawcett, \$2, to No. 36, vol. 44, and for Benjamin Elyson, \$2, vol. 45; from Benjamin V. Stanley, 10c, for Samuel W. Stanley, \$2, vol. 45; from Esau Eldridge, 10c, for Isaac Hall, \$2, vol. 45; from John H. Dillingham, Pa., \$2, vol. 45; from John Forsythe, Pa., \$2, vol. 45; from J. C. H. Mott, 10c, for Isaac Ver, 10c, for H. Talbot, Thomas E. Bundy, and Thomas D. Langstaff, \$2 each, vol. 45; from Margaret P. Warner, Pa., \$2, vol. 45; from Edw'd Michener, Pa., \$2, vol. 45.

ERRATA.

In the notice of the death of Carpenter Walter, published in "The Friend" of 26th inst. (Vol. 44, the date should have been the 26th of 15th month, 1871. He was a member of West Chester Particular and Birmingham Monthly Meeting.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends in America," will be held at the Committee-room of the Arcadian Meeting-house, Philadelphia, on the 10th inst. of Fourth-day, the 1st of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, both men and women, and Friends generally, are invited to attend.

CALDWELL, Secretary.

FRIENDS' FREEDOMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia re-open 11th mo. 1st. We need a few teachers, and are desirous to engage for this service rightly concerned Friends. Terms of salary \$15 to \$20 per month.

For further particulars please apply at this office, 116 North Fourth St., Philadelphia.

SUFFERING IN CHICAGO.

Information has been received from Friends Chicago, that they have organized an association to relieve the suffering arising from the calamity that suddenly came upon that city. They appeal to brethren elsewhere for aid. We trust it will be liberally responded to.

Friends who incline to contribute through the Committee formed in Philadelphia may send their donations, in money, to Samuel B. Shipley, President of Provident Life and Trust Co., who has consented to act as Treasurer. Those who contribute in clothing send it to James Whittall, 410 Race St.

Those who desire to send aid direct to Chicago, may food, or clothing, may send it to Joseph Johnson, the Relief Committee, 1082 1/2 Third Avenue, Chicago.

The Annual Meeting of the "Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting" will be held at No. 109 North Tenth St., on Fourth-evening, the 29th inst., at 7½ o'clock.

A. M. KIMBER, Cor.

WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commence Second-day, the 30th of Tenth month.

Pupils who have been regularly entered and who have certificates from Philadelphia may send their tickets to the West Chester and Philadelphia Railroad depot of Thirty-first and Chestnut streets, viz their names to the Ticket-agent there, who will be furnished with a list of the pupils for that purpose, such case the passage, including the charge for the Railroad Station, will be charged at the School, paid for with the other incidentals at the close of the term. Conveyances will be at the STREET RAILROAD STATION on Second and Third-days, and the 30th of Tenth month, to meet the trains that leave Philadelphia at 7:25 and 10 A. M., and 2:30 P. M.

Baggage may be left either at Thirty-first and Chestnut St. on a Third-day morning. If it is left after place, it must be put under the care of Alexander & Sons, who will convey it thence to Thirteenth and Chestnut at a charge of 10 cents per trunk to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the city, or to any other place, at the same price. If it is left after place, it must be put under the care of Alexander & Sons, who will convey it thence to Thirteenth and Chestnut at a charge of 10 cents per trunk. For the same charge will also collect baggage from the other railroad depots if the tickets are left at their office. No. 5 North Tenth St. Baggage put under their care, if not marked, will not require any attention from the owner either at the West Philadelphia depot, or at the Railroad Station, but will be forwarded direct to the City. It may not always go on the same train as the one but it will go on the same day, provided the note H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School be met at the Street Road Station, on the arrival of the first train from the City, every day except First- and small packages for the month, if left at the Street Road Station, No. 304 Arch St., will be forwarded Sixth-day at 12 o'clock, except on the last two Sixth in the Twelfth month, and the expense charged in bills; but the express charges on all packages sent 304 Arch street must be PRE-PAID. Tenth month 16th, 1871.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JUSTUS H. WEGSTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

DIED on the 16th of Seventh month, 1871, a residence in West Chester, Pa., WILLIAM Y. GRIF aged 73 years 5 months. He was born in Richmond, Kansas, 9th mo. 22d, WILLIAM B. PATTON, in the 23d year of his membership amongst Friends, on the 10th of 1st mo. 1828, on the 6th ultimo, in Upper Darby, S. Boss, in the 84th year of her age, a member of Philadelphia Monthly Meeting.

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, TENTH MONTH 28, 1871.

NO. 10.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Price, when paid quarterly in advance, five cents.

Concerning Faith, Justification, and Works.

What is faith?
Faith is the substance of things hoped for and the evidence of things not seen. Heb.

Is faith of absolute necessity?

Without faith it is impossible to please for so that cometh to God, must believe He is, and that He is a rewarder of them diligently seek him. Heb. xi. 6.

Are we justified by faith?

Wherefore the law was our school-master bringing us unto Christ, that we might be justified by faith. Gal. iii. 24.

What is the nature of this faith that leadeth to justification?

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but which *worketh by love*. Gal. v. 6.

Are works then necessary to justification as well as faith?

But wilt thou know, O vain man, that without works is dead? was not Abraham's father justified by works, when he offered Isaac his son upon the altar?

How then faith wrought with his works, by works was faith made perfect? and the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that *by works* man is justified, and *not by faith only*. James i. 22.

If then both be equally required in justification, what are those works which the law excludes so much?

By the deeds of the law, that shall not be justified in his sight. Rom. iii. 20.

But though we be not justified by the law, is not this to exclude boasting that the grace of God may be exalted?

For by grace are ye saved, through faith, that not of yourselves, it is the gift of God, not of works, lest any man should boast, we are his workmanship, created in Christ unto good works. Eph. ii. 8, 9, 10.

Are even the works which are performed race excluded? Are we never said to be justified by them?

Not by works of righteousness which we have done, but according to his mercy we are justified, by the washing of regeneration, and

renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life. Tit. iii. 5, 6, 7.

Q. I perceive then, that to be justified by grace, is to be justified or saved by regeneration, which cannot exclude the works wrought by grace and by the Spirit; how doth the apostle add in the next verse, for the maintaining this against those that cavil about the law?

A. This is a faithful saying, and these things I will that thou affirm constantly; that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. Tit. iii. 8, 9.

Q. Doth the apostle Paul that is so much against justification by the works of the law, speak any where else of being justified by the Spirit?

A. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 11.

Q. But since the law gives not power or ability to obey, and so falls short of justification, is there no power under the gospel, by which the righteousness of the law comes to be fulfilled inwardly?

A. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk *not after the flesh*, but after the Spirit. Rom. viii. 3, 4.

Q. Seeing then there is power in the Spirit, are not works through it, a condition upon which life is proposed under the new covenant?

A. For if ye live after the flesh, ye shall die; but if ye, *through the Spirit*, do mortify the deeds of the body, ye shall live. Rom. viii. 13.

Q. Do not the apostles then frequently propose life to people, upon condition of repentance and other works?

A. Repent ye therefore, and be converted, that your sins may be blotted out. Acts iii. 19.

And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together. Rom. viii. 17.

It is a faithful saying: for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work. 2 Tim. ii. 11, 12, 21.

Remember therefore from whence thou art fallen, and *repent*, and do the *first works*, or else I will come unto thee quickly, and remove

thy candlestick out of his place, except thou repent. Rev. ii. 5.

Q. It appears clearly by these passages, that the apostle excludes only our righteousness, which he elsewhere explains, as being the righteousness of the law, from being necessary to justification, and not such works as the law of the Spirit of Life leads to, and are not so much ours as Christ in us. Are not such good works rewarded, though they require no absolute merit, as being the fruits of free grace; yet doth not God judge according to them, and may they not be said to have a reward?

A. For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Mat. xvi. 27.

Then Peter opened his mouth and said, O Lord, I perceive that God is no respecter of persons; but in every nation, he that feareth him, and *worketh righteousness*, is accepted with him. Acts x. 24, 35.

The righteousness of God; who will render to every man according to his deeds: to them, who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life: but glory, honor and peace to every man that *worketh good*, to the Jew first, and also to the Gentile. Rom. ii. 5, 6, 7, 10.

For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. 2 Thes. i. 5.

But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer of the work*, this man shall be blessed in his deed. James i. 25.

Cast not away therefore your confidence, which hath great recompense of reward. Heb. x. 35.

And if ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear. 1 Pet. i. 17.

And behold I come quickly, and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii. 12, 14.

Q. It should seem that the purpose of God, in sending his Son, the Lord Jesus Christ, was not simply to save men by an imputative righteousness altogether without them; but also by the washing of regeneration, or an inward righteousness: What saith the scripture further of this?

A. And thou shalt call his name Jesus, for he shall save his people from their sins. Mat. i. 21.

Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 13, 14.

For "The Friend."

Wyandotte Cave and its Life.

The following interesting description of this cave, which is situated in southern Indiana, is taken from a communication furnished to the Indianapolis *Daily Journal*, by my friend Edward D. Cope.

"A visit to the Wyandotte Cave, on our return from the Mammoth, enables me to make some comparison between the two, and to furnish some information respecting a new portion of the subterranean life of the limestone region of the West. For the opportunity of so doing I am indebted to the Geological Survey of Indiana and Professor Cox, for whom I am preparing a final report. The present notes are by his permission furnished in advance.

"The Wyandotte Cave is as well worthy of popular favor as the Mammoth. It lacks the large bodies of water which diversify the scene in the latter, but is fully equal to it in the beauty of its stalactites, and other ornaments of calcite gypsum. The stalactites and stalagmites are more numerous than in the Mammoth, and the former frequently have a worm or maecroni-like form, which is very peculiar. They twist and wind in masses like the head of Medusa, and often extend in slender runners to a remarkable length. The gypsum rosettes occur in the remote regions of the cave, and are very beautiful. There are also masses of amorphous gypsum of much purity. The floor in many places is covered with curved branches, and what is more beautiful, of perfectly transparent acicular crystals, sometimes mingled with imperfect turio-crystals. The loose crystals in one place are in such quantity as to give the name of 'Snow Banks' to it. In other places it takes the form of jappaning on the roof and wall rock.

"In one respect the cave is superior to the Mammoth—in its huge rooms, with step-like domes, and often huge stalagmites on central hills. In these localities the rock has been originally more fractured or fragile than elsewhere, and has given away at times of disturbance, piling masses on the floor. The destruction having reached the thin-bedded strata above, the breaking down has proceeded with greater rapidity, each bed breaking away over a narrower area than that below it. When the heavily-bedded rock has been reached, the breakage has ceased, and the stratum remains as a heavy coping stone to the hollow dome. Of course the process piles a hill beneath, and the access of water being rendered more easy by the approach to the surface, great stalactites and stalagmites are the result. In one of these this product forms a mass extending from floor to ceiling a distance of thirty or forty feet, with a diameter of twenty-five feet, and a beautifully fluted circumference. The walls of the room are encrusted with catarrac-like masses, and stalagmites are numerous. The largest room is stated to be 250 feet high and 350 feet long, and to contain a hill of 150 feet in height. On the summit are three large stalagmites, one of them pure white. When this scene is lit up, it is peculiarly awful to the view of the

observer at the foot of the long hill, while it is not less beautiful to those on the summit. There is no room in the Mammoth Cave equal to these two.

"An examination into the life of the cave shows it to have much resemblance to that of the Mammoth. The following is a list of the species obtained, which when compared with that published in the *Journal* for August 28th, will be found to embrace many of the same.

VERTEBRATA.

Amblyopsis species, (blind fish.)

ARTICULATA.

Insects.

Anophthalmus telkampff, (beetle.)

Anophthalmus No. 2, (beetle.)

Staphylinidae, species 1, (beetle.)

Staphylinidae, species 2, (beetle.)

Phalangopsis, species, (crickets.)

Flies, 2 species.

Spiders.

Arauca-like. Opilia-like.

Centipede.

Pseudotremia species.

Crustacea.

Astacus pellicudis, (blind crawfish.)

? Aquatic species with egg pouches external.

Lernaeidae species, parasitic on blind-fish.

Fourteen species.

"The blind-fish is very much like that of the Mammoth Cave, and direct comparison will be necessary to determine any difference, if it exist. It must have considerable subterranean distribution, as it has undoubtedly been drawn up from four wells in the neighborhood of the cave. Indeed, it was from one of these, which derives its water from the cave, that we procured our specimens, and I am much indebted to my friend N. Bart. Walker, of Boston, for his aid in enabling me to obtain them. We descended a well to the water, some twenty feet below the surface, and found it to communicate by a side opening, with a long, low channel, through which flowed a lively stream of very cool water. Wading up the current in a stooping posture, we soon reached a shallow expansion or pool. Here a blind crawfish was detected crawling round the margin, and promptly consigned to the alcohol bottle. A little further beyond, deeper water was reached, and an erect position became possible. We drew the seine in a narrow channel, and after an exploration under the bordering rocks secured two fishes. A second hand scened another. Another was seen, but we failed to catch it, and on emerging from the cave I had a fifth securely in my hand as I thought, but found my fingers too numb to prevent its freeing itself by its active struggles.

"If these *Amblyopses* be not alarmed, they come to the surface to feed, and swim in full sight like white aquatic ghosts. They are rarely easily taken by the hand or net, if perfect silence is preserved, for they are unconscious of the presence of an enemy except through the medium of hearing. This sense is, however, evidently very acute, for at any noise they turn suddenly downward and hide beneath stones, &c., on the bottom. They must take much of their food near the surface, as the life of the depths is apparently very sparse. This habit is rendered easy by the structure of the fish, for the mouth is directed upwards, and the head is very flat above, thus allowing the mouth to be at the surface. This structure also probably explains the fact of

its being the sole representative of the fish in subterranean waters. No doubt many other forms were carried into the cavern, since the waters first found their way there but most of them were like those of our present rivers, deep water or bottom feeder. Such fishes would starve in a cave river, where much of the food is carried to them on the surface of the stream. The *amblyopses* belong with two other genera of imperfect seers the family *hypsacidae*, which, with the pit shore minnow and mud-fish families, form a order of *Haplomi*. The shore minnows (*prinodontidae*) are their nearest allies, a many of them have the upturned mouth a flat head of the blind fish. One of the (*anableps*) has the special peculiarity of seeing both in the water and above it, the eye being enlarged, and a dermal band across the cornea, divides it into an upper and lower portion. This band is the water line for the fish swims at the surface. Fishes thin, or a similar family, enclosed in subterranean waters ages ago would be more likely to live than those of the other, and the darkness would be very apt to be the cause of atrophy of the organs of sight seen in *Amblyopsis*.

"Of the other animals, one beetle (*Anophthalmus*), the cricket (*Phalangopsis*), a fly, *Opilio*-like spider, the centipede, and the blind crawfish, are probably the same as the found in the Mammoth Cave. Two beet and two crustaceans are certainly different from those of the latter, and the centipede are much more numerous. The *Gammar* Crustacean, which we found in the waters of the Mammoth Cave, and which is, no doubt in part, the food of the blind fish, we did find, but some such species no doubt exist as we found an abundance of a lively little *Tetradecapod* Crustacean near the mouth of the cave close by. This little creature no doubt inhabits adjacent waters both external to subterranean, but the situation in which found it is peculiar. It was only seen in water and near an empty log trough used to collect water from a spring dripping from the roof of the chambers.

"The *Lernaeida* is a still more remarkable creature. It is a parasite on the blind fish, precisely as numerous species near of attach themselves to various species of marine fishes in the salt sea. The Wyandotte spe is not so very unlike some of these. It is tached by a pair of altered fore-limbs which are plunged into the skin of the host and held securely in that position, by the barbed or curved claws. The position selected by blind fish *Lernaeida*, was the inner edge of upper lip, where she hung in a position operative of attempts at mastication on part of the fish and reminding one of the ture of the man on the ass' back holding fork of fodder before the animal's nose, in illustration of the motto that 'persuasion is better force.' The little creature had an ocnopel suspended on each side, and was doubt often brought in contact with the by her host.

"The mutual relations of this cave-life is an interesting subject. In the first place, of the beetles, the crickets, the centipede, *Gammaroid* crustacean, (food of the blind fish) are more or less herbivorous. They fish food for the spiders, craw-fish, *anophthalmus*, and the fish. The vegetable food sucking them is in the first place fungi, which

ous small forms, grow in damp places in caves. They can always be found attached to water dropped by the bats, rats and other animals which extend their range to the air. Fungi also grow on the dead bodies of animals which die in the caves, and are found abundantly on fragments of wood and sticks brought in by human agency. They also have brought into fissures and cavi-communicating with the cave, seeds, nuts, other vegetable matters, from time immemorial, which have furnished food for insects.

Thus rats and bats have no doubt had to do with the continuance of land life in the cave, and the mammals of the post-natal or earlier period, which first wand and dwell in its shades were the intro-ducers of a permanent land life.

As to the Gammaroid crustacean, little is necessary to support its small economy, even that little might be thought to be given, as we observe the clearness and limpidity of the water in which it dwells. Nevertheless the fact that that water communicates with an outside river, is a sufficient indication of the presence of vegetable life and vegetation in variable quantities at different times. Like fresh water algae (sea weeds) no doubt occur there, the spores being brought by external communication, while remains of other forms, as coniferæ, &c., would occur long after floods. On this basis rests animal life which is limited in extent and to be subject to many vicissitudes. Yet a further examination will probably add to the number of species, and of these no doubt, a greater or less number of parasites on those already known."

For "The Friend."

Memories of Mildred Rateliff.

(Continued from page 70.)

Letter from Rebecca Preston to Mildred Rateliff:

"Campbell Co., Va., 9th mo. 10th, 1813.

Beloved Friend,—I received thine dated 6th mo. last, and was pleased to hear from one with whom I can so nearly sympathize. In the past, when we were favored with each other's company, it was our lot to be closely united, and often to suffer for the cause of Truth. I do not, dear friend, that thou art closely united. Remember it ever was the lot of the true living to be baptized for the dead. I tell thee with sorrow, that Truth appears at a low ebb amongst the few Friends now constitute this Quarterly Meeting. It is, indeed, cause of deep mourning.

Dear beloved friend, thou sayest in thy letter it is hard for thee to write; I may say so for me. Surely it is not for want of precious love and freedom which ever been between us! O, how often do I think of thee in my retired moments! Not one to perse with, or to complain to, in all my trials and deep conflicts. But I wish not to complain; but desire in humility, to trust in that holy Arm of Omnipotent Power, which has been my support through all. It is necessary there is of abiding in the presence; that when close trials await we may all firm and unshaken. I do not know how I should write thus to one whom I esteem so well qualified as thou art for the work which thou wast chosen, and whereunto thou art called. This work is very humbling to the creature, and I feel that thou art deeply tried under it. Dear child, be not discour-

aged! He that first raised thee up an instrument for His cause, will, if thou still remain faithful, be with thee, put thee forth, and go before thee. * * * * *

REBECCA PRESTON."

We doubt not that there are some readers of these memoirs to whom a part of the language of the above letter, as well as that of those which follow, will be recognised in the line of their own painful religious experience. Those who have in any measure put on Christ, know a fellowship in His sufferings, which only such as so participate of Him, the living Vine, can experience. These must, whether known or unknown, be one another's helpers in the Lord; and be in degree of one heart and of one mind, speaking the same language. O! that this tribulated, sorrowful number, such as are baptized into Christ, may be increased, and abound more and more. Though the feeling and the utterance of such may at times be with the Apostle, "As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter;" yet as these abide companions in tribulation in the kingdom and patience of Jesus, the promise, though it seem to tarry long, will be refreshingly verified, "The Lord whom ye seek shall suddenly come to his temple," &c. And also, "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

* Sarah Proctor to Mildred Rateliff:

"Baltimore, 4th mo. 7th, 1814.

"My Beloved Friend,—This afternoon I happened to step into a Friend's house, and saw the bearer; and being informed that he was from the western country, the interest I feel for many there, induced me to inquire after them. At the name of Hillsboro', thou, my dear friend, wast immediately brought into affectionate and grateful remembrance. The evidence, on thinking of thee, was renewed on my mind, that the precious cementing bond of fellowship is not dissolved or broken either by the distance that separates us, or the time in which there has been no outward communication. It is indeed a great favor that there is a union of spirit not subject to such casualties, in which the children of the Heavenly Father's family, are, at seasons, as epistles written in one another's hearts; not with pen and ink, but in characters that breathe and travail for each other's preservation and progress in the way cast up by Him, who through tribulation and suffering even unto death, led captivity captive, and received gifts for the children of men. Is this not animating to persevere in patience when trials and difficulties assail us on every hand? But why am I thus expressing myself to one who has attained the standing of a mother in Israel, and knows the certainty of these things? I am feebly endeavoring to understand? Indeed, my dear friend, my dwelling has long been in a dry and barren land—or rather such is the soil of my heart. My steps seem for some time to have been of the retrograde kind, and I in great danger of falling by my spiritual enemy. Remember me when it is well with thee, and please sometime to write me. It is now several months since I wrote to thee and a number of other Friends in Ohio, but have not as yet received

* Afterward Sarah Wilson, a minister belonging to the Southern District Meeting, Philadelphia.

a line from any one in answer. This is a disappointment. I gave thee an extract from dear Susanna Horne's letter, written after her arrival in England, which I did not doubt would interest thee. I have not heard anything from her lately.

"Thy affectionate friend,

S. PROCTOR."

From the date of the last letter, 1814, to that of the next one, 1818, no memoranda of Mildred Rateliff's have come to hand. She was in Philadelphia on a religious visit in 1817, but no account of her labors on this occasion seems to have been preserved.

Letter from Hannah Shinn to Mildred Rateliff:

"Philada., 5th mo. 31st, 1818.

"My Dear Friend,—I have often called to mind the few pleasant hours that I spent in thy company when thou wast in Philadelphia, with desire to have a further acquaintance with thee. A solicitude for thy welfare hath often found place in my heart, and a secret petition has been raised to the Father of mercies, that He would continue to be mindful of thee, and cause the angel of his presence to be round about thee, to guard, guide, and protect thee through all the vicissitudes of thy life. Mayst thou and I be able to say in substance with the apostle, that neither persecution, nor tribulation, neither heights nor depths, things present or to come, shall ever be able to separate us from the love of God in Christ Jesus. The blessed Saviour exhorted his followers to be of good cheer; as He had overcome the world, even so should His meek and lowly followers be made to overcome it.

"I think, my dear, I have at times been led to consider the situation of those of whom we have an account, who wandered about in sheep-skins and goat-skins, and lodged in dens and in caves of the earth, of whom the world was not worthy, and have viewed their situation as a desirable one. They were redeemed from the earth, and consequently freed from those abundant cares, which have a tendency to draw the mind into the spirit of the world, and divert it from a labor after that union and communion which the sanctified soul can have with the Holy Spirit.

"But what am I saying? Shall my ungrateful heart complain, when blessed with the necessary comforts of this life! Do I, by turning my attention to the gifts, neglect to honor the Giver with reverent gratitude, adoration, and praise, and by this neglect alienate my soul from the Divine harmony? Let me rather leave the things which are behind, and with more vigilance press forward towards the mark for the prize of the high calling of God in Christ Jesus, our blessed Lord. His grace is sufficient to ensure us the victory over all our soul's enemies, and finally to give us a place among those who having the harps of God, do sing the song of Moses the servant of God, and the song of the Lamb, saying, 'Great and marvellous are thy works Lord God Almighty; just and true are all thy ways, thou king of saints! Who shall not fear thee and glorify thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.'

"To be of this blessed number, to have our names written in the Lamb's book of life, to be acknowledged by Him before the Father and his holy angels, is more to be desired than all else. That thou and I may attain

this is the solicitude of thy truly affectionate friend,
HANNAH SHINN.

"P. S. Our friends generally well at present. Sarah Wilson has just returned from a visit to her friends in Baltimore."

Letter from Sarah Wilson, late Proctor, to Mildred Ratcliff:

"Philadelphia, 6th mo. 8th, 1818.

"My Dear Friend,—I wish to convey an acknowledgment of the receipt of thy very acceptable letter. I assure thee I looked so long for it before I received it, that I could only suppose thou hadst been hastily called upon to go to a remote distance by the Master. It seemed to need some thoughts of this sort to reconcile me to waiting so long without knowing how thy husband and self got along on your journey homeward.

"I doubt not, my beloved friend, but thou canst claim the late dispensation among many that have preceded it, which have wrought together for thy good, furtherance, and refinement in the work of redemption, and hast witnessed a capacity to give thanks under it.

"From thy other correspondents I suppose thou wilt receive general information respecting Friends here, but may tell thee that when I was in Baltimore dear Mary Miffin seemed quite comfortable, and is preciously green and lively in spirit. May it not be emphatically said of her, though we have many instructors in Christ, yet have we not many mothers like her. Stephen Grellet has been liberated for an extensive prospect of visiting some parts of Russia, Norway, Sweden, &c. Mary Naftel, whose acceptable services in this land are nearly closing, returns home in the same ship with Stephen. The vessel is to sail from New York on the 16th of this month. Benjamin White sailed from this port about ten days ago for England and Ireland.

"9th. Whilst writing the foregoing last evening, several Friends came, which will render the conclusion of this brief. Amongst the visitors were Hannah Evans, who has been very ill since Yearly Meeting, and Mary Morton, both of whom I expect thou wilt remember with affection. Isaac W. Morris and family are in usual health, and, as far as I know, thy friends generally. Mary England, the ancient friend we went to see up stairs, has deceased; and Rebecca Jones soon after her. They were valiant for the Truth on earth, and we doubt not are now crowned with everlasting rest. Oh! that some who are at times desiring to follow in the footsteps of the flock, may never utterly fall by the hand of the enemy. Fears, the pit, and a multitude of snares often beset me. Remember me when it is well with thee, and desire that I may witness preservation.

I conclude in sisterly affection, thy friend,
SARAH WILSON."

(To be continued.)

The Cultivation of Rice.—A Southern correspondent of the Syracuse Courier writes of the rice lands: There is a belt of land stretching from Virginia down the coast to the Gulf of Mexico, and most of the distance it lies low, very little above the level of the ocean, some of which is covered by water at every high tide. The greater portion of this land may properly be called swamp land—not altogether given up to the domain of the water, but always damp and too wet for any grain except rice. It is not every swamp or wet piece

of land that is fit for the cultivation of rice. The alluvial swamp lying along the banks of the rivers having a deep soil, composed of decayed vegetables, is best fitted for the purpose, but it must be so located that it can be overflowed at high tide, or it is useless for the purpose. The lands must also be protected from the salt water and from the rapid currents occasioned by freshets. South Carolina is the greatest rice State, more being cultivated there than in all the United States besides. The rivers flowing down from table land of the interior reach this low land and forcing themselves to the sea, spread out and have generally a deep broad channel.

There is a volume of water sufficient, so that the tide will cause it to set back for many miles. Along many of these ravines the land is as level as the sea, and it can be flooded at pleasure. Gates are constructed through artificial embankments along the banks of the river, and when the tide is high the water is let in, and the land flooded and the gates closed. When it becomes necessary to draw the water off, the gates are opened at low tide. Some of these fields are very large and interesting when being prepared for a crop, and are very beautiful when the rice comes through the water, and throws its needle-like spars. These fields must have a secure embankment along the river, and must be thoroughly drained by artificial channels, so as to take the water entirely away when necessary. In large fields some of the channels have capacity enough to float a flat-bottomed boat, which is used to convey the harvest to the place of storage.

The land is plowed in winter, and in the first warm days in spring is flooded. The preparation of the soil commences in March. The ground is made as mellow as a garden. The seed is sown in trenches about fifteen inches apart. It requires about three bushels of seed to an acre. The seed is lightly covered with soil, and the water let in and remains about a week, by which time the grain sprouts, when the water is drawn off, but when the grain is a few inches above the ground it is flooded for four or five days and then drawn off, and the grain is then allowed to grow for four or five weeks, when it is cultivated and the ground thoroughly stirred, and then the water is let on, and it is flooded for a few days, and then gradually drawn down and again cultivated, and after the second cultivation the water again let on to remain until the crop matures, which takes about two months, when the water is drawn off and it is harvested, very much as we harvest buckwheat.

The crop in a favorable season is a profitable one. The grain is threshed and cleaned in mills. It is frequently sent to market before the hulls are removed. There are extensive mills at Liverpool and New York for hulling rice, and that enables the dealer to put it on the market fresh and white. There are mills at Savannah and Charleston, where the rice is hulled for the local market. The best hulling machines cost from \$15,000 to \$18,000, and have very intricate machinery. The rice, before hulled, is called poddy. The machine takes off the hulls and sorts the grain. After the hulls are removed, it is moved out on inclined screens, which are fine at first, and all the small and broken rice passes through, and then a little coarser, and the rice called "middling rice" drops through, and

last the "prince rice." The latter quality passed through another screen, which called polishing, and in that process is swayed clean and bright.

Rice is cultivated in all the warm countries of the world, and is used for food by more people than any other cereal except wheat. It is cultivated very extensively in the East Indies, and along the coast where the land is marshy it is the only crop raised. It is a staple crop in Africa, south of Europe, North and South America. Ceylon produces a large quantity in excess of consumption. There are several varieties, some of which grow on dry land, but the Carolina, or water rice, as it is called, is as fine as any in the world. It grows very rapidly, and is six or six feet high. When it is sufficiently high cover and hide the water, it presents a beautiful sight.

Mutual Subjection.

For "The Friend."

Occasions are unhappily too frequent in observing the mode in which the means will gradually escape from the soundest for words, when the form is relied upon rather than the spirit. One of the sound forms which is thus at present practically much overlooked, I apprehend, is the injunction, "ready always to give an answer to every man that asketh you a reason of the hope that is in you." (1 Pet. iii. 15.) The same fate seems to have befallen what may be called the counterpart doctrine intimated in the memorable testimony of the sorely smitten and triumphantly submissive Job, "The cause which I knew not I searched out." Both lessons must be admitted, are alike requisite both individual growth in the truth, and maintenance of true dignity or of intelligence and enduring usefulness in the conduct of life, but the literal precept of the apostle naturally demands the reinforcement of words more urgently than the eloquent example of patriarch. It is my main object in this communication, to supply such reinforcement briefly as may be.

"Be ready to give an answer to every man that asketh you a reason of the hope that is in you." I think we cannot carefully and prayerfully examine this command, without seeing that it enjoins a readiness not only to acknowledge the general obligation of duty in all that we do, and a sense of that obligation in every part of our lives, but also render a reason for every piece of conduct why we esteem it to be a duty, adapted to particular comprehension of any sincerequirer. In proof of our hearty acceptance of this standard of social propriety, we will course have freely to take shame to ourselves when unable to produce such a reason; by virtue of the strength which is "made perfect" in our weakness, we may so none less promote the spread of the love which "without dissimulation," and the "free coin of the unsearchable Word which is still creasingly to "be glorified."

Are we not now, as a religious body, passing through an era of confusion which only have overtaken us from the neglected such simple "first principles" as this; may we not accordingly now with eminent fitness seek to profit in this very matter the example of him of whom it is written "and the Lord turned the captivity of Sion when he prayed for his friends?"

The Telegraph and the Storm.

For "The Friend."

(Continued from page 67.)

While the observers now in the field are acting themselves in their work, the chief officer is training other sergeants at the post of instruction (Fort Whipple, Virginia), will go forth hereafter as valued auxiliaries. It has been fully demonstrated by signal officer that the army of the United States is the best medium through which to act most efficiently and economically in operations of the Storm Signal Service. Through the army organization the vast system of telegraphy for meteorological purposes can be made now being, most successfully handled, wherever else General Myer has not done, "the New York World," he has demonstrated that there can be, and now is, a network of telegraphic communication extending over the whole country, working in order, by the signal-men, and capable of furnishing almost instantaneous messages from every point to the central office at Washington. Think of a single jump by wire from San Francisco 2700 miles eastward three days! When General Myer undertook to put this system in working order, the telegraph companies said it was impossible—such a thing had ever been heard of in telegraphing. It is now a grand *fait accompli*, as in the passing of the Suez Canal by the British, or the escaping from Paris by the French.

Let us present the signal officer aims only to give a synopsis of each day's weather, and a hint of what weather may be expected will probably occur. The 'probabilities' so far have been most beautifully verified and unerringly correct.

It is not thought wise to undertake more than can be securely accomplished. The synopses and 'probabilities' are all that intelligent shippers and careful seamen require. Officers will not send their vessels to sea if the weather synopsis indicates threatening or alarming weather.

Travelers can consult the 'probabilities' before leaving home; and any severe storm threatens any city or port is now specially telegraphed thither, and the announcement made by bulletins posted in the most public places.

By the modest estimate of the signal office, the following is a table showing percentage of 'probabilities' that have been verified.

Fully verified,	50 p. c.
Verified in part,	25 "
Failed,	25 "

It must, however, be borne in mind that failures have often been due to lack of information from points where as yet no observer is stationed.

The Signal Service has, up to this time, not upon the wise maxim of 'making haste slow,' and undertaking to do nothing which was not in its power to do safely and securely without risk of failure. It has acted upon confidence it has in the people that they patiently await the development of solid facts, meantime leaving no stone unturned to hasten forward the observations which will lead to a more exact acquaintance with the habits, movements, and tracks of our American storms. Great progress has in a short time been made in this knowledge, and every day new light is dawning upon the face of storms.

"The instruments of the service have been bought on trial. They are undergoing the most varied experiments. In a short time, it is hoped, they will be greatly improved and perfected, and then the chief signal officer's result, will be more satisfactory to himself, and his labors will be greatly facilitated. The celerity with which important results have already been attained by this officer has surprised and startled both himself and the friends of the great movement.

"As soon as possible, therefore, the Signal Office will have its signal posts along the lakes and on our Atlantic sea-board, where cautionary signals will be displayed, warning vessels of approaching gales and storms, and also a signal for clear weather. These will be displayed by day and by night, by a very simple and suitable contrivance now being perfected by General Myer. In New York already arrangements have been made for displaying the signals to shipping in the harbor from a lofty structure on the roof of the Equitable Life Insurance Company's Office, the best station that could be chosen. The display of these storm signals proper will place the American Signal Bureau at once in a position to render inestimable service to shipping and all commercial interests.

"These signals will at first be neglected by ruder and more unskillful seamen and shippers; but, as in the case of the famous Fitzroy signals on the English coast, every week will add new demonstrations of the value and utility of this system—one of the most splendid gifts bequeathed by modern science to the human race.

"The signalling of storms and desolating cyclones to the unsuspecting seaman will, it is believed, mark a new era in our lake and coast navigation, and be the means of annually saving many lives and millions of dollars' worth of our floating property.

"The comparison of these signals with the weather following the signals will be then a matter of special attention. Every discrepancy can then be carefully noted and probed, and every day the meteorologists in charge of the 'probabilities' will find the means of rectifying any errors they may have fallen into, and daily increasing the accuracy and perfecting the plan of their forecasts.

"The storm signals will be displayed at any hour of the day or night when the instrumental indications give notice of bad weather; and experience has already shown that generally at least twenty-four hours' forewarning can be given from the central office in Washington of all important weather phenomena. With the telegraph to premonish, forecasts for two or three days in advance are hazardous and unnecessary. For almost all practical purposes of life a day's notice of atmospheric disturbances is quite sufficient, and more reliable than longer premonitions. It will be a grand triumph for American science when the electric telegraph—an American invention—is so utilized that it will bring all citizens of the United States into electric communication with each other, and the most fearful storm, as well as the sunshine and shower, shall be every day a subject of forewarning or gratulation throughout the land, and even on the lakes and oceans that wash the American coasts.

Bad tree produces no fruit.

Sandwich, 8th mo. 20th, 1836.

To Dover Quarterly Meeting of Friends to be held next at Berwick:

Dear Friends,—From the present feeble state of my health, and the nature of my disease, it is not likely that I shall see many of you any more in mutability, and I feel to salute you in a measure of that love that breathes "Peace on earth and goodwill to men," feeling deeply interested in the welfare of the human family, but more especially the household of faith, that we may be coming up in the footsteps of the flock of the companions of Christ, filling our respective ranks in righteousness; that all our religious meetings may be kept up in the dignity and authority of the Truth: that there may be an increasing care to attend as near the time appointed as may be, and by no means to stand about the house when it is time to be in meeting; nor unnecessarily to go or stay out of meetings for business; that none of us may content ourselves with meeting once in the week, but that there may be an increasing care to attend all our midweek meetings. For those who are in the habit of neglecting these, may do well to consider whether they love the Lord their God with all their heart, or whether the love of the world has in any measure blinded their minds. For in the language of the apostle, "If our gospel be hid it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not; lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, in whom is life, and the life is the light of men. He is the true light that lighteth every man that cometh into the world." As much depends on the foremost ranks in society as respects themselves, society and the great family at large, I have desired that we may experience the earthly mind properly subdued and replenished, and all our creaturely propensities brought into subjection to the law of Christ, that the ministry may be preserved clean and blameless. And as much depends on living elders rightly qualified to handle the golden snuffers—rightly dividing between the light and what dims the light, removing the latter so that the light may shine the brighter.

And I am firm in the belief that there is a wisdom, policy, government, religious worship and ministry, which together with their support, maintenance and defence, are all of God; proceeding from, gathering to, settling and centring the mind actuated thereby in God as their proper centre and source. And there is a likeness of all this, as near as human wisdom can devise, which, together with their support, maintenance and defence, are all of the world; proceeding from, gathering to, centring and settling the mind actuated thereby in the world, as their proper centre and source. As no fountain can rise above the fountain head, so neither can the wisdom of this world, unless influenced and governed by a higher principle, usefully officiate in things of a higher nature. And as there is a portion in man designed for heaven and heavenly enjoyments, hence the necessity of one coming from heaven to lead to heaven. That Jesus

Christ has come for that purpose, who is perfectly equal to the business, is evident; for he whose kingdom it is, invites all the ends of the earth to look to him and be saved, "Come unto me all ye that labor and are heavy laden and I will give you rest." "Take my yoke upon you, and learn of me, and ye shall find rest to your souls." This is the rest that remains to the people of God. He comes to us right where we are. What is to be known of God is manifest in man, for he hath showed it unto them. And the kingdom of heaven cometh not with observation, it is within you. It consisteth not in meats and drinks and divers washings and carnal ordinances, imposed on men until the time of the reformation, but in righteousness, peace and joy in the Holy Ghost. And know ye not that Jesus Christ is within you, the hope of glory, except ye are reprobates. The word is nigh thee, in thy heart and in thy mouth; that is the word of faith which we preach. And ye have received an unction from the Holy One, and need not that any man teach you, save as the anointing teacheth you.

It is matter of great consolation that our everlasting happiness is not left on so slender a foundation as to depend on the faithfulness of another equally frail with ourselves; but that we may learn of one who is surely at home in our own hearts. Although the term Gospel may apply to outward preaching, when the Master speaks through instruments; yet it is the power of God unto salvation, and properly applies to the preaching of Christ, who is called the wisdom of God and the power of God; whose inward spiritual preaching in the heart, is known to be the power of God unto salvation, to all them that believe and obey the Truth. For He is the only sure guide, that ever has or ever will conduct all safe home to glory, that give up wholly to be ruled and governed by him. Here we come under the influence of his wisdom, policy, government, religion, worship and ministry. Surely in this way all the kingdoms of the world may become the kingdoms of God and of his Christ, and know Him to reign until all enemies are subdued under his feet, even the last enemy, Death; that death which is inseparably connected with sin and transgression. For this was and is one important design in his coming "to finish sin, and make an end of transgression, and bring in everlasting righteousness," which He wrought out in that outward body, and works in every heart that is given up for him to work in, to will and to do of his own good pleasure. For where the Lord reigns, our soul's salvation is effected, and we know his kingdom to come, and his will to be done; and know it to consist in righteousness and peace and joy in the Holy Ghost.

That this may be, or may become, the happy lot of one and all, is the humble prayer of my soul to Almighty God.

In much love and brotherly affection, I remain your friend and brother,

CYRUS BEEDF.

The Lizard.—Some lizards are so readily tamed, and become so familiar with man, that we can scarcely refuse to believe in their intelligence. The beautiful green lizard (*Lacerta vivida*) will take food from the hands of its owner, and even lap water from the hollow of its keeper's hand. Our prettiest British species is a small greenish-brown reptile (*Lacerta vivipara*) speckled with orange and black, and it is by no means uncommon. If the green lizard were as highly endowed with intelligence as it is with a wonderful power of reproducing lost organs, it would rank with the "most subtil" of creatures. The naturalist, Blumenbach, destroyed the eyes of some, and found these organs completely restored after the lapse of some weeks. Of course no one is rash enough to ascribe this remarkable restorative process to any peculiar skill possessed by the animals; but a mysterious power must, it is evident, be at work in the physical constitution of these active little creatures.

Lizards are social beings, and are sometimes found in countless multitudes, dwelling together in perfect harmony. When Bruce visited the ruined Temple of the Sun at Baalbec, his attention was for a time directed from those wonderful ruins by the hosts of brightly colored lizards which had taken possession of the once magnificent house of Baal. These nimble reptiles were basking by thousands in the sun. They swarmed on prostrate columns, and darted in every direction over the Cyclopean granite masses of the temple walls. In such silent and lonely places these little creatures show the strength of their social tendencies. What a startling change is here! Syrian lizards finding a sunny home in the courts once crowded by priests of Baal.

One family of lizards, the geckos, are furnished with feet so complex in structure, that none but "clever animals" could use such elaborate walking machines. These feet are formed of a series of muscular layers, fringed with a sucker-like apparatus, and sometimes furnished with a sharp and hooked claw. The geckos are thus enabled to cling not only to walls, but to the smoothed surfaces, and to run along ceilings like the house fly. These reptiles know how to avail themselves of this peculiar organization. Is a gecko hungry, it suspends itself, back downwards, to the underside of a large leaf, and waits, even for hours, until an insect comes within reach. Here, then, we find an animal provided with a delicate tool—for such the gecko's foot is—and we also see that the creature uses this instrument in the most effective manner. If a mechanic has a thorough command over his tools, do we not deem him a skillful workman? Why, then, should we hesitate to admit a degree of intelligence in a reptile which uses its own special tools in the most perfect manner?

This adhesive power of the gecko's feet is not, of course, a mere mechanical result. The animal has to use rightly the numerous muscles by which the fan-like foot is expanded, and also those which draw the fleshy fibres close to the diversified surfaces of the bodies to which the lizard clings. These remarkable feet, and the reptile's intelligent use of them, early attracted the attention of the ancient Jews and Arabs. The Hebrew name for the lizard is generally derived from an Arabic root, signifying to *cling*.

The "spider" described in the Book of Proverbs, xxx. 28, as taking "hold with her hands," and living "in king's palaces," is probably the gecko, which is found in the most secluded parts of royal Eastern mansions. The cool manner in which these lizards await the near approach of a foe, and then suddenly disappear, indicates a degree of watchfulness, combined with courage, which would be called "presence of mind" in a human being. A man sees a gecko on a wall, he resolves upon its

capture, and slowly the hand or net approaches. The bright eyes of the little lizard are fixed on the coming peril; there is a sign of stupid fright in the creature—only keen observation of the enemy's motion. Just as the swoop is about to be made, if the creature disappears, as in the "twinkling of an eye." The disappointed man may, for moment, be at a loss to trace the lizard's place of refuge; but he sees, after some search, small chink between the time-worn stones the wall, into which the creature has darted, and where it is safe from human fingers. *Menault.*

For "The Friend."

The description of the shock of an earthquake, felt by a Friend in the neighborhood of Chad's Ford, on the morning of the 9th inst., has prompted me to relate what occurred near our home, about 30 minutes later, was sitting in a front second-story room, writing a letter, when there was a jar which I took the table I was writing on, so that I dropped my pen, and at the same time there was rumbling and grinding sound resembling what would be caused by the passing of a heavy loaded wagon. I immediately rose, and looked out of the window, expecting to see a stone wagon turning off the track, to get out of my way of an approaching car, but there was nothing there to cause such an effect. My son was in the parlor below, and coming up stairs said to him, "What was that?" "An earthquake," said he; and he described the same and the shock much as I have done. It was reported next day in our paper that 200 lbs. of powder had blown up near Wilmington which caused the alarm of earthquake there but this was proved to be a mistake, and the shock was felt at that place very sensibly so as to cause some chimneys to fall, and other disturbances.

As I have not heard any body speak of a shock being felt in our city, I felt willing to offer what came under our own observation in Chestnut St., West Philadelphia.

Tenth mo. 24th, 1871.

THE FRIEND.

TENTH MONTH 28, 1871.

We suppose our readers have learned from some of the various accounts published in daily papers, the awful calamity that has fallen Chicago and large sections of count in Ohio, Iowa, Michigan, Wisconsin and Minnesota, by the most extensive conflagration that have been known in modern times. The city of Chicago between ten thousand twelve thousand buildings are said to have been burned, rendering homeless upwards of six thousand persons, destroying some hundreds of lives, and involving a pecuniary loss of hundreds of millions of dollars. Two accounts are given of the origin of this fire—that it began in a planing-mill, another that it spread from a burning stable—and it probable that in both instances the flames were communicated to the adjoining buildings, and in neither effectually subdued. Would appear that the citizens generally were not aroused to a sense of impending danger until the rapid advance of the fire, the intense heat, and the violent wind, created in part

refraction of the atmosphere, rendered an efforts unavailing to arrest its course. The fires in the different States named, have different origins, and their course respectively has been determined by the circumstances peculiar to the district of country in which they raged. The devastation of property and the loss of human life, have varied the natural features of the district burnt, the sparseness or density of the population.

Throughout the past summer great portions of the north-western portion of the United States has suffered much from drought, especially the district that lies between Lakes Erie and Michigan, and that north-west of Lake Superior, embracing Wisconsin and Minnesota. Thus the underwood and fallen timber in the extensive forests of pine, and the immediate high grass on the prairies, have greatly dried and prepared for the rapid spread of conflagration, should fires be kindled. It is stated that in some cases the fire was communicated from locomotives passing the railroads traversing the country; in other instances it spread from camp-fires made by soldiers. We apprehend, however, that no certain information is known respecting this. Let the fact have been what it may, no similarity has ever been known in this country so extensive in its dread sweep of burning flame, or so destructive of human and animal life as on which was depended for subsistence and domestic society. The different districts are somewhat conflicting, but there is no doubt that altogether many hundred square miles have been laid waste by the destroying angel, and some hundreds of women and children have perished in the flames, others in the streams, and other bodies of water into which they were driven by the approaching devourer. In some towns and villages have been burnt up, in some instances but few of their inhabitants succeeded in escaping; losing all but their lives.

The object is not to recite the many heart-rending scenes as narrated in the accounts received from several points in the desolated districts; they must have been numerous and beyond description; but we would in our readers to the consideration of the available amount of destitution and suffering that must necessarily follow such a visitation, and that unless help is extended by those who have the means, many more will probably perish for want of food and clothing. In the agricultural districts the dwellings, the store-houses, granaries, stock, and farm-implements have fallen a prey to the flames, and those who were favored to save their lives, will probably in most cases be unable to means to feed and clothe themselves and families. The same must be the case in the lumbering districts, and it is stated that very several have died from starvation. It is reported there are at least ten thousand persons rendered homeless and stripped of all means of living, in the several parts of the country overrun by this awful conflagration. It was to be expected, the generous sympathy of the whole community, East, West, and South, has been aroused by these unprecedented catastrophes, and no time has been lost in sending help to the sufferers. In consequence of the destruction of a large part of the grain, and the consequent helpless condition of the many thousands who had been driven out of their homes and were without

food or shelter, first reached the public ear in different and distant parts of the country, and immediately money, food and clothing were freely given and forwarded for their relief. As the accounts were received from the districts overrun by the fire in the further north-west, it became evident that though the loss of property was much less, the loss of human life was far greater than it had been in the city, and the survivors were left, if possible, in a more helpless and miserable condition than their fellow-sufferers in Chicago. The towns inhabited by them are but little known to the public, and they are out of the track of railroad communication. It is therefore more difficult to obtain correct information of the existing state of things among the people; but enough is known to warrant the assertion that hundreds are destitute of means to procure food or clothing, are without houses to shelter them, and unless relieved by the liberality of their fellow-citizens, many of them will probably be unable to maintain life during the cold weather now near at hand.

There have been millions of dollars subscribed for the help of our suffering brethren and sisters, and millions are and will be required to keep multitudes of them from perishing. It is most grateful to witness how universal, in all parts of the country, has been the humane impulse to extend sympathy and the pecuniary means required to succor the sufferers from this dire calamity, and we trust our people will not grow weary in well-doing for the destructive effects of these fires will continue throughout the approaching winter.

The generous assistance afforded by our brethren in Great Britain is, we believe, deeply felt by our people, and we trust it will not only be a valuable help in meeting the wants of those whose substance has been destroyed, but will serve efficiently in securing the feeling of fraternal interest and good-will which should ever be cherished between the two nations.

Our friends in the country will see by the notices on our last page that an opportunity is offered for having whatever they may feel disposed to contribute, judiciously expended towards the help of the destitute.

SUMMARY OF EVENTS.

FOREIGN.—The labor difficulties continue in England. On the 21st a serious disturbance occurred at Lincoln with the men who are on a strike. The rioters drove off the police, attacked the houses of employers, and set fire to the houses.

Earl Granville, in a speech at Manchester, expressed a feeling of pride at the result of the Alabama negotiations, and the good relations they had established with a sister country. He also thanked the American government for so promptly suppressing the Fenian raids into British territory.

The stockholders and others in interest in the ocean telegraph cables, are demanding a closer amalgamation of the Anglo-American and French cable companies.

The evacuation of six departments of France by the Prussians, stipulated in the recent treaty, is to be completed by the 27th of the 12th mo. next. The definitive ratification by France of the treaty with Germany has been dispatched to Berlin. By the terms of the treaty the departments referred to are not to be occupied by French troops, and should France not fulfil her financial obligations, they may be re-occupied by the Germans. Poyner Quartier has been congratulated by President Lincoln in negotiating the treaty with the Cross of the Legion of Honor has been conferred on him as an official recognition of his services.

The last advices from Algeria are more favorable. They represent that the insurgents are submitting, trusting to the generosity of the French commanders.

Prince Napoleon, with the consent of the government, has gone to Corsica. He was insulted by the

people on his journey through France, and at Valence a crowd demanded his surrender into their hands. Being informed that he had a safe conduct from the government they showed their hatred by threats and hisses which followed the train until it had passed beyond the city.

A letter from Gambetta is published, in which he says, that though the Republicans of France were defeated in the recent elections, he finds nothing in the result to cause despondency. The same elections have distinguished the names of those who desired to see France recommitted to the Bonapartists, and have shown that the advocates of a monarchy under other dynasties are lukewarm.

The court-martial held in Paris for the trial of Communists, has sentenced sixty-one of the accused brought before it, and executed nine thousand.

The Government has issued an order to the commanders of military and naval posts and stations on the coasts of France, warning them to keep a careful watch on the movements of all suspicious or suspected persons, and to be prepared for prompt action to suppress any disturbances. The object of the order is to prevent the country from being disturbed or excited by the Bonapartist descent which it is feared may be undertaken.

Full reports of the last German expedition towards the north pole have been published. It is claimed that the expedition was successful, and that ice was discovered free of ice and swarming with whales.

The Prussian Cross Gazette contradicts the account given by Benedetti of the negotiations between Bismarck and Napoleon, in 1866. It asserts that the Germans, while at Versailles, found, in the archives of the French government, a copy in Benedetti's handwriting of the famous secret treaty which was published last year.

A Madrid dispatch says: The manifesto recently issued by the followers of Pagsa has called forth a counter declaration by the adherents of Zorilla, in which they advocate the maintenance of order and the strict enforcement of the law, the preservation of the prestige of the nation, and support of the Savoy dynasty. This manifesto is signed by 141 Progressists of various degrees of prominence in Spanish politics.

The cardinals have held a meeting in Rome and advised the Pope to quit that city to preserve his spiritual independence.

A distinguished prelate, an emissary of the Pope, has had an interview with the Emperor of Germany, to ascertain if it would be allowable for the approaching conclave to sit outside of Rome; for instance, in some French city. The emissary was referred to Bismarck, who evaded a reply.

A fire in the town of Bogoslov that eight hundred buildings in the town of Bogoslov have been burned by incendiary fires, believed to be the work of the fanatical oppressors of the Jews. The great proportion of the inhabitants of the town are of Jewish faith.

The details received of the recent storms and floods in China represent a loss of life and property to have been very great. At least three thousand persons are said to have perished.

Constantinople advices state that the cholera has again appeared, and in two days sixty persons died, ten of whom were Englishmen.

President Juarez has been re-elected President by the Mexican Congress receiving 493 votes—all that were cast. The opposition refrained from voting.

The last steamer brings the gratifying intelligence of the abolition of slavery in Brazil. When she left Rio Janeiro the bill had just passed the Senate by a large majority. The bill gives partial compensation to owners, allows slaves to acquire and hold property for themselves, makes all children of slaves hereafter born free, enables those who are now in slavery to buy their freedom at a moderate valuation, absolutely frees slaves owned by the nation, and provides a fund for purchasing and freeing those owned by the Church. There are about a million and a half or two millions of slaves in the empire.

The London Times of the 23rd states, that Napoleon has declared that recent reports from France of a Bonapartist conspiracy and intended descent upon the coast of France are entirely without foundation. The Emperor, claiming that he is the only legitimate sovereign of France, advocates violent measures for the restoration of his dynasty, but believes his partisans should urge the taking of the will of the French people upon the settlement of the government by means of a plebiscite.

Roderick Murchison, Baronet, president of the Geological and Geographical Societies, died in England on the 22d inst, aged seventy-nine.

The Convention of the International League (Committee) assembled at Geneva on the 23d. No noted leader was present, and the proceedings were without interest.

The Bank of France has commenced the issue of 35,000,000 francs in currency of small denominations. There is great scarcity of money in Paris, and the public discussion demands a great increase in its quantity. London, 10th mo. 231.—Consols, 93. U. S. 5-20's of 1862, 90; of 1867, 92;—Tenors, 80 1/2.
Liverpool.—Uplands cotton, 9 1/2; Orleans, 9 1/2.

UNITED STATES.—Miscellaneous.—Mortality in Philadelphia last week 313, including 74 deaths from Small Pox.

At the recent State election in Pennsylvania 553,840 votes were polled, and the Republican candidate for Surveyor General had a majority of 20,370. The majority for holding a Convention to revise the State Constitution was 290,158, out of 404,393 votes polled. The first of the Mormon trials in Salt Lake City terminated on the 20th inst. On the part of Hawkins, the defendant, it was contended that in taking a plurality of wives he had no intention of committing a crime, that there was no law against polygamy in Utah, and that he had been married according to the usages and customs of the Mormon church. The jury returned a verdict of guilty, and the defendant was taken into custody by the United States Marshal. The principal witness in the case of Hawkins was his first wife, to whom he had been legally married. This attempt to enforce the laws causes great excitement in Utah.

The people of Chicago have begun to work with great energy rebuilding and repairing the effects of the late terrible fire. About 18,000 men are engaged in clearing away the ruins, and bricklayers and carpenters find plenty of work at good wages. The price of bricks has risen from \$6.30 per 1000, to \$12 a \$15. The city is orderly, and relief is being given to the suffering. Immediately after the fire the daily applications for relief numbered about 40,000, but this number daily diminished. On the 21st there were about 25,000 daily applications for shelter. The business of the Board of Trade has been resumed, and the receipts and shipments of grain have again become quite large. The banks have also resumed their ordinary operations, but little money was called for, and they receive deposits to a larger amount than is daily withdrawn. A lot of ground in the burnt district, forty feet on Dearborn place by eighty-two feet on Randolph street, has been sold since the fire for \$50,000. It was purchased a year ago for \$100,000.

Denver dispatch of the 23d inst., says: The Denver and Rio Grande Railway was finished to Colorado Springs, 76 miles, to-day, and is now open for travel and freight. This is the pioneer three-foot road of the country, and a number of officers of other narrow gauge roads throughout the Union are now here to examine its operation.

The Markets, &c.—The following were the quotations on the 23d inst. New York.—American gold, 112 1/2. U. S. sixes, 1881, 110 1/2; ditto, 1865, 114 1/2; ditto, 1862, 114 1/2; ditto, 1868, 112 1/2; ditto, 10-100, 109 1/2. Superfine flour, \$9 a \$9.40; finer brands, \$6.50 a \$10.40. No. 1 Chicago spring wheat, \$1.50 a \$1.55. No. 2, \$1.47 1/2; amber, State, \$1.55; white Michigan, \$1.64 a \$1.68; white Genesee, \$1.60 a \$1.68. Cauda barley, \$1.08; western do., 78 a 80 cts.; mixed, 50 a 52 cts. Western yellow corn, 78 a 80 cts.; mixed, 75 a 76 1/2 cts. Philadelphia.—Cotton, 19 1/2 a 20 cts, for staples and New Orleans. Superfine flour, \$7.50 a \$7.75. Fine brand, \$8.15 a \$8.40. No. 1, \$1.55; amber, \$1.58 a \$1.61. Yellow corn, 75 a 77 cts. Oats, 48 a 49 cts. Lard, 10 cts. Clover-seed, 10 a 10 1/2 cts. Timothy, \$3 a \$3.25. The cattle market very dull. Sales of about 3,000 head at 6 1/2 a 6 3/4 cts, for extra, 7 cts, for a few choice; 5 1/2 a 6 cts. for fat to good, and 3 1/2 a 5 cts, per lb, for coarse. About 15,000 sheep sold at 5 a 5 1/2 cts. Hogs, 4 and 4 1/2 cts. \$6.25 a \$7.25 per 100 lbs. net. Baltimore.—Choice white wheat, \$1.75 a \$1.80; fair to prime, \$1.50 a \$1.70; choice red, \$1.70 a \$1.75; good to prime, \$1.48 a \$1.65; Ohio and Indiana, \$1.50 a \$1.51; Pennsylvania, \$1.53 a \$1.56. Mixed western corn, 73 a 75 cts. Oats, 46 a 48 cts. St. Louis flour, \$5 a \$5 1/2. Red wheat, \$1.31. Yellow corn, 48 cts. Oats, 32 cts. Barley, 75 cts. Rye, 65 cts. Lard, 9 1/2 a 9 1/4 cts. Milwaukee.—No. 1 spring wheat, \$1.20; No. 2, \$1.18. No. 2 mixed corn, 46 cts. Oats, 62 cts. Barley, 56 cts. Cleveland.—No. 1 winter red wheat, \$1.36; No. 2 do., \$1.33. Mixed corn, 58 cts. Oats, 38 1/2 a 39 cts.

RECEIPTS.

Received from Joseph Armfield, Agent, England, 10 shillings, vol. 45, and for Joseph J. Armfield, Arthur

Wood, Samuel Alexander, Samuel J. Alexander, John Edward Baker, William L. Bellow, James Bishop, Samuel Bradburn, John Bottomley, Joseph Bottomley, Robert Clark, John Dale, Joseph Frith, William Graham, Foster Green, Reuben Harvey, John Hodgkin, Samuel Hoop, Susanna Kirkham, William Irwin, Isaac Lloyd, Jno. Finck, Marsli, Walter Morris, Samuel Moore, Sarah Mason, William R. Peckover, William R. Nash, Daniel Pickard, Samuel Pickard, Rachel Rickman, Holman Shephard, Ann Sriihenbark, Rachel Sikes, Elizabeth Thwaite, Edward Watkins, Lucy W. Walker, and Jane Wright, 10 shillings each for vol. 45; for William Bingham, £2, for 4 copies of vol. 45; Samuel Evans, 10 shillings, 10 vols. 27, vol. 43; Henry Hornsbill, 10 shillings, to No. 40, vol. 45; Enoch Hadley, 41, to No. 45, vol. 45, John Horniman, 21, to No. 45, vol. 46; William Knowles, 10 shillings, vol. 44; Anna Nunn, 10 shillings, to No. 22, vol. 45, and Henrietta Peckover, 10 shillings for vol. 44.

FRIENDS' BOOK STORE.

No. 304 Arch Street, Philadelphia.
The first edition of the "Journal of William Evans" being nearly exhausted, a second edition has been published, and is now for sale at the Book Store. This edition contains the Memorial of William Evans, issued by the Yearly Meeting of Philadelphia, and has the yearly date at the top of each page, 27, vol. 43; Henry Hornsbill, 10 shillings, to No. 40, vol. 45; Enoch Hadley, 41, to No. 45, vol. 45, John Horniman, 21, to No. 45, vol. 46; William Knowles, 10 shillings, vol. 44; Anna Nunn, 10 shillings, to No. 22, vol. 45, and Henrietta Peckover, 10 shillings for vol. 44.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends of Philadelphia" will be held at the Committee of the Arch Street Meeting-house, Philadelphia, on the evening of Fourth-day, the 1st of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, both men and women, and Friends generally, are invited to attend. CALEB WOOD, Secretary.

WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commence on Second-day, the 30th of Tenth month.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, on either of Thirty-first and Chestnut streets, by presenting themselves to the Ticket-agent there, who will be furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for by the other incidental charges at the close of the term. Conveyances will be at the STREET ROAD DEPOT, on either of Thirty-first and Chestnut streets, on Tenth month, to meet the trains that leave Philadelphia at 7.25 and 10 A. M., and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut St. or at Eighteenth and Market. If left at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it to the depot, on either of Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word to the day precedents (through the post-office or otherwise) to H. Alexander & Sons, No. 5 North Eighth street, or to their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the checks are left at their office No. 5 North Eighth St. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Sons reaches them in time.

During the Session, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch St., will be forwarded every Sixth-day, by the next stage, or by the next train, on the Tenth month, and the expense charged in their bills; but the express charges on all packages sent to 304 Arch street must be PRE-PAID.
Tenth month 16th, 1871.

FRIENDS' RELIEF COMMITTEE OF PHILADELPHIA, For Help to Sufferers by Northwest Fire.

Information received from various reliable sources principally from members of our own religious Soc renders it very evident there will be, during the proaching inclement season, a great amount of suffering arising from the dreadful fires which have devastated a very large tract of the Northwest, and including many small villages and settlements, as well as the city of Chicago. Friends in the West who near to this scene of suffering, and those in all parts of the land, will no doubt endeavor to render such as may be in their power. A committee of Friends has also been organized in Philadelphia, who will receive and forward contributions, taking due care they will be properly applied.

The following Friends are members of this committee, and donations may be forwarded to any of them, or directly to SAMUEL R. SHIPLEY, Treas. at the office of the Provident Life and Trust Co., 19 MARKET ST. CHARLES EVANS, M. D., 702 Race St. WILLIAM KINSEY, 469 Marshall St. HENRY HAINES, 47 Walnut St. ELLISTON P. MORRIS, 3782 Main St., Germantown.

HADDONFIELD SCHOOL FOR BOYS AND GIRLS, under the care of Friends.

This School is now in session—a few scholars are accommodated with board.

Terms given on application to Chas. Rhoads, 27 Seventh St., or to the Teacher, John Boadle, at school.

THE MORAL ALMANAC, FOR 1872.

Is now on sale at Friends' Book Store, No. 304 St. Being printed on superior paper, and the Cde from a new font of type, the attention of Friends generally is invited to its publication. A number copies are in printed covers.

Price, 40 cts. per dozen or 4 cts. a-piece. In covers, 50 cts. per dozen or 5 cts. "

NOTICE.

Chicago, Tue. 10th month 15th, 1871.
Finding a numerous class of sufferers by the late fire, which the large Associations for the relief of the masses do not and cannot reach, the Society Friends in Chicago this day organized a Friends' Relief Association, and appointed the following Friends Executive Committee, viz: Joseph Jones, Wm. Sherry, Balt. W. Wright, Wm. Doolittle, Geo. Fox Hill, and Elwood W. Jones. All who desire to aid through this Association will address Joseph J. Chairman Friends' Relief Association, 1082 In Avenue, Chicago.

In thus organizing, we wish it distinctly understood that it is not for want of confidence in the present organization by the city, or for the relief of members of the Society of Friends alone; but to co-operate with other Associations in the great work to be done.

FRIENDS' FREEDMEN'S ASSOCIATION.

Officers: Wm. B. GARDNER and Virginia Reed, 11th mo. 1st. We need a few teachers, and are desirous to engage for this service rightly concerned Friends of salary \$15 to \$20 per month.

For further particulars please apply at this 116 North Fourth St., Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) PHILADELPHIA.

Physician and Superintendent.—JUSTUS H. WINGSTON, M. D.
Applications for the Admission of Patients is made to the Superintendent, or to any of the Board Managers.

DIED, on the 15th of 5th mo. 1871, at Coal-Jowa, after a short but severe illness, PHEBE B. of Asaph Wood, and daughter of Elisha and J. Brackin, of Belmont Co., Ohio. She was natur an affectionate disposition, which endeared her to all who were acquainted with her. As at those we hope, she appearing, from many expressions before and during her illness, to have been from a previous endeavoring to prepare for the solemn which she felt awaited her. She was calm and throughout her illness; said she believed a more merciful God, and a more compassionate Father, her beloved husband to fear God, train up children in the way they should go, with many expressions to relatives and friends, and they assurance that through mercy her end was peace

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, ELEVENTH MONTH 4, 1871.

NO. 11.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

For "The Friend."

From Death to Life.

The Lord Jesus, the faithful Witness and first begotten from the dead, describes to who truly come to him, as having passed death unto life. "He brought them," says the Psalmist, "out of darkness and the shadow of death, and brake their bands in sunder." And then continues, "Oh that men would praise the Lord for his goodness, and his wonderful works to the children of men." There is perhaps nothing in the whole of redemption that should so call forth heartfelt, deep-toned praise and gratitude to the beneficent Author and Arbitrator, as the unspeakable gift of His beloved to the Lamb immaculate, "who, through the eternal Spirit, offered himself without spot to God, to purge our conscience from dead works to serve the living God." This is both outward offering on Calvary for the sins of the world, and as the Comforter or Spirit of truth manifested in the heart, by whom we are baptised into Christ, and experience justification and belief of the truth: by whom the Father is glorified; and who is our guide in all truth. Upon which, how beautiful, expressive, and adapted is the language: "Be ye therefore the followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor."

It is not the invariable way of our sovereign to pull down before He builds up—according to those solemn words, "See now, I, even I, am he, and there is no God with me; I kill, and I make alive; I wound, and I heal." The very institution of self and the daily cross, as a test, in the excess of grace and wisdom, of our allegiance to a Saviour who was made perfect through suffering, shows that it is the way of purification and death to the flesh that our gain of salvation chooses, in order to crucify us to the world, and whereby the world is crucified to us; that no flesh should abide in his presence. So much is this the case that the practical value of the holy religion which we profess, consists in the subjection and death of the corrupt will of the

first Adam, as that which prepares the way for the reception with loving obedience into the heart, of the second Adam, the Lord from heaven. "It is a faithful saying," writes the Apostle; "For if we be dead with him, we shall also reign with him: if we suffer, we shall also reign with him." It is in this way that we become Christians in deed and in truth. For Christ is admitted into, and must rule and reign in all hearts that are His. His kingdom, though small at first as a grain of mustard seed—sown in weakness, but raised in power—becomes set up; and we become His by the solemn thorough surrender of the heart; His by keeping his covenant and remembering his commandments to do them: His for time and His for eternity.

There is perhaps nothing so poor or so pitiful, as the human soul, when, through disobedience or rebellion, it is unquickened by the power of the Holy Spirit, or when destitute of the experimental knowledge of God! It was from this fallen and lost state that the Saviour came to save us. And behold the means! "Know ye not," saith the Apostle, "that so many of us as were baptised into Jesus Christ, were baptised into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is through this death unto newness of life, that we all are called; and hence the injunction, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." We are often instructed in this change by natural objects, as the following beautiful lines represent:—

"From death to plenty, and from death to life,
Is Nature's progress, when she lectures man
In hourly truth; evincing, as she makes
The grand transition, that she lives and works
A soul in all things, and that soul is God."
* * * * *
"He feeds the secret fire,
By which the mighty process is maintained,
Who sleeps not, is not weary; in whose sight
Slow circling ages are as transient days;
Whose work is without labor; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no charge exhausts."

The unspeakable loving kindness, grace and mercy of our Father in heaven, is so conspicuously shown in the coming in the flesh of His dear Son; His sufferings, death, resurrection and ascension, as well as His intercession for poor, lost, fallen man, that it would seem as though all hearts must, per force, be attuned to praise and adoration, that "unto us a child is born;" and for the precious price paid by Him, that He might, not without us but with us, through our whole-hearted allegiance and obedience, bring us to God. It is those who thus come to Him, the Physician of value, with broken hearts and contrite spirits, feeling their soul's malady, their impotency, their weakness, their nothingness, their unceasing need of Him, their death in

trespasses and sins, that He delights to condescend to; and pouring in the oil and the wine, to show the mighty power of His saving grace upon. "He brought me up also," says the Psalmist, "out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." It is this "horrible pit;" this state of destitution and death; this depth where every human aid and comfort fails; this fool's state, to the last shrunk from and resisted by the carnal mind of man ever at enmity with God; this state where there remains no hope but to cast ourselves at His footstool, who has all power in heaven and in earth, and whose sovereign balm is alone sufficient for our truly helpless condition, that the light and life and grace and power of the Lamb of God who taketh away the sin of the world, is revealed for our rescue, help and salvation. Here the Saviour's precept is exemplified: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Without this death unto self, and sin, and the world, there can be no resurrection experienced through Him who must ever remain to be the resurrection, the way, and the life, unto the new creation of God in Christ Jesus. But where we are made willing to thoroughly yield ourselves unto the Comforter, which through the Saviour proceedeth from the Father, and who reproves or convinces of sin, of righteousness and of judgment, then are we brought to the pliant or easily influenced state, which it is the purpose of the Lord's chastenings and dealings to conduct us. Then is fulfilled the Scripture concerning the people of the Most High formerly: "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange God with him." To which well might we subjoin: "Happy is that people that is in such a case (at whatever cost or sacrifice of worldly ease, pleasure, honor, or prosperity) yea, happy is that people, whose God is the Lord." It is through the cross that the crown must be attained. And if he who conquers by suffering, brings forth, through our co-operation with His ever-blessed spirit within us, our measure of His precious image—the lamb-like state of humility and meekness and simple dependence upon the Father of mercies—it will be not only a sacrifice, well-pleasing, sweet and lovely in His sight, but like the precious spikenard, poured in the obedience which is of faith, upon the head of the Immaculate, the house also will be filled with the odor of the ointment.

May there then be no shrinking from that salutary, yet humiliating discipline of self-denial and the daily cross which produces

such fruitful and happy results. A discipline which requires the faithful servant to be "as his Master;" and to drink of the cup that He drank of, and to be baptised with the baptism that He was baptised with. A discipline which introduces to "fightings without and fears within." A discipline of secret and solitary struggles and conflicts. A discipline which experimentally teaches that the flesh lusteth against the Spirit, and the Spirit against the flesh, being contrary the one to the other. A discipline of tears, and prayers, and intercessions "with groanings which cannot be uttered." A discipline of reproaches, of necessities, of persecutions, of distresses for Christ's sake. A discipline of "deaths oft." But on the other hand it is a precious heavenly discipline, which teaches to "endure hardness" in fighting the good fight of faith. A discipline which strengthens to so run as to obtain; and which sets free from the law of sin and death. A discipline which enables to work out our salvation with fear and trembling before the Lord. A discipline which qualifies for professing a good profession before many witnesses; and for walking in the straight and narrow way unto everlasting life. A discipline which leads to the acknowledgment of Christ Jesus, our Lord and Saviour, in all our ways before men, that He may acknowledge us before His Father with the holy angels. A discipline that calls out of the world and its spirit—a leaven which so tends to draw away from humility of mind, and inward walking with God. A discipline that induces in degree the meekness and gentleness of Christ; and an earnest desire to "press forward" with power from on high, towards the mark for the prize of the high calling of God in Christ Jesus. A discipline, in short, that leads from death to life; that trains for heaven; and imparts ability at the close of all to say, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Clastic Models.

For "The Friend."

Modern education, notwithstanding the many air-castles which its noisiest advocates have built up in its path, under the idea that they were its goal, has been of late years constantly trending in the right direction. Its aim is improving; and as a sequence, its methods are becoming better and better every year. Perfection is far enough in the distance yet, but it is a very encouraging fact, that the educators of the land recognise, far more than formerly, that the true end of their mission is, the rounded character—the *man* in the best sense of the word—not necessarily a classical "scholar," nor a naturalist, nor a chemist, but one who has his *mental forces* all arranged and packed away, each in its proper niche, ready for use upon occasion. It is better to be able, at need, to read a Latin sentence that we may come across, than merely to carry about with us a dim recollection of ever so many books of Cæsar and Cicero, read at college; it is better to have the fundamental facts of geology fixed firmly in the mind—a substratum upon which to build up thoughts when occasion arises—than to know the names of all the minerals found in Wheatley's mine. I could forgive a man for confounding the names of tibia and fibula, or ulna and radius, if he showed me by his conversation, that his physiological knowledge was based upon a

comprehensive view of the structure and functions of his frame; and readily believe that he might have even a more "useful" stock of knowledge than his competitor, who on their examination passed him with a higher grade, because he could repeat the names of all the five hundred muscles in the body.

It will not be denied that the primary object of education should be to store up *power*; to change the boy into the man, by teaching him *how to use his mind as a man*: instead of as a boy.

Two carpenters build each a barn-door. One "knocks" it together; driving nail after nail, until the face of it is studded; yet in the course of a few months it cracks here, and gaps there, and finally becomes useless. The second lays the plan carefully, notes where the strain is likely to come, uses one nail where a dozen were used by the other, and *his door stands the winds of years*. What is the difference? This man *clinches* his nails. Any body can drive nails; it takes a little skill to clinch well. Now, in education, the best teacher is the best clincher. And the most useful tools with which a good teacher works, are those used in clinching. It took a long while for this idea to become fixed in the popular mind. Away back in the thirties, Horace Mann started it, and agitated it during his lifetime, and succeeded in creating almost an educational revolution in Massachusetts. Since his death, a devoted band of followers have not let the work flag. Yet much remains to be done. Up in, never mind what county in our own State of Pennsylvania, may be found plenty of school-houses, as innocent of a blackboard as they are of shutter-fastenings, and whose most powerful educational implement is a ruler or a rod.

Books have long been recognized as necessary helps in the work of education, but it has been only by slow degrees that one after another of the "clinching" tools has come to occupy its proper place in the school-house. It is now generally admitted, outside of the above county, and others like it, (where the school year consists of four months, and the teachers' salaries vary from fifteen to twenty dollars a month) that *some* philosophical and chemical apparatus is necessary to the furnishing of schools of the middle and higher grades. Let us hope that the time is not far distant when a case of Clastic Models will be found beside that holding the air pump and the electrical machine.

The word "Clastic" is derived from the Greek word *κλαστικός* which means to break to pieces; and "Clastic Models" are those which can be taken apart, and thus illustrate the minute details of organized structures. The idea is an old one, but it is only recently that it has been brought to what may be called perfection. In 1799, a wooden figure of a man was made by a philosopher of Florence, and by him presented to Napoleon, which is believed to have been the first specimen of clastic anatomy. It is still in existence, and is said to come to pieces very well yet. It is however to Anzoux, a Frenchman, that we owe the practical realization of this idea. After years of research and toil, which began in 1819, when he was a medical student, he at length discovered a substance, something like *papier mache* in appearance, but capable of being melted and run into a mould, where it takes the most delicate impressions, and on cooling, becomes very hard and tough, and is

withal, exceedingly light. Its composition as yet the secret of its discoverer, but on his death will become known to science.

The perfection of the models constructed with this material, soon attracted attention, and the demand for them became so great that large manufactory was established near Paris in which from 75 to 100 workmen are kept busy in filling the orders which keep pouring in. It is said that every cavalry regiment in France is required to have the model of a horse (which separates into about 100 parts, and shows more than 3000 details of its structure;) while all the premier schools on the continent and in England order in large numbers, those models specially designed for class instruction. America is rapidly falling into train, and the orders from across the water are now a very important part of the whole. Several colleges, among them Cornell University and Vassar College, have directed a complete collection of Anzoux models to be sent to them. A story is told of a down east yankee who greatly offended Anzoux by ordering a *thousand* manikins, intending to speculate with them. "A *thousand* manikins! He might as well order *thousand* Greek Slaves! Dis is a *fine art!*" and he would not make him one.

It is difficult, within the limits of a short article like the present, to notice even a few of the points of excellence in those wonderful models. That which would strike an aesthetist, next to the exceeding delicacy at beauty of the workmanship is the great *accuracy* in the details of anatomical structure. This has been commented on over and over again. It is evident that Anzoux has unusual anatomical knowledge, for in some of the more complicated models, such as the wood full one of the human brain, (perhaps the most remarkable in the whole series) the latest results of the most laborious research are embodied; and every nerve, almost every fibre is seen radiating from its centre, and stretching out towards its place of work. In the snail, the type of the annelids, apparently overgrown felloe, some two feet long, all the wonderful structure is displayed. The enormous liver, which seems made for no other purpose than to fill up the coils of the stomach, the digestive system, every thing in fact connected with its interior economy, is laid open before us, with all its intricacy of arrangement, relative size and gradations of color, preserved.

In Anzoux's collection as at present constituted, the whole organic world is represented by a series of *types*: the animal kingdom a type of each great family, from man to zoophyte; the vegetable by more than 1 species, embracing flowers, fruit and seed, from the most highly organized plant down to the mosses and lichens.

In addition to these types there are separate collections, designed to illustrate *comparative anatomy*; which are exceedingly interesting and useful in demonstration. Among these may be mentioned the *digest systems*—including the simple stomach of lion, (the carnivorous animal), the complex one of a sheep, (the ruminant),—that of horse, a gnativorous bird, a bird of prey, shark, a grasshopper, a bee, and several others. In the same way the circulatory nervous systems are illustrated.

From this extensive collection a select might easily be made, which could not fail

ing exceedingly useful in any school in which science, even in a very elementary one, is taught; and now that these models so easily accessible, and have become moderate in price, it seems not too much to that no school, making any pretension to giving instruction in the higher branches, can do without its collection of apparatus at all complete does not include some of them.

Physiology and anatomy, two of the most important branches of science, have not heretofore been very successfully taught in our common schools. This is no doubt owing to the difficulty in imparting clear ideas concerning the parts of the body hidden from view. It is which we can see and handle we gain our conceptions of. How many of us can reflect puzzling till our heads ached over the valves of the heart, or the delicate mechanism of the internal ear, in the vain attempt to comprehend those pictures which professed to take them clear. How like a flash of light it then, would have been one of these tangible, visible models which we could take in our hands, and open and see what was in-

one of the difficulties alluded to above, is that of making dissections. It is well nigh impossible, in a school of any size, in which the teacher's time is pretty well taken up, to give dissections before a class. Again if the dissections are unsatisfactory. Human anatomy has to be passed over entirely; and it is the most interesting, and for general purposes, the most important. But with these "Anatomic Models," a manikin, for instance, some of the larger models of portions of the human frame, such as the Hand, the Ear, the Eye, the Heart, all the difficulties in the way of illustration vanish. The dissection is made easy. The organs are all *in situ*, just as in nature, and if one is hidden by those in front, all we have to do is to take away the covering, to expose the hidden one. The little circle down in the palm of the hand that is to move the finger, and which nothing but the most careful dissection would reveal, is made to disclose its hiding place; the veins are followed from their remote capillaries through their many windings, to the heart; the folds of the intestinal membrane, so important in nature, but so impossible to represent on paper, stand plainly out to view. I speak from some experience, both of the difficulties of teaching anatomy without these models, and of the ease and pleasure with which, and feel no hesitation in asserting that a study may be made not only exceeding interesting to the pupil, but a good mental discipline. As works of art, for the sake of execution, for truthfulness to nature in all the details of shape, relative position, and notably of color, and finally, in a teacher's hands as "clinching tools," it is not too much to award Anzoux's models to the highest praise.

For "The Friend."

A Great and Weighty Trust.

The following is extracted from an epistle addressed to the Society of Friends by that worthy elder and wise seer in our Israel, John Woolman. His reflections herein conveyed, calculated to arouse the reader to a solemn inquiry whether he or she has been neglectful respect to a faithful maintenance of the promises and testimonies of this religious Society bequeathed to us as a sacred trust to

exemplify in our respective particulars, and to stand unimpaired to those who may come after us? That thus the Great Name may be honored through us and in us, to the praise and glory of that grace which comes by Jesus Christ and brings salvation to all that are obedient to its manifestations in the soul. J. Woolman says:—

"A trust is committed to us, a great and weighty trust, to which our diligent attention is necessary. Wherever the active members of this visible gathered church use themselves to that which is contrary to the purity of our principles, it appears to be a breach of this trust, and one step back toward the wilderness, one step towards undoing what God in infinite love hath done through his faithful servants in a work of several ages, and like laying the foundation for future sufferings.

"I feel a living invitation in my mind to such who are active in our religious Society, that we may lay to heart this matter, and consider the station in which we stand: a place of outward liberty, under the free exercise of our conscience towards God, not obtained but through great and manifold afflictions of those who lived before us. There is gratitude due from us to our heavenly Father, and justice to our posterity: can our hearts endure, or our hands be strong, if we desert a cause so precious, if we turn aside from a work, under which so many have patiently labored?

"May the deep sufferings of our Saviour be so dear to us, that we may never trample under foot the adorable Son of God, nor count the blood of the covenant unholy! May the faithfulness of the martyrs, when the prospect of death by fire was before them, be remembered! And may the patient, constant sufferings of the upright-hearted servants of God in latter ages be revived in our minds! And may we so follow on to know the Lord, that neither the faithful in this age, nor those in ages to come, may ever be brought under suffering, through our sliding back from the work of reformation in the world.

"While the active members in the visible gathered church stand upright, and the affairs thereof are carried on under the leadings of the Holy Spirit, although disorders may arise among us, and cause many exercises to those who feel the care of the churches upon them; yet, while these continue under the weight of the work and labor in the meekness of wisdom for the help of others, the name of Christ in the visible gathered church may be kept sacred. But while they who are active in the affairs of this church continue in a manifest opposition to the purity of our principles, this, as the prophet Isaiah expresseth it, is as when a standard-bearer fainteth. And thus the way opens to great and prevailing degeneracy, and to sufferings for such, who through the power of divine love are separated to the Gospel of Christ, and cannot unite with anything which stands in opposition to the purity of it.

"The necessity of an inward stillness hath under these exercises appeared clear to my mind: in true silence strength is renewed; the mind herein is weaned from all things, but as they may be enjoyed in the divine will. Where the fruits of that spirit which is of the world, are brought forth by many who profess to be led by the Spirit of Truth, and cloudiness is felt to be gathering over the visible gathered church, the sincere in heart

who abide in true stillness, and are exercised therein before the Lord for his name's sake, have a knowledge of Christ in the fellowship of his sufferings; and in inward thankfulness is felt at times, that through divine love our own wisdom is cast out, and that forward active part in us subjected, which would rise and do something in the visible gathered church, without the pure leadings of the Spirit of Christ.

"While aught remains in us different from a perfect resignation of our wills, it is like a seal to a book wherein is written that good and acceptable and perfect will of God concerning us; but when our minds entirely yield to Christ, that silence is known, which followeth the opening of the last of the seals. Rev. viii. 1. In this silence, we learn abiding in the divine will, and there feel that we have no cause to promote, but that only in which the light of life directs us in our proceedings; and that the alone way to be useful in the church of Christ, is to abide faithfully under the leadings of his Holy Spirit in all cases; and being thereby preserved in purity of heart and holiness of conversation, a testimony to the purity of his government may be held forth through us to others."

Zoology of the Amazon.

The Amazon, says Orton, is a crowded aquarium, holding representatives of every zoological class—inferalia, hydras, fresh water shells, aquatic beetles, fishes, reptiles, water birds and cetaceans. The abundance and variety of fishes are extraordinary; so also are the species. This great river is a peculiar ichthyic province, and each part has its characteristics. According to Agassiz, the whole river, as well as its tributaries, is broken up into numerous distinct fauna. The piraricú or "red fish," (the *Sudus gigas* of science) is at once the largest, most common, and most useful fish. The Peruvian Indians call it *payshi*. It is a powerful fish, often measuring eight feet in length and five in girth, clad in an ornamental coat of mail, its large scales being margined with bright red. It ranges from Peru to Para. It is usually taken by the arrow or spear. Salted and dried, the meat will keep for a year, and forms, with farina, the staple food on the Amazon. The hard, rough tongue is used as a grater. Other fishes most frequently seen are the prettily spotted catfish, Pescada, Piranba, Acará, which carries its young in its mouth, and a long slender needle-fish. There are ganoids in the river, but no sturgeons proper. Pickeril, perch and trout, are also wanting. The sting-ray represents the shark family. As a whole, the fishes of the Amazon have a marine character peculiarly their own.

The reptilian inhabitants of this inland sea are introduced by numerous batrachians, water snakes and anacondas. But alligators bear the palm for ugliness, size and strength. In summer the main river swarms with them; in the wet season they retreat to the interior lakes and flooded forests. It was for this reason that we did not see an alligator on the Napo. At low water they are found above the entrance of the Curaray. About Otidós, where many of the pools dry up in the fine months, the alligator buries itself in the mud, and sleeps till the rainy season returns. "It is scarcely exaggerating to say (writes Bates) that the waters of the Solimóens are as well stocked with large alligators in the dry season

as a ditch in England is in summer with tadpoles." There are three or four species in the Amazon. The largest attains a length of twenty feet. There is a smaller kind (only five feet long when full grown) which has the long, slender muzzle of the extinct teiösaurs. * * * Sluggish on land, the alligator is very agile in its element. It never attacks man when on his guard, but it is cunning enough to know when it may do this with safety. It lays its eggs (about twenty) some distance from the river bank, covering them with leaves and sticks. They are larger than those of Guayaquil, or about four inches long, of an elliptical shape, with a rough, calcareous shell. Negro vendors sell them cooked in the streets of Pará.

Turtles are perhaps the most important product of the Amazon, not excepting the piraricú. The largest and most abundant species is the Torturaga grande. It measures, when full grown, nearly three feet in length, and two in breadth, and has an oval, smooth, dark-colored shell. Every house has a little pond in the back yard to hold a stock of turtles through the wet season. It furnishes the best meat on the Upper Amazon. We found it very tender, palatable, and wholesome; but Bates, who was obliged to live on it for years, says it is very cloying. Every part of the creature is turned to account. The entrails are made into soup; sausages are made of the stomach; steaks are cut from the breast, and the rest is roasted in the shell. The turtle lays its eggs (generally between midnight and dawn) on the central and highest part of the plains, or about a hundred feet from the shore. The Indians say it will lay only where itself was hatched out. With its hind flippers it digs a hole, two or three feet deep, and deposits from eighty to one hundred and sixty eggs. These are covered with sand, and the next summer makes another deposit on the top, and so on until the pit is full. The hunting of turtle eggs is a great business on the Amazon. They are used chiefly in manufacturing oil for illumination. Thrown into a canoe, they are broken and beaten up by human feet; water is then poured in, and the floating oil is skimmed off, purified over the fire in copper kettles, and finally put up in three-gallon earthen jars for the market. The turtles are caught for the table as they return to the river after laying their eggs. To secure them it suffices to turn them over on their backs. The turtles certainly have a hard time of it. The alligators and large fishes swallow the young ones by hundreds; jaguars pounce upon the full grown ones as they crawl over the plains, and vultures and ibises attend the feast. But man is their most formidable foe. The destruction of turtle life is incredible. It is calculated that fifty millions of eggs are annually destroyed. Thousands of those that escape capture in the egg period are collected as soon as hatched, being considered a great delicacy. The wonder is that the race is not well nigh extinct. They are in fact rapidly decreasing in numbers, a large turtle which twenty years ago could be bought for fifty cents, now commands three dollars. * * * * *

But the most noticeable feature of the Amazonian fauna, as Agassiz has remarked, is the abundance of cetaceans through its whole extent. From the brackish estuary of Pará, to the clear, cool waters at the base of the Andes, these clumsy refugees from the

ocean may be seen gamboling and blowing as in their native element. Four different kinds of porpoises have been seen. A black species lives in the Bay of Marajó. In the Middle Amazon are two distinct porpoises, one flesh-colored; and in the upper tributaries in the Inia Boliensis, resembling, but specifically different from the sea-dolphin and the soo soo of the Ganges. "It was several years (says the Naturalist on the Amazon) before I could induce a fisherman to harpoon dolphins for me as specimens, for no one ever kills these animals voluntarily; the superstitious people believe that blindness would result from the use of the oil in lamps." The herbivorous manati is found throughout the great river. It differs slightly from the Atlantic species. It rarely measures over twelve feet in length. It is taken by the harpoon or nets of chamberi twine. Both Herndon and Gibbon mention seals as occurring in the Peruvian tributaries; but we saw none, neither did Bates, Agassiz or Edwards. They probably meant the manati.

COMFORT FOR SICKNESS.

Oh, how soft that bed must be,
Made in sickness, Lord, by thee;
And that rest, how calm, how sweet,
When thou dost the sufferer meet!

Come, thou good Physician, now,
Soothe my cheek and smooth my brow;
Whisper, raising up my head,
"It is I; be not afraid!"

Bless me, and I shall be blest;
Soothe me, and I shall have rest;
Fix my heart, my hopes above;
Love me, Lord, for thou art Love!

TRUST.

The child that leans on its parent's breast
Leaves there its cares and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
"Neath every cloud.

He hath no store, he sees no need,
Yet sings aloud and doth not heed;
By flowing streams or grassy mead,
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts forever sings,
And feels as light as if it had wings;
A well of peace within it springs,
Come good or ill;
Whatever to-day, to-morrow, brings,
It is His will.

For "The Friend."

Extract from the writings of Isaac Pennington, containing some remarks which in the present day may prove a salutary watchword:

"Let all strive to excel in tenderness and in long-suffering, and to be kept out of hard and evil thoughts, one of another, and from harsh interpretations concerning any thing relating to one another. Oh this is unworthy to be found in an Israelite towards an Egyptian; but exceedingly shameful and inexcusable in one friend towards another. How many weaknesses doeth the Lord pass by in us! How is he ready to interpret all things well concerning His disciples, that may bear a good interpretation! When they had all been scattered from him upon his death, he did not upbraid them, but sweetly gathered them again. Oh, dear Friends, have we re-

ceived the same life of sweetness, let us bring forth the same sweet fruits, being ready to excuse, and being ready to receive that which may tend to the excuse of another in any doubtful case; and where there is any manifest, wait; Oh wait, to overcome it will be good. Oh let us not spend the strength of our spirit in crying out of one another because of evil; but watch and wait where the mercy and healing virtue will arise. Oh Lord n God, when thou hast shown the wants of Israel in any kind sufficiently (whether particular or in the general) bring forth to supply thereof from thy fullness; so order it in thy eternal wisdom, that all may be ashamed and abased before Thee, and thy name praised in and over all works."

The above sweet sentences are copied with a hope, if they were inserted in "The Friend," they might be a help to some weary traveller and happy would it be if the members of our Society would so close in with the offers of redeeming love, as to be entirely freed from all backbiting, evil-speaking, surmising, telling an evil report of an absent Friend, thereby making it manifest that we have not submitted to the cleansing operation of the Holy Ghost, which would enable us to take the beam out of our own eyes, and to see the beam unless the beam is so taken out of our own eyes, we cannot see clearly to pull the mote out of our brother's eye. Oh, let us flee from these evil things, and not listen to the tale bearer.

Ohio, 9th mo. 3d, 1851.

Selected for "The Friend."

"A prudent wife is from the Lord." Prov. xix. 1.

In this day of so much outgoing in marriage in our religious Society, I would review the language of our excellent discipline, "of all young and unmarried people in membership with us [Friends], previously to their making any procedure in order to marriage do seriously and humbly wait upon the Lord for his counsel and direction in this important concern;" when the marriage covenant has been entered into after such counsel and direction have been vouchsafed, no cause for regret has been experienced.

That dignified minister of the Gospel, Henry Hall, leaves this beautiful and touching tribute to the worth of his wife:

"When I recur to the time of our first acquaintance, and the formation of our union in the bands of marriage, I cannot but believe, that as the servant of Abraham was directed by the favor of Heaven when selected a wife for Isaac, so the goodness of Isaac God was evidenced to me; our union being formed under the serious consideration of the expediency of seeking a blessing, as our prospects of a settlement in the world were flattering. * * * * *

"My dear Sarah entered cheerfully a helpmate into the duties of a wife; cross encounters sometimes assailed us, which affected her tender mind, but I do not remember that she ever murmured; if she did she was careful to conceal it from me. I often admired the turn she would give to these occurrences, and the pleasant way she had to keep me from being discouraged, always manifesting a willingness to continue the necessary exertions; saying, 'Let us not seek for grivings; if we can live comfortably, and have in our power to entertain travelling Friends—privileges which she enjoyed in her father's

—these are all the riches I crave; and I am so much I am willing to labor early in the management of my domestic concerns, and more particularly if it will be means of leaving these more at liberty to do to thy religious engagements? We so situated that we often had the comfort of Friends, many of whom were poor, if I observed any partiality in her behavior at such times, it was in showing particular attention to these. I have sometimes justly remarked this to her; when she would be, 'I know how to feel with the rich have many friends.' When I was in the service of the ministry she so far from holding me back, that she urged me to attend to religious duties, saying: 'If thou neglect thy religious duties, may not prosper in the world; and how much I miss thee when from home, I rather thou shouldst go than stay. I feel a sweet union with thee when thou art absent; and sometimes partake with thee in thy suffering, but in thy consolations

As a mother, she was prudent in the management and government of her children, training them early to industry, considering it not only necessary to enable them to provide for their subsistence, but also to conduce to their health; yet tenderly careful to watch over them, so as to contribute to their comfort, saying, 'Too much should not be required of children; I feel much for them in tender years, and would rather overvalue myself than require too much of them.' As a friend she was firm; slow to believe in the disadvantage of any one; truly a peacemaker; much respected in the neighborhood where she was best known; and I believe every person who lived near her, and acquainted with her, would join me in testimony to her disposition to promote peace and good will."

For "The Friend."

Memories of Mildred Lettiff.

(Continued from page 76.)

proceeding to a prospect which has been laid out at a distance for some years past, I came on the evening of the 21st of the 10th month 1819, in order to visit the friends on the east side of the mountains. I may say I am aware of the magnitude of the undertaking, and that it is only with great watchful care in humble prayer, I hope to get along with safety. I have for my companion my well esteemed friends Mr. Lloyd and Mary Steer."

After attending several meetings with but no comment, except that she could rejoice in our suffering, they, on the 3rd of the 10th month, were at Winchester. "Here," she writes, "it felt to me, and I believe to the Friends with me there, that our blessed and Master who did visibly bless the lives and two fishes when amongst men, and by the might of his own power arise for us, in blessing his own work in the midst of his little dependent ones unto satisfaction to multitude. Truth arose into dominion over everything that opposed. My soul is rejoiced whilst I note it; and I think I may say that the people were satisfied, and His most precious Name glorified."

On the 4th, at Hopewell Monthly Meeting. Hardly had little consolation. Alas! when will consolation arise?

"5th. Continued our journey to Baltimore Yearly Meeting. Got to E. J.'s, and lodged that night.

"6th. Stopped with Friends at their week day meeting at Waterford. Still low times, and nothing to rejoice in but that of being accounted worthy to suffer with the seed of the kingdom, and mourn with the little remnant which I trust is left in most places, who mourn for the desolations of Zion, and whose spirits are sometimes bowed in humble prayer for an enlargement of her borders.

"7th. Reached New Market; and on the 8th got to G. E.'s, where they seemed to be entrusted with much. May the Lord, the Great Giver, by the power of his sanctifying grace, give wise and understanding hearts so to act as faithful stewards, that when they must leave all the good things here below, they may be permitted to enjoy far better and durable riches eternally in the heavens, where no disappointment can arise.

"9th. Reached Baltimore. Attended the Select Meeting; still low in my mind; although indulged with the privilege of sitting with the heads of the tribes of Israel.

"10th. Was held the public meeting, which I hope was owned and favored by the Great Head of the church.

"11th. Began the Yearly Meeting for business. Lord be with thy people through the different sittings thereof, if it seem good in thy sight.

"From the 12th to the 15th attended this meeting, which was favored I think in the different sittings with that which has a solemnizing tendency, and ended well. Praise be ascribed unto Him to whom it belongs forever. On the 16th we left Baltimore, and went out to G. E.'s."

She attended their meeting on the 17th, and on the 19th got to her friend R. B.'s. "In the evening," her diary continues, "our dear friends William Rickman, and Elizabeth Coggeshall and her companion came; and on the 20th attended their meeting in course. Dear W. and E. had I hope good service here.

"21st. Were all at the Indian Spring Meeting. Here also the service mostly devolved upon them. Hard labor, and but little relief was my portion. Alas! alas! at most places true religion appears to be at a low ebb. When will Zion arise and put on strength, appearing in her ancient beauty? After meeting to-day we parted; our friends going on to Washington; and we returning back to Sandy Spring.

"22d. Attended their Monthly Meeting; and on the 23d left them in a good degree clear and easy. Went on to Washington, and am now at our kind friend William Yates.

"24th. Was at their meeting in Washington city, in the forenoon, which was a favored one."

After visiting several meetings hereaway, they started on the 29th for New Market. "But," as she records, "we had not gone far before my mind was introduced into such an exercise for the people left behind, that I had at length to let my friends know I believed we must go back and have a meeting at 3 o'clock. They were immediately dipped into feeling with me, and indeed we all seemed humbled together, and to experience a baptizing season by the road-side. We turned about. B. T. left us and went on to give notice. The people collected admirably from different quarters, whom we met at the time

appointed, and had I think a solemn meeting, by and through the power of Israel's God; who I humbly trust will have the praise forever. No tongue can tell, nor pen describe the consolation which was my experience that evening. May I never forget to be thankful and firmly trust in Thee, and willingly obey Thee, O righteous Helper. May thine everywhere, O Lord, love Thee more, and serve Thee better, now and forever."

They attended New Market and Pipe Creek meetings; and on the 3d of Eleventh month were at Gunpowder Monthly Meeting. "Here," she says, "true religion amongst Friends, as at many other places, seems to be at a low ebb. Yet the benefit arising from the purity thereof, and the path from earth to heaven were clearly pointed out, and through Divine aid the people invited to walk therein. There were a number who attended the first meeting not in membership. I hope some were encouraged and helped on their way. After meeting we went to see an aged Friend of nearly ninety-eight years, who lived with his son and his family. I was glad we went.

From this place they went to Baltimore, and attended the Monthly Meeting, the Quarterly Meeting of Ministers and Elders, and the general meeting in that city. On the 10th, continuing the Journal again, she writes, "We left Baltimore, although I was but in poor health of body. Yet such was the sweet peace of my mind, that I could not dare to complain. Nay, verily! but abundant is the cause for thanksgiving and praise.

"11th. Were at Little Falls Meeting, where there was a marriage; and I think it may be said Jesus, through His power was there. Divine help was afforded, and a solemn and good meeting we had. May the Lord God and the Lamb have the praise forever. Thus far the gracious Helper has been our caretaker; and I trust the cause of Truth has not sustained any loss. This day I am forty-six years of age."

On the 12th, 13th, and 14th, they were at Forest, Bush, and Deer Creek meetings, of which she writes: "In all these meetings the Good Shepherd of the flock was pleased to draw near, and I think there is reason to hope his excellent Name was glorified, at least in the hearts of some that were present; notwithstanding my lot has at most places been one of mourning, because the religion of Jesus our suffering Lord and Master, is at so low a state. Alas! alas! *was there ever a time* when the upright in heart had greater cause to mourn and lament, even as Rachel did, when such was her weeping for the loss of her children, that she would not be comforted because they were not. Such have been my feelings sometimes in viewing the large harvest field, that I have said in my heart, what will it amount to, O Father, for thy ministers—comparable to the reapers—to cut down the wheat, if those who should follow after to pick it up, to bind it and shock it, will so neglect their part of the work, that after it is reaped, the wheat should lie and rot on the ground. My soul has received a degree of consolation in the revival of the language, 'What is that to thee?' Thou knowest in a large field there are many hands, and each one has its proper portion of labor and care assigned! See thou wilt to thy own part, and leave the rest. 'Be thou faithful unto death, and I will give thee a crown of life.' Ah, surely under these impressions, I feel myself bound to obedience,

as well as to acknowledge 'It is enough' from day to day. I more and more crave a resolution like good old Joshua, Let others do as they will, as for me, through Thy help, O Holy One, I will serve thee, whilst life, or breath, or ability remain; for thou art worthy!

"15th. Was at West Nottingham Meeting. Here again,—notwithstanding I went to meeting, as far as I was able to judge as an empty vessel indeed, and in poor health, carrying nothing with me but a tottering frame which covered, I think I may say, a humble spirit and a contrite heart: knowing without the fresh anointing it was impossible to preach the gospel of Christ,—here soon after taking my seat, I felt afresh the empty water-pot filled to the brim, and ancient goodness anew worked a miracle by turning the water into wine, and the word of Divine command, Draw out now and hand to the guests; in other words, declare the solemn truths to the people, as I shall hand them forth one after another: which I did in such a manner as to cause me afresh to compare myself to a vessel that wanted vent. I am amazed at myself, and bound to say, 'This is the Lord's doing, and it is marvellous in my eyes.' Indeed, so far in this journey, such has been the solemnizing power accompanying the assemblies of the people, as to confirm my faith in the evidence I felt before I left my home, that the fields were white unto harvest. That the wheat is fully ripe, and it is time for the reapers to put in the sharp sickle and cut it down. May the Lord God and the Lamb be pleased to cause the blessing to descend, and arouse every faculty of feeling to industry, that the party amongst whom our lots have been cast, may profit by this Divine visitation, afresh extended with design to turn the attention from darkness to light, and from the power of Satan to serve the living God.

(To be continued.)

Be ye disunumbered of the world and discharged of its cares: Fly as for your lives from the snares therein, and get you into your watch-tower, the name of the Lord, which is not a mere literal name, but a living, spiritual Power—a strong tower, an invincible fortress, where dwell ye with Him, who speaketh peace to his children, and ordains quietness to them that trust in Him.—*Wm. Penn.*

THE FRIEND.

ELEVENTH MONTH 4, 1871.

As some of our subscribers are desirous to see some account of those parts of the proceedings of Indiana, Western and Iowa Yearly Meetings which are of general interest, we have taken the following extracts from a condensed notice of the two former meetings printed in the "Christian Worker," and from the minutes of the latter published in "The Weekly Oskaloosa Herald." No copy of the minutes of either of these meetings as usually printed has been received.

INDIANA YEARLY MEETING.

The semi-centennial meeting of this body convened on the 27th of ninth month, and closed on the 3d inst. The meeting for ministers and elders convened on the 26th.

The ministers and elders seemed to be knit together in one bundle of love, and to feel the preciousness of that fellowship that there is with the Father and with his Son.

When the yearly meeting for business convened the next morning, about the usual number of persons were in attendance. The number of accredited ministers from other Yearly Meetings was smaller than at many other times.

Soon after the meeting gathered, a solemn silence overspread the assembly, and utterance was given to prayer for the divine blessing. The desire was expressed that the Lord's work might be done in His own way. Soon after which a Friend rose and repeated a short text of Scripture. He was followed by about fifty others in the same way, little more than a text or two being expressed by any one, after which the meeting proceeded to business. The London general epistle, and special epistles from the other Yearly Meetings were read, most of which were unusually interesting, full of life and instruction, indicating an increase of vitality in the churches.

On fifth day morning, C. F. Coffin was appointed clerk, and Dougan Clark and Allen Terrell assistants. The report of the Central Book and Tract Committee was read, showing that their work had been gradually extending its influence to nearly all parts of the United States.

The report of the associated committees on Indian affairs was quite lengthy and full of interest, and enlisted the feelings of the meeting more generally than the subject had ever done before.

On sixth day, the state of society was brought before the meeting by reading the answers to queries, and the statistical reports. Various important points were spoken to with deep earnestness by several Friends. The counsel and admonition given were well calculated to encourage and incite to increased diligence in the christian warfare. The subject of temperance was brought prominently forward, and there was a deep feeling in the meeting in relation to it. An energetic central committee was appointed, with instructions to the Monthly Meetings to appoint cooperating committees, to labor as way may open for it for the overthrow of this giant evil in the land.

There are now about one hundred and sixty ministers belonging to this Yearly Meeting, and forty-two meetings without ministers.

On seventh day the report on Earlham College was read, showing that one hundred and thirty-eight students had been attending the institution, and that it was in a prosperous condition, and is likely soon to be placed on a more permanent basis by an endowment of fifty thousand dollars.

The proposition from Western Yearly Meeting for a general conference of Yearly Meetings was not united with. The trustees of White's Manual Labor Institute, near Washab, Ind., made a satisfactory report, showing that the institution has become self sustaining, and is doing good.

The committee on peace made a report, showing that much earnest and efficient labor has been bestowed on this important subject.

The committee on Education made encouraging report of the condition and progress of education amongst us. The work amongst the freedmen under the care of the missionary board was making commendable progress, but

much yet remains to be done in this important field of labor.

An important feature of the meeting, and which we trust many of those who attend will long remember, was the meetings for vine worship. The power of the Holy Ghost was sensibly present, many hearts were melted, indifferents persons awakened, the lukewarm, aroused, and earnest christians cheered and strengthened. A meeting was held every morning during the week, we believe, in First street meeting house, open to all, but attended mainly by younger persons and those seeking more perfect rest in Christ. One or two evening meetings were also held at the same place, and a similar one on first day evening in the Yearly Meeting house. Quite a number persons in these meetings professed to have found more perfect rest and peace to the souls than they had ever realized before.

The number of persons present on first day was about the same as for several years past, estimated at from six to ten thousand. Good order prevailed.

IOWA YEARLY MEETING OF FRIENDS.

At Iowa Yearly Meeting of Friends, held in Mahakosa county, commencing with meetings for worship, at Oskaloosa, and New Sharon, on 1st day, 9th month, 3d, and Oskaloosa for discipline, on 2d day morning, 4th, 1871.

Reports were received from all our Quarterly Meetings, and their representatives were all present except 10.

The reading of the London General Epistle and Epistles addressed to this Meeting by the Yearly Meetings of London, Dublin, N. England, Baltimore, North Carolina, O. Indiana, Western and Canada, occupied a large part of this sitting, accompanied by a fresh and lively interest, renewing and strengthening the bond of Christian sympathy and fellowship, in which our hearts are united to our brethren of the same household faith everywhere.

Our Friends of Philadelphia Yearly Meeting were feelingly commended to our prayerful interest, and during a little time of sole silence, we believe the united petition was raised that the Healer of breaches, and restorer of paths to dwell in, may heal our wound.

Joel Bean was appointed Clerk, and Cy Beede and Barclay Hinckman for assistant Clerks.

The Second Annual Report of the Associated Committee of Friends on Indian Affairs was presented and read, giving an interesting and encouraging account of the condition of the Indians, and of the situation and work of our agents and laborers in the Central Superintendency under the charge of Friend

Four of our members not clear of the necessary use of intoxicating drinks, and the habitual use of tobacco.

The Scriptures are read daily and fast worship maintained in 781 families.

There are 5899 members; 207 received during the year.

Number of Friends' children from first twenty-one years of age, 1888. Number of Friends' children taught in schools controlled by Friends, 308. Meetings without schools, 33. Number of Friends' children attending schools taught by Friends, 617. Number of attending schools not taught by Friends, 7.

How many Friends' children growing

literary instruction? Not any. Do pupils of Friends' schools attend mid-week? They do.

the reading of the Holy Scriptures aged, and are portions of them read in schools each day? They are encouraged, read daily with two exceptions. How of your members have been engaged during the past year? 122. Do we manifest a lively interest in establishing and sustaining Friends' schools? They are on an extensive extent. Do parents evince a hearty sympathy with the teacher in the school when their children attend, by visiting it daily? Not so much as is desirable. Do the committees make regular reports, at least once in each year, to the meetings that are held? They do.

Caretakers reported as follows, which is satisfactory.

1847.—We have given attention to the business of our appointment. Fifty-nine persons, members have been admitted to the sittings of the meetings; thirty-six males and twenty-nines. About three-fourths of these persons had a right of membership with us, and one-half the remaining fourth are present members of other religious denominations.

We conclude the business of this meeting, and adjourn to hold the usual meetings for the next morning, (the afternoon meeting closed.)

We gratefully acknowledge that "the Lord has opened us," and dispensed to us, from day to day, on this occasion, according to our desires, for our refreshment and encouragement. We conclude all the praise.

WESTERN YEARLY MEETING.

The Western Yearly Meeting opened ninth day, 15th, 1871.

There were fifty-five representatives, all were present except five, for the absence of whom no notice was given.

Ninth day, Ninth month 16.—Amos Doan, appointed Clerk, and Elwood C. Siler and V. Pearson assistants. The epistolary introduction of our other Yearly Meetings produced. It was felt to be a precious privilege thus to be brought into near remembrance and gospel fellowship with our distant brethren. The epistle from Indiana informed that our Quarterly Meetings in Kansas Territory had requested the privilege of attending a Yearly Meeting, and that they, in return, were united in granting the request, with the approbation of other Yearly Meetings. On deliberation, the meeting concluded that meeting in judgment.

Tenth day—Meetings for divine worship held at 10 o'clock a. m. and 2 o'clock p. m. The house, and at two stands out-doors, very large attendance and meetings highly interesting. Order very good. Several of the brethren present appointed a meeting in the evening at 7 o'clock. Also a favored meeting, and day—The consideration of the state of the Society was entered upon by reading the answers thereto from the Quarterly Meetings. Much pertinent counsel was given. The annual answers showed an increase in membership of 313, an increase of 169. Number of members, 9,749, of families, 2,063, number of meetings, 17.

Eleventh day, morning—The meeting assembled in joint session, when the report of the

committee on Indian affairs appointed by the meeting for sufferings was read, together with the report of the Associated Executive Committee of the different Yearly Meetings on Indian affairs. The action of the respective committees was satisfactory. Joint session closed, and men and women Friends resumed business as usual.

Five ministers were reported as recorded the past year.

A satisfactory report was received and read from the old Committee on Indian civilization. The committee was released, and the new committee take charge of the work. An executive committee on education was appointed. Report on Education was read. Report of Peace Committee was read, and an appropriation of \$6000 made to aid the executive committee. The Central Book and Tract committee made a satisfactory report.

Fifth day—A missionary Board was appointed. The executive committee on Freedmen reported. The action of the committee was approved, the committee was released and the Missionary Board take charge of the work. A donation of \$500 was made for the Asylum for Colored Children of the State, situated at Indianapolis. A committee was appointed to have charge of the General Meetings. Satisfactory report was made on first day schools. A minute was made of the action of the different Yearly Meetings in regard to a General Council as proposed by this meeting last year.

Satisfactory report from the meeting of ministers and elders was read.

Considerable other business of local interest was introduced and disposed of. The meeting concluded about 3 o'clock p. m. The impression prevailed very generally that we had been blessed with a highly favored Yearly Meeting.

The following is also taken from the "Christian Worker." "There are now so many innovations on the good order of our religious society, that we cease longer to marvel at them. Once it would have been thought strange that approved ministers should institute an independent meeting for the three objects specified. If the meeting can determine the gifts, and the best way of exercising them, why not determine where they are to be exercised?"

MINISTERS MEETING.

During the late Yearly meeting of Indiana, the ministers held several meetings of their own, aside from the regular meetings of ministers and elders. The object of these meetings was stated to be the mutual help and encouragement of each other. The proposition for such a meeting was made in the meeting for ministers and elders by our venerable friend Thomas Arnett. Quite a number of ministers present stated that their minds had been turned in the same direction, and they had hoped that some way would open for such a meeting. It was concluded with great unanimity to hold annually, and oftener if occasion required it, "Ministers' Meetings," the objects of which shall be, 1st. To assist each other in determining of our gifts and the best way of exercising them. 2d. That the holy scriptures may be held up and appealed to by ministers as the standard, and the only standard for determining all questions of faith and doctrine. 3d. That ministers may be enabled

more completely to harmonize in their views of the fundamental doctrines of the gospel, and assist each other in a right comprehension and application of these precious truths.

A committee was appointed to take into consideration the propriety of a classification of the various gifts according to apostolic order, and report to next meeting if way should open for it, a classification of the gifts, a proper body, a tribunal to determine the character of the gifts, and any suggestions they may see fit in regard to the proper exercise of those gifts.

The meeting adjourned to meet at the time of the next Yearly Meeting.

Ever since "The Friend" was first published, the "Contributors" have exercised the right to curtail obituary notices sent for insertion in their journal, where they have thought it needful; and where communications received, have been thought unsuitable for publication, they have been destroyed, instead of returning them to their authors, unless a special request has accompanied the essay.

This information has been frequently given in our columns, and it is now repeated in consequence of inquiries made relative to both subjects.

SUMMARY OF EVENTS.

FOREIGN.—A gathering of the people of Greenwich took place at Blackheath Common on the 28th ult., to hear an address from Prime Minister Gladstone. Nearly twelve thousand persons were present. The minister was greeted with prolonged applause. In his address he discussed the chief subjects of public interest, and defended the course of the administration. The chief complaint against the government was that it attempted to do too much, but necessity existed for stating views and introducing measures on more subjects than it was possible to carry into immediate effect. Gladstone spoke in wara terms of friends with his colleagues in the government; their labors had been arduous, and the result showed that they had not been in vain. He enumerated some of the measures for the public welfare which the present government had taken, viz., the legislation for Ireland, the economy effected by the abolition of official patronage, the withdrawal of troops from Canada and New Zealand, the abolition of the purchase system in the army, &c. The House of Lords had not acted wisely in rejecting the ballot bill, which would be again brought before Parliament at the next session.

On the 26th an explosion occurred in the Leatham mine, near Newcastle, by which thirty or more men were killed.

In the six departments of France named in the recently concluded treaty, the German evacuation is proceeding quietly.

The Duke of Anhalt has been elected President of the General Council of the Department of the North.

Rosell, the Communist leader, has appealed a second time from the decision of the military court before which he was tried, and his appeal has again been rejected.

The number of Communists released by the courts is not less than 10,000, and it is expected many more will be liberated when the Pardons Commission meet on the 8th inst.

Prince Napoleon has definitely resigned his seat in the Council General of Corsica, and has gone to Italy.

Tajuba, Brazilian Ambassador to France, has received official notification of his appointment by the Emperor of Brazil, as arbitrator under the Treaty of Washington.

The French government still owes the Swiss Confederation two millions and a half of francs, expended by the latter in the maintenance of Bourlak's army.

The German Parliament has adopted a resolution approving and ratifying the treaty with France. In answer to a question, the Minister of War informed Parliament that two-thirds of the infantry reserves would soon be permitted to return home. The cavalry reserves would have to remain with their corps. The utmost relief would be granted to the volunteers for one year.

A destructive fire broke out in Darmstadt on the 24th

ult., by which the Court, Theatre and other buildings, were destroyed.

A general strike has occurred among the railroad employes at Cologne and its vicinity. One thousand men have joined in a demand for higher wages and manufacturing. The operators at Cincinnati, a large demand and a reduction of the time of labor to ten hours per day, and increased pay for work done over time. The operations of twenty factories have been suspended in consequence of this movement.

A political crisis has occurred in Austria, and the resignations of the Ministers have been accepted by the Emperor. The difficulties seem to have arisen from the claims of the Bohemian and other nationalities to a degree of autonomy which the Emperor and Von Beust think would endanger the integrity of the Empire.

A St. Petersburg dispatch of the 27th inst., says: "The order of the war office directs the entire reorganization of the Imperial army, and calls to arms the whole adult male population. The order creates a numerical strength of the field and Landwehr forces—total, 1,600,000 men, sixty-six regiments of Cossacks, not included. The order creates, also, a further military force in reserve to be employed in the event of invasion—equivalent to the mobilization of the population of the entire nation. Reinforcements are ordered to the artillery and the addition of 1000 guns to the batteries already in service.

Spain appears now to be comparatively quiet and free from agitation. In the Cities on the 28th, it was stated that the Ministry that the cost of the war in Cuba, during the past year, had been \$82,000,000, and that the colonial deficit for the year would amount to \$11,000,000. The government asked for a credit of \$20,000,000 for military purposes.

An allocation of the Pope is published, in which, while he recognizes the bishop appointed by the Italian government as possessing the requisite qualifications of their office, he solemnly repudiates Italy's guarantee, and protests against the invasion of the Holy See's prerogative. He also condemns the course of Dr. Dollinger, and such as are following his example in warring against the decision of the Holy See. The cardinals, and the Pope's death, is shortly to be held at some point in France.

The workmen's societies of Rome and Naples have refused to participate in the Congress of Workmen, which will shortly be held in Rome, on the ground that the assembly was to be a mere republican demonstration, and as such unfriendly to Italy.

The government has relaxed the vigor of its precautions against the International and partisan republican agitation, believing that their principles have no hold upon the Italian people.

Advices from Rio de Janeiro confirm the news of the final adoption in the Brazilian Parliament of the bill providing for the emancipation of slaves. The vote upon the final passage of the bill in the Senate was 44 to 33, and the announcement of the result was received by the galleries with loud cheers. A circular has been issued by the government, recommending that the law be put into immediate execution. The Beneficent order has promptly emancipated all of its 1600 slaves.

The London Mansion House fund for the relief of the Chicago sufferers, amounted on the 28th ult. to \$42,600. The Manchester society for the same purpose to \$16,000. In London, on the ground, subscriptions have been made at Liverpool and other places.

London, 10th mo. 30th.—Consols, 92½. U. S. 5-20's of 1862, 91½; of 1867, 93; ten-forties, 89½.
Liverpool.—Uplands cotton, 9½ a 9½d.; Orleans, 9½ a 9½d. Sales of the 11th, 1,049 bales. The interments in the new ST. PAUL'S *Miscellaneous*—The interments in Philadelphia last week numbered 329, including 85 deaths from Small Pox.

The corruption and extravagance of the New York city government had become so flagrant as to lead honest men of both parties to form an earnest effort to arrest the evil. A Committee of the Citizens report that they had thoroughly examined the various works for the city, and rigidly scrutinized the charges therefor. The amount charged to the cost of the new court-house building and furniture is \$8,130,000, and \$3,280,000 is charged to county contracts. The total cost of the building, when completed, could not honestly exceed \$3,000,000.

The committee further report \$3,221,000 paid for armories and drill rooms, the real value being \$202,000; for lumber \$463,000 paid; real value \$48,000; for ad-

vertising, stationery and printing, \$7,168,980 paid; the real value being \$1,500,000. Loss to the city \$19,519,500. It is announced that suits will be instituted against several parties implicated in the frauds.

Thomas Wells, the Married Walter, who was convicted of polygamy, has been sentenced to pay a fine of \$300, and be imprisoned at hard labor for three years. Daniel H. Wells, the Mayor of Salt Lake City, and two other persons, have been arrested on a charge of murder perpetrated in 1857. After hearing argument, Judge Foster took the Married Walter into custody for \$600. The Mormons appear to be troubled and depressed by these proceedings, but do not threaten forcible opposition to what they denounce as persecution. At a large meeting in the tabernacle, at which ten thousand persons were present, they were counselled to abstain from every act of violence and trust in the Divine protection. Their church, they were assured, could not be overturned. Their faith was founded on inspiration, and would endure forever.

Los Angeles, California, has been disgraced by a riot and savage attack upon the Chinese at that place. The mob appear to have been actuated solely by hatred of the Chinaman and a desire for plunder. The Chinese were robbed of all their property, and eighteen of them murdered.

The wine crop of California the present year is estimated at 8,000,000 gallons.

The U. S. Commissioner of Agriculture estimates the grain crop of the United States for the year 1869, at 1,491,412,100 bushels, consisting of 744,320,000 bushels of Indian corn, 290,146,900 of wheat, 285,334,900 of oats, 25,652,200 of barley, 22,527,900 of rye, and 17,431,100 of buckwheat.

The Markets, &c.—The following were the quotations on the 30th ult. New York.—American gold, 111½; U. S. sixes, 188½, 116½; ditto, 1898, 113½; ditto, 10-40, 5 per cents, 109½. Superfine flour, \$5.90 a \$6.50; finer brands, \$6.60 a \$10.50. No. 1 Chicago spring wheat, \$1.55; No. 2, do., \$1.52 a \$1.53; amber western, \$1.61 a \$1.64; amber State, \$1.63 a \$1.65; white Michigan, \$1.62 a \$1.76. Oats, 48 a 53 cts. Western mixed, 87 a 90 cts.; yellow, 82 cts. & 83 cts.; southern white, 85 cts. *Philadelphical*—Uplands and New Orleans cotton, 18½ a 19 cts. Superfine flour, \$5.25 a \$5.75; finer brands, \$6 a \$9. Rod wheat, \$1.55 a \$1.58; amber, \$1.70; white, \$1.63 a \$1.68. Western mixed corn, 75 a 76 cts.; yellow, 78 a 80 cts. Oats, 47 a 50 cts. Lard, 9½ a 10 cts. Clover-seed, 10 a 10½ cts. Timothy, \$3.85 per bushel. The beef cattle market was rather firm. Sales of 2,500 head choice at 6½ a 7 cts.; fairer, 5 a 6 cts. and common 3 a 4 cts. per lb. gross. Sheep sold at 5 a 5½ cts. per lb. gross, and hogs at 6 a 6½ cts. *Baltimore*—Choice white wheat, \$1.80 a \$1.83; fair to extra, \$1.60 a \$1.65. Choice white, 80 cts. & 81 cts.; yellow, \$1.50 a \$1.61. Western mixed corn, 75 cts. Oats, 43½ a 49 cts. *St. Louis*—No. 2 red wheat, \$1.48 a \$1.80; No. 3, \$1.35 a \$1.38. *Milwaukee*.—No. 1 spring wheat, \$1.24; No. 2, do., \$1.21 a \$1.22. No. 2 corn, 49 cts.

HADDONFIELD SCHOOL FOR BOYS AND GIRLS, under the care of Friends.

This School opens in session—a few scholars could be received until next board.
Terms given on application to Chas. Rhoads, 36 S. Seventh St., or to the Teacher, John Boardie, at the school.

FRIENDS' BOOK STORE.

No. 304 Arch Street, Philadelphia.
The first edition of the "Journal of William Evans" being nearly exhausted, a second edition has been published, and is now for sale at the Book Store. This edition contains the Memorial of William Evans, issued by the Yearly Meeting of Philadelphia, and has the yearly date of 1869, and is published at the same price as before, according to the binding. Twenty per cent. deduction to those purchasing to sell again.
There are on hand between twenty and thirty copies of the first edition, which will be sold at twenty per cent. below the original price.

FRIENDS BOARDING SCHOOL FOR INDIAN CHILDREN, TENNESSEE, NEW YORK.

A suitable Friend and his wife are wanted to take charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Pa.
Thomas Wistar, Fox Chase P. O., Philadelphia.
Samuel Morris, One P. O., do.
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia are about starting for the season.

For the current expenses of maintaining them, and salaries of teachers, &c., we stand pledged. The Treasurer has now only about Two Hundred dollars in hands to meet these obligations, thus showing almost the sole reliance is contributions yet to be made.

In this state of things, we earnestly request Friends who feel called upon to give to this work, to forward their contributions soon to the Friend Life and Trust Co., 111 S. Fourth St., Philadelphia. The various collections of our neighbors will be useful to acquaint Friends in their neighborhoods with the urgent need of funds to meet pressing exigencies. James E. Rhoads, President of the Executive Board.
Philip C. Garrett, Chairman of the Committee of Instruction.

Richard Cadbury, Treasurer.
Philadelphia, 10th mo. 28th, 1871.

FRIENDS' RELIEF COMMITTEE OF PHILADELPHIA. For Help of Sufferers by Northwestern Fires.

Information received from various reliable sources principally from members of our own religious Societies renders it very evident there will be, during the proaching inclement season, a great amount of suffering arising from the dreadful fire which has destroyed the various villages of our north-western coast including many small villages and settlements, as well as the city of Chicago. Friends in the West who are near to this scene of suffering, and those in all parts of the land, will no doubt endeavor to render such as may be in their power. A committee of Friends has also been organized in Philadelphia, who will receive and forward contributions, taking due care they will be properly applied.

The following Friends are members of this committee, and donations may be forwarded to any of them, or directly to SAMUEL B. SHIPLEY, Treasurer at the office of the Friend Life and Trust Co., Philadelphia.
W. MADDOCK C. COPE, 1312 Filbert St.
CHARLES EVANS, M. D., 702 Race St.
WILLIAM KINSEY, 469 Marshall St.
HENRY HAINES, 417 Walnut St.
ELLIOTT P. MORRIS, 4782 Main St., Germantown.

NOTICE.

A Stated Meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor will be held at the House of Industry, No. 112 N. Seventh St., 11th mo. 4th, at 3 o'clock.
JULIANA RANDOLPH, Co.

THE MORAL ALMANAC, FOR 1872.

Is now on sale at Friends' Book Store, No. 304 Arch St. Being printed on superior paper, and the Calo from a new font of type, the attention of Friends particularly called to this publication. A number copies are in printed covers.
Price, 10 cts. per dozen or 4 cts. a piece.
In covers, 50 cts. per dozen or 5 cts.

FRIENDS' ASYLUM FOR THE INSANE.

Year Frankford, (Twenty-third Ward), Philadelphia.
Physician and Superintendent—JOSUAH H. WINGSTON, M. D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 10th of 5th mo. 1871, at his residence in West Pikefield Township, Chester Co., Pa., in 96th year of his age, GEORGE MARRS, a member Uchlan Monthly and Particular Meeting.

On the 23d of 6th mo. 1871, WILLIAM COPE, the 96th year of his age, died at the Friends' Monthly Meeting, Columbus Co., Ohio.

On the 7th of 10th mo. 1871; at his residence Plainfield, N. J., ZACHARIAH WEBSTER, in the year of his age, an esteemed member of Plainfield parative and Railway and Plainfield Monthly Meetings. For many years he was much engaged in public business, and possessed in large measure the influence and esteem of the community in which he lived. The consoling assurance is felt that his end was peaceful, in this city, 8th of 10th month, 1871, EST THOMPSON, a member of Salem Monthly Meeting, in the 79th year of her age.

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

DL. XLV.

SEVENTH-DAY, ELEVENTH MONTH 11, 1871.

NO. 12.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

Reading Room of the British Museum.

For the entrance of the great reading room of the British Museum is appropriately the bust of the late Panizzi—the founder he may be called. The huge domed ceiling behind him, his work and monument, is the wonders of Europe, now reaching considerable number.

The entrance to this hall is beset with difficulties. At the gate of the museum, on a day when the reading room only is open, the policemen and warders challenge the visitor with "pardon, sir?" Allowed to pass, he crosses the open space, ascends the steps, enters under the portico and finds himself at the great, crowded room with more police and warders. Any of indecision, and he is sure to be challenged, "Reader?" If he crosses boldly, and asks for the glass door, where there is another with a list, he is stopped once more, made to show his passport, unless he has one called at the theatres "a face admittance."

Down the long passage he goes, gives his coat, stick, umbrella, parcels; passes through glass swinging doors, past other policemen, and finds himself in the monstrous hall dedicated to learning, and, as some would say, to idleness.

It would be hard to give an idea of the *coup d'œil*; for there is literally nothing to see. It has the look nearly of a cathedral, all the comfortable, furnished air of a large library. Coloring for the sides is furnished by rows of the books themselves, which bound the walls to a height of some forty feet, and are reached by two light galleries. In the centre of the room is a round tier, within which sit the officials, and they communicate with the library outery by a long avenue shut in by glass screens. Beside this counter is another, which holds a enormous catalogue, reaching to some hundred volumes; and from this second counter radiate the desks for the readers. Nothing more comfortable or convenient can be desired. You have a choice in seats even; smooth mahogany or softly cushioned; sliding smoothly on castors. In the pocket back of the desk is a little recess for ink, pens, steel and quill; and on each side a small table. One of these pulls out a writing desk, which comes well forward, and

swings in any direction, or at any height; the other forms a ledge on which books can be piled up and be out of the way. A blotting pad, paper knife, and convenient pegs under the table for putting away hats, &c., complete the conveniences. There are over five hundred of these, each having a number and letter. There are, besides, a number of what might be called "research" tables—small, low, flat, and broad, which an antiquarian may have all to himself; and the lid of which lifting up, he finds a convenient repository, where he can store away all his papers, notes, and books until he returns the next day. Some of the more retired of the long benches are reserved "for ladies only;" but they do not seem very much to care for such seclusion.

Around the room, and within easy reach, is a sort of free library where every one can help himself. This, as will be imagined, consists of books of general reference, and is very judiciously chosen. It comprises dictionaries of all languages, the best, newest; encyclopedias of every conceivable sort; long lists of the old magazines, like the "Gentleman's," "Annual Register," &c.; ambitious collections of universal science and knowledge, such as the "Pantheon Littéraire," and "Didore's Encyclopedia;" histories of towns and counties in profusion, and the best and most favorite text books in the respective classes of law, theology, medicine, mathematics, physiology, &c. The only weak place is the class of English *belles lettres* and biography, which is ordered after a very random and arbitrary fashion, comprising such poor books as "Beattie's Life of Campbell," but not "Moore's Life of Sheridan," having "Twiss's Life of Eldon," and no "Life of Sterne," and being without Mrs. Oliphant's remarkable "Life of Irving." In fact, it would be hard to say on what principle the choice is made.

Having chosen a seat—and if you come late in the day you have to take a long, long walk seeking one—go to the catalogue, for your book. And here we may pause to survey this wonderful catalogue, a library of folios in itself. Every volume is stoutly bound in solid blue calf, with its lower edges faced with zinc, to save wear and tear from the violent shoving in of the volumes to their places. On every page are pasted about a dozen neatly lithographed entries, and between the pages are guards, so as to allow fresh leaves to be put in, as the catalogue increases. As the guards are filled up, the volume is taken and rebound with fresh guards. Nothing can be fuller than the arrangements for this catalogue, as it even refers you for a biographical notice of a well known man to some of those little meagre accounts prefixed to collections of their poems, and to biographical notices and reviews. It also, to a great extent, helps the student to the real names of those who have written under assumed ones. This is the new catalogue, but there is an old one partly in print and partly in man-

uscript, and both must be consulted if you wish to make your search exhaustive. Periodical publications make a department in themselves under the letter P, filling some twenty folio volumes, to which there is an index, also in many folio volumes. London has nearly one folio to itself, Great Britain and France each several. Every entry is complete, title in full, date, place of publication, and a press mark, such as $\frac{645 \times 10}{3}$ which is to be copied

on a little form containing the rules to be observed, with blanks for name of book, date, &c.

Having given in the ticket, the reader may return to his place, certain of having to wait at least half an hour, and he may amuse himself by watching the smooth running carts laden with volumes, which arrive every moment, and the attendants who are seen hurrying along through the glass screen, each with his pile of books, with their labels fluttering. Considering that some of these have to walk three quarters of a mile along passages and up steep stairs to fetch some remote book, and that often the forms are imperfectly filled, the delay is not surprising. A more intelligent, willing and obliging class of men cannot be conceived, always ready to volunteer assistance, even outside their special duty. It is pleasant to see how they exert themselves for novices, or for certain old veterans, filling up their forms for them.

The readers are a very singular and motley class. And here it is that some reform is wanting. A great deal of the time and trouble of the staff is taken up with supplying the wants of young boys and girls, and general idlers, who come to read novels and poetry, and take up the places of others who have real business. It cannot be supposed that the nation meant to pay for books and attendants, merely to wait on this useless class. A reform in the way of classification would be useful, the putting these drones in a department of their own, and with one attendant only to wait on them all. Every book ought to be procured within ten minutes, and by a system of speaking tubes and small lifts, the matter could be much simplified. The Museum would run fewer risks from the abstraction of books, by limiting the number of readers. There are many traditions in the Museum of those robbers, some of whom were always suspected, but to whom the matter never could be brought home: while there was a "gentleman" who was not suspected, but was at last discovered. A Museum book is fortunately very unmarketable, it is so stamped all over; and if a volume had two hundred illustrations, every one would bear this mark. To all libraries come people with a mania for cutting out prints, and at this one, on a stand made purposely, are exhibited two maimed and defaced books, thirty or forty leaves torn out, with an inscription explaining how they were placed there as a warning, &c. This exhibition is a little undignified, and it

seems quite purposeless. The evil doers would only chuckle at it, while the well conducted have no need of such reminders.—*Scientific American.*

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 68.)

"1815, January.—Business, in its proper sphere, is useful and beneficial, as well as absolutely necessary; but the abuse of it, or an excess in it, is pernicious in many points of view. I cannot approve, in very many respects, of the intense degree of application and attention, which seems often to be required of those that are in business.

"There is one danger to which the man of business is particularly exposed, and the more alarming, because it is concealed,—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagements be large or small, should be most anxiously attentive to his eternal interests, that they also may be kept in a flourishing, profitable condition: if this be not the case, the saying of W. Penn is true in regard to such an one, 'He that loses by getting, had better lose than gain.' He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his *daily duties* of his Maker, and in the *constant cultivation* of that *holy frame of mind*, which, it is the slow though *sure tendency of the spirit of the world*, silently to counteract. For I own I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone. How inconceivably terrible and exquisite must be that man's anguish, whilst on the very brink of going he knows not whither, to think that he has given up an eternity of bliss, for the empty grasp of that which is not.

"1815, January 15th.—The following reflection is taken from a 'weekly report,' and was penned just previous to my attendance by way of initiation into business at my father's banking-house:—

"What an eventful period is this, what an epoch in my life! When I look back upon the past, when I review the calm and sequestered hours which have been so graciously granted me, and which I have so happily enjoyed, I cannot help concluding, that the same Almighty hand, which has hitherto upheld me, will be 'stretched out still.' And when I cast my eye forward to the future, to that dark and dreary scene, that chaos of troubles and perplexities, which human life for the most part discloses, I remember with consolation the expressions of the apostle, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' The time that has already elapsed, seems to be a season of preparation mercifully allotted to me, in order to qualify me for the part which I am henceforth to act; and those principles, which I have stored, must now with assiduity be put in practice. The greatest discretion employed at this first setting out in life, will not be sufficient to direct and keep me in the right path, unless accompanied with distrust in myself, and a corresponding confidence in Divine assistance.

"1815, January 29th.—The very great

benefit which may be (and which I trust is) derived from the system of self-examination that I have adopted, is more and more apparent to me every week. Every week have I to improve, to exhort, to encourage, and to recommend; as it were to call in my accounts, and to ascertain the real state of my heart; whilst every week—yes, every day, gives me abundant cause for contrition and abasement. I am thus led to a more intimate knowledge of the state of my internal affairs, and of the filth which still lurks within: whilst I am rendered less confident in my own unassisted efforts, and more desirous to be *strengthened in obedience.*"

Same date.—"Though I feel myself but a novice in serious subjects, yet further experience gives me fresh ardor and eagerness to seek after and attain to that knowledge, which alone 'maketh wise unto salvation.' The more I study religion, and the more time and attention I devote to it, the more I feel persuaded of its unspeakable importance. There is no pursuit in life, whether of a philosophical, literary, commercial, or worldly nature, which can be compared with the pursuit of religion, in respect to the peace and joy, the profit and the pleasure, which it yields to the willing student. The immediate good effects of it, are only exceeded by its ultimate consequences. In prosperity the true Christian is taught to be watchful and humble, and to consider that 'the Lord hath given, and the Lord can 'take away.' In adversity, how happy he is, if he do but remember, that 'this also is the Lord's doing.' In all that he does, his design is ever to do good,—his motive the glory of his Maker."

Same date.—"O! Lord, thou hast been pleased to bruise me with a sense of my own iniquity; thou hast in some degree opened to me my own heart: deliver me in thine own time and way, from under the burden of my transgressions: still continue to show me thy loving kindness, and to direct me onward in the path that leads to salvation. I know not, and it is better, O Lord! that I know not, in what condition or situation to-morrow's light may find me; nor can I see before me: yet I pray thee, if I do forget or forsake thee, O! forsake me not utterly, for thy mercy's sake.

"1815, February 5th.—O! may I not neglect or delay to take such effectual measures, as may certainly lead me to the attainment of a firm belief in the salvation brought about by the Saviour of men. May I not be satisfied with an historical acquaintance with these things, nor be content with what others may say, write, bear witness of, or believe in, respecting a Redeemer; but may I be encouraged, like Thomas the Apostle, to see and feel for myself; and may I make an availing use of every opportunity, every appointed means to gain the excellency of the knowledge of Christ Jesus, and him crucified,—that intimate knowledge and inward experience, compared with which, Paul counted all things else but as 'loss and dross.' Surely, such as are 'kept by the power of God through faith unto salvation,' are *none but those*, who have submitted themselves to the government and dominion of Christ by his Spirit in their hearts; and these truly know Him to be their Redeemer."

(To be continued.)

The enthusiasm of the present age becomes the common sense of the next.—*Coleridge.*

From The "British Friend."

Shipwreck of Mary Prior.

Having emigrated with my family to the United States in the spring of 1819, we to lodgings during the summer months at Villa Green, a rural spot about twenty miles from Philadelphia. This place had little to recommend it but its quietude and retirement, and the opportunity it afforded me to make excursions in different directions with the view of obtaining a permanent settlement. Our residence here was rendered the more agreeable by finding many members of the Society located in the neighborhood, to whose kindly we were much indebted.

During our stay we usually attended Chester Meeting, some three miles from our dwelling; and many a hot and fatiguing way to it we had in that sultry climate. But every kind friend who lived near us would often take up some of the female portion of our family in his homely carriage, which was a great relief to them.

One day as we were proceeding on foot to meeting, I was tempted to mount the fence by the road-side to gather some cherries which hung in great abundance within reach. The cherry-trees in this vicinity are very numerous, flourishing wherever they have been accidentally sown, and growing some as large as our elm-trees in England. Much of the fruit is never gathered, but is left to the birds, or to fall to the ground for swine. We had been given to understand that it was a common practice for travellers who wanted cherries to break off as large a branch as they were able, to save time, to eat them off the bough as they journeyed. While thus mounted on the fence engaged securing some of the tempting fruit, I started at perceiving a middle-aged man making towards me, whom I at once took to be the owner of the trees. For a moment I felt something like compunction at the situation in which I was discovered, began to make an apology, saying, I hope was not trespassing on his property. "No," said the man, "you are not trespassing but the fruit does not belong to me. You welcome enough, I daresay." And having recognized us at once as English people, added, "I am from the old country as well you. My wife and I came over many years ago." Perceiving that I was a Friend, added, "Did you ever hear of Mrs. Prior? told him that I had heard of her." "We said he," we took our passage in the ship as Mrs. Prior. We suffered shipwreck and lost all our property. My name is P. I live at that house yonder. If you will on us we shall be glad to see you."

The first suitable opportunity we had, wife and I called at the humble dwelling. The husband was absent, but his wife, who doubt was expecting our visit, gave us a dial welcome. She began almost immediately to give us an account of their disastrous voyage to America; during the recital of which it did not appear that the lapse of two years had in the least degree blunted the vividness of her recollections of the sufferings and perils which had befallen them in crossing the Atlantic.

Since my return to England, I have grieved often that I did not at once put poor woman's statement into writing; as I had heard it; but at that time I had no expectation of ever seeing my native coun-

or of being called upon to narrate the events of Mary Prior's shipwreck, all of which I supposed her relations and friends had been made fully acquainted with myself.

The woman stated that when she and her husband had made up their minds to emigrate, they were in possession of property to the amount of £500, the whole of which they laid out in the purchase of goods suitable, as they expected, for the American market, and which they expected to turn to a profitable account on their arrival. They accordingly embarked their property on board a vessel with other passengers, among whom was Mary Prior. They had made but little provision on their passage to America when they sprang a leak, which obliged the crew to endeavor to repair to the pumps to endeavor to keep her clear. But notwithstanding all their labor to effect this object, the leakage continually increased, and soon became so great that many on board began to be seriously distressed, and entertained great apprehensions of their ultimate safety. Relays of sailors were obliged to be constantly at the pumps; the fatigue of which was so great, apparently to so little purpose, that they were exceedingly discouraged, and adverse to labor, believing it was useless for them to endeavor to keep the ship afloat, as the leak increased upon them.

Under these appalling circumstances Mary Prior often came on deck and urged the men to relax their efforts to save their lives. Her earnest persuasions were so successful that the crew did continue their exertions, though laboring under such great and increasing discouragements. Our informant added, that Mary Prior was frequently engaged in the presence of the crew and passengers to ascend the Mast High that it might please God to preserve their lives. "O!" she exclaimed, "Mrs. Prior was a wonderful woman for her age!"

She continued thus, day after day, for a week, without any improvement in their prospects, during which time Mary Prior persisted in urging and encouraging the sailors to make renewed efforts for their common safety. Notwithstanding all she could do, however, their circumstances grew worse and worse, for the water in the hold still kept increasing, and even made its way into the hold. The sailors were so overcome with fatigue, in consequence of their exhausting exertions night and day at the pumps, that it was with great difficulty they could be persuaded to continue their exertions, for all expectation of their rescue seemed, with most of them, to have died away.

It was in this condition, struggling, as it were, at once against fatigue and despair, that Mary Prior, early one morning, came on deck, and, with a cheerful countenance, announced that she had good news for the company, for their deliverance was near at hand. She told them that she had been favored with a dream, or vision, in which she had been assured that a vessel that they could take them all off in safety from their perishing ship. Yet she told the men they must still use every exertion to keep the ship afloat, till the time of their deliverance should arrive.

Mary Prior made this extraordinary announcement in the most positive manner, but with any hesitation, and apparently with

the full persuasion that the truth of her message would soon be verified. She told the people also that even the name of the vessel that would rescue them had been made known to her, but that she had forgotten it. It was, however, she said, the same as the maiden name of one of the married women on board. There were several married women among the passengers, who were all summoned to tell their maiden names. "After many had spoken," said our informant, "I told them mine was Archibald, on which Mary Prior immediately said, 'That is the name of the ship which will save us.'"

Many an anxious look was now cast around for the friendly vessel, but for many hours none could be seen. At length, however, a ship was descried in the distant horizon. They eagerly watched her movements. She was steering their own course, and soon made towards them on perceiving their signals of distress.

When the ship came within speaking distance, and her captain found that they were in a sinking condition, he ordered out his boats, and with great promptitude proceeded to convey the passengers on board his own vessel, and happily succeeded in rescuing them all; but such was the emergency of the case, and so imminent their danger, that no attempt could be made to save any part of the cargo.

While they were being transhipped with all haste, and Mary Prior was about to be conveyed to the other vessel, she suddenly said she must go back to her berth for something she had left there, and which she must have. She was urged not to go down after it, as the water was then knee-deep in the cabin, and there was no time to lose. She, however, persisted, and, actually wading through the water, obtained the object of her search. This, we supposed, might probably be her certificates.

On their inquiring the name of the vessel which had thus providentially been sent to their rescue, they were told she was "the *Archibald!*"

In detailing to us this remarkable account of their shipwreck and deliverance, the woman did not appear to be influenced by any desire to exaggerate, or in any way to misrepresent the simple facts of the case. On the contrary, there was an appearance of truthfulness and sincerity, and an earnestness of manner, that left no doubt on our minds that we ought to give entire credit to her narrative. And, moreover, her mind seemed to be so imbued with a sense of Mary Prior's extraordinary religious endowments, that I think she would not have dared to speak of her in any other character than she did. Having listened with no small degree of interest to the poor woman's recital of the circumstances attendant on her emigration, we were about to leave, when she produced a few trinkets and a silver teaspoon—precious relics to her, as they were all that they were able to save from the wreck.

We soon after left Village Green, and removed to Wilmington, State of Delaware. Here, among many other valuable and kind Friends, we became acquainted with Deborah Brighthurst. One day reference was made to Mary Prior and to the circumstances above related, when she told us that she, with a number of other persons, was on the quay at Philadelphia when the vessel arrived which brought Mary Prior and her fellow-passengers; and that as soon as Mary Prior landed

she knelt down on the ground and gave thanks to their Almighty Preserver who had so signally delivered them, and brought them in safety to their intended port.

Since the foregoing narrative was written, the memoir of Rebecca Jones has been published. It contains an account of the shipwreck of Mary Prior, with several particulars not contained in this relation, but makes no reference to some of the remarkable circumstances which I have recorded. There is nothing contradictory in the two accounts, except in one particular, which induces me to refer to the memoir. It there states that Mary Prior was "the only female passenger on board." This, on the face of it, is scarcely credible, as her friends in England would hardly have allowed her to embark on board the vessel under such circumstances. Mary Prior was possibly the only female passenger in the cabin, but it is highly probable that there were several in the steerage, of whom the poor woman who related the foregoing narrative was one.

The statement in the memoir omits to mention the name of the vessel that received the sinking crew. However, having recently lent my narrative to Ann Alexander of Ipswich, she has returned it to me, with a copy of a contemporary paragraph in an American newspaper which has afforded me much satisfaction, as it confirms the statement as to the name of the vessel that brought the shipwrecked sufferers to land. "On Wednesday evening arrived at this port the schooner *Archibald*—Macey—twenty days from Halifax. On the 3d instant, lat. 37°, long. 69°, fell in with the ship *Fame*—Captain Perry—from London to New York; then in a sinking state, with five feet water in the hold. Captain Macey took from the wreck Captain P., his crew and passengers. Shortly after she fell in with a vessel bound for New York, on board of which he sent Captain Perry and his crew, and brought here twenty passengers, chiefly mechanics, artists, and their families, who, by this unfortunate event, have lost all with which they could have supported themselves, in a strange country, until they could get employment."

The paragraph goes on to relate the particulars of the disastrous passage, in full corroboration of the foregoing narrative.

In connection with the subject of Mary Prior's shipwreck, I may add that I have been informed, on good authority, that some time after she embarked for America, great uneasiness prevailed among her friends at the non-arrival of the expected intelligence of her having reached her destination; but that, in a private religious meeting which a few Friends had together, our late valued friend Samuel Alexander, of Needham, expressed in testimony his belief that Mary Prior was then safely landed in America. Soon afterwards, however, an apparently well-founded report was circulated that the ship in which she had taken her passage had foundered at sea, and it was supposed all on board had been lost. This, though but a vague rumor, gave Samuel Alexander much distress, from a fear that he had been under a delusion when he had so recently expressed his full belief to the contrary. He was, however, the very next day relieved by an authentic account having arrived, fully confirming the statement he believed himself warranted in making so shortly before.

Colchester, 5th month, 1851.

Practical Experimental Religion.

Selected.

In judging of piety, there is no substitute for a holy life. We are Christ's disciples if we do whatsoever he commands. We are the servants of the wicked one if we do the works of the flesh. We may boast of discoveries, of raptures, and ecstasies, but all in vain if a consistent life be not the result. So that many who say they know the time and place of their conversion are unquestionably deceived.

All religious knowledge which is unfelt and inoperative puffs up the mind, and hardens the heart. It is better to have the workings of gracious affections than to be able to define them, or to speak ever so learnedly respecting them.

It is often doubted whether the present age is remarkable for depth of religious feeling. In many cases ministers preach a *low* experience. The consequence is a painful laxity in religious practice. Among many professors there is a manifest disinclination to (speak) on vital subjects in religion. This is a great evil. Although hypocrites may babble on such topics, yet Christians should not thereby be deterred from diligently seeking to discover and command the highest manner of holy living. A minister of this generation said that he had received many hundreds of printed sermons, sent by his brethren, and that among them all he remembered but one on the subject of experimental religion—but one practical religious communication.

True religion must either be very low, or entirely wanting, in that heart who extends not his idea and treating of it beyond the doctrines and forms of religion. Doctrinal discussions, treatises on the history of the Bible, on branches of scripture morals, and on church government, are numerous. But rarely do we find able men turning their attention to the work of God in the soul. The tendency of this age is to become vague and superficial. Many real Christians have made but low attainments, and are too little dissatisfied with their present state. There is no way of preserving men from falling into error respecting the nature of true religion, but by bringing them to feel its power. The head may be strengthened till the heart is starved. Indeed, infidelity itself will be sure to gain a footing in a community where vital godliness is not experienced.

The friends of true religion ought carefully to guard against the abuses of religious experience, avoiding all boasting, learning wisely to discriminate between the genuine and the spurious, between effects produced by divine truth on the one hand, and by the nervous temperament on the other, and being especially careful not to rely on past attainments, which do not produce present good fruit.

Such are the views of one of our own time, though not of our Society, some of which it may be profitable for us to consider, as presenting a mirror to many in high profession and stations amongst us, who seem disposed to substitute for the cross of quiet, humble, reverential waiting, in the holy silence before the Lord (moving only at his command, and in his fear,) the activity of the creature, in sensational, doctrinal, man-pleasing ministry, without the heavenly savor.

ETERNITY.

Selected.

Eternity, eternity,
How long art thou, eternity!
Yet hastest on toward thee our life,
E'en as the war-steed to the strife,
The messenger toward home doth go,
Or ship to shore, or bolt from bow.

Eternity, eternity,
How long art thou, eternity!
As in a globe, so smooth and round,
Beginning ne'er nor end are found,
Eternity, nor more can we
Beginning find, or end, in thee.

Eternity, eternity,
How long art thou, eternity!
Thou art a ring of awful mould;
"Forever" is thy centre called,
And "Never" thy circumference wide;
For unto thee no end can tide.

Eternity, eternity,
How long art thou, eternity!
And if a little bird bore forth
One single sand-corn from the earth,
And took in thousand years but one,
Ere thou wert past, the world were gone!

Eternity, eternity,
How long art thou, eternity!
In thee, if every thousandth year,
An eye should drop one little tear,
To hold the water thence would grow,
Nor heaven nor earth were wide enough.

Eternity, eternity,
How long art thou, eternity?
Hear, man! So long as God shall reign,
So long continue to be his again;
So long last heaven and joy also.
Oh, lengthened joy! oh, lengthened woe!

German.
Selected.

SEA-WEED.

Not always unimpeded can I pray,
Nor, pivoting saint, unique intercession claim;
Too closely clings the burden of the day,
And all the night and mine that I pay,
But swells my debt and deepens my self-blame.

Shall I less patience have than Thou, who know
That Thou revisitest all who wait for thee,
Nor only fillst the measure of deeps below,
But dost refresh with punctual overflow,
The rifts where unguarded mosses be?

The drooping sea-weed hears, in night abyssed,
Far and more far the wave's receding shocks,
Nor doubts, for all the darkness and the mist,
That the pale shepherdess will keep her trust,
And shoreward lead again her foam-flecked flocks.

For the same wave that rims the Carib sea
With momentary braid of pearl and gold,
Goes hurrying thence to gladden with its roar
Lois weeds bound fast on rocks of Labrador,
By love divine on one sweet errand rolled.

And, though Thy healing waves far withdraw,
I, too, can wait and feed on hope of thee,
And of the dear recurrence of Thy law,
Sure that the parting grace that morning saw
Abides its time to come in search of me.

J. E. Lovell.

Soap Plants.—Many plants in different countries furnish useful substitutes for soap to the natives, when there are no conveniences or materials for manufacturing ordinary soap. Examples of these are the Soapworts (*Sapindus*), so called from furnishing, either in the pulp of the fruit or in the root or bark, a vegetable principle called saponine. Thus the Hindus use the pulp of the fruit of *Sapindus* *detergens* for washing linen. The capsula of another species, when bruised, forms suds if agitated in hot water; and the natives of India use this as a soap; for washing the hair, silk, &c. The aril which surrounds the seed of a South American species is used as a soap.

The fresh bark of the root of *Mouina p. stachia*, called "yalhoi," pounded and moulded into balls, is used by the Peruvians in place of soap. The *Canadian Naturalist*, states that the bruised leaves of the European *Sapona officinalis* forms a lather which much resembles that of soap, and is similarly useful in moving grease spots. The bark of *Quill saponaria* of Central America, answers same purpose, and is used as a detergent wool-dyers. It has been even imported lately into France, Belgium, &c., and sold in shops as a cheap substitute for soap. A vegetable soap was prepared some years ago Jamaica from the leaves of the American Aloe, which was found as detergent as Castile soap for washing linen, and had the super quality of mixing and forming a lather with salt water as well as fresh. In Peru the leaves of the *Maquey agave* are used instead of soap. The clothes are wetted, and then beaten with a leaf which has been crushed; a thick white froth is produced, and after rinsing the clothes are quite clean. The pulpy matter contained in the hard kernel of a tree called locally "Joboncillo" is also used there for the same purpose. On being mixed with water it produces a white froth. In Brazil soap is made from the ashes of the bassena or broom plant (*S. lanceolata*), which abounds with alkali. There are also some barks and pods of native plants used for soaps in China. The soap native California (*Phalangium pomeridianum*) is stated by Edwin Bryant to be exceedingly useful. The bulbous root, which is the saponaceous portion, resembles the onion, but possesses quality of cleansing linen, equal to any soap manufactured. From a paper read before the Boston Society of Natural History appears that this soap plant grows all over California. It is used to wash with in parts of the country, and by those who know its virtues it is preferred to the best of soap. The method of using it is merely to strip the husk, dip the clothes into the water, rub the bulb on them. It makes a thick lather and smells not unlike borax soap. At Nicholas, one of the Cape Verde Islands, they make a soap from the oil of the *Jatropha curcas* seeds and the ashes of the papaw tree. The oil and ashes are mixed in an iron heated over a fire, and stirred until properly blended. When cool, it is rolled up into about the size of a six-poung shot, looks much like our mottled soap, and produces very good lather.

For "The Friend"

The Ways of Zion Mourna.

While not doubting that there are not a left in our Society who mourn over the delations that abound, and whose earnest prayers at times are that the Lord will again to Zion, again build up her waste places, and store what has been carried captive, there at the same time, great need that all the warm and negligent most especially, should feel the responsibilities of a life given for serving our Creator according to His for filling up our respective stewardships, serving Him in newness of life, for we great end the Saviour also died. That as in the camp of Dan formerly, there should be a stir of spiritual life felt and manifested unto that individual growth and redemption which is in Christ Jesus. There is a danger in these easy-going times, when we and fulness, and the temptations to se

once much abound, of not keeping sufficiently alive to the great duty of the day, working out the soul's salvation with and trembling before the Lord. Great effort of forgetting that which is written for earning: "As I live, saith the Lord, every shall bow to me, and every tongue shall confess to God." And that "every one of us give account of himself to God." Great effort of taking up with a rest short of that in our Heavenly Father hath prepared for his people, and craving ease and smoothness for our pathway here, cause ourselves forever separated in the great end, from spirits of the just made perfect.

Could that the too indifferent and lukewarm amongst us, might be aroused to the living realities of our evidently lapsed condition; to the sorrow-stirring truth that the places greatly mourn because so few attend to the solemn feasts; to the fact that emanant that are left of the captivity, as aforetime, are in great affliction and woe; and that the wall of Jerusalem also broken down, and the gates thereof lamentable extent burned with fire. That with the zeal of a Nehemiah, circumscribed only by the restraining power and of the Lord's Holy Spirit, such may see need the need of weeping, and mourning, fasting, and praying before the God of men, as he did, or like the watchmen set on the walls formerly, which, as is written, "I will never hold their peace day or night." Making mention of the Lord, shall give no rest, till he establish, and till he make them a praise in the earth. Thus would prophecy be fulfilled, "A great company return." "They shall come with weeping, and with supplications will I lead them." "I would we become more and more living witnesses of the Truth as it is in its great Lord! Thus also become epistles known of all men! Thus be enabled to prepare bodies a living sacrifice, holy, acceptable unto God as our reasonable service! And as is recorded of the early disciples, "I did, not only our speech but our countenances manifest and bewray us that we had with Jesus.

is further represented in the book of Nehemiah as a command from the Most High Lord. "If ye transgress, I will scatter you out among the nations; but if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the most part of the heavens, yet will I return them from thence, and will bring them to the place that I have chosen to set my name there." If there be any among us who would be made to feel at times that they have transgressed against the Lord, and have not turned to Him; that they are too much settled on their lees in a religious sense; that they do not enough drink of the Saviour's bitter cup of suffering; nor are truly grieved for the sins of Joseph; that they have grown warm like the church of Laodicea which neither cold nor hot; may the query of the prophet have place: "Is it time for you, to dwell in your ceiled houses, and this is the Lord's house) lie waste? Now, therefore, thus saith the Lord of hosts, consider (set your heart on) your ways." "Go up to the mountain, (turn inward to the omnipresent God of Israel,) and bring wood, and build the altar; and I will take pleasure in it, and I will be glorified saith the Lord."

Our all-wise Lawgiver has declared, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." A precept of extensive application, to which especial heed should be given in the present day! For if any will choose their own ways, even of doing good, and abide not in the Vine of life, without whom we can do nothing, the judgment of the Eternal may be meted, "They (thy enemies) shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; so that that which we have shall be blasted." But as diligence with faithfulness becomes the watchword; as we are not jostled or turned aside by the wind, the earthquake or the fire, however arresting and imposing to the outward senses, but engaged to let obedience keep pace with knowledge to the still small voice of the Lord inwardly revealed; if we turn unto Him as manifested in His inward and spiritual appearance in the soul, and keep His commandments and do them; if, in a word, we keep true to our principles as bequeathed to us by our forefathers in precept, and maintain them in practice, then there can be no doubt that this branch of our Society will again be gathered to the place of the Lord's name; again take root downward and bear fruit upward to the praise and glory of the Redeemer's grace; and the language may become applicable, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

Our grand enemy, ever wary and artful, pertinaciously plies us on our weakest side. It is alike indifferent to him whether we be hurried on beyond the passive submission and obedience becoming the blood-bought followers of a meek, and lowly, and crucified Saviour, or whether we be negligent and slothful in the application of the talents committed, so as to bring no increase to the honor of the great Giver. We may be as unmindful of our "high calling"—that of following Christ Jesus in the watchful, fear and trembling way He would have us to go—by insensibly sliding into a state of apathy or lifeless indifference to religion, and into a relaxation of its restraints and self-denial, and thus becoming more formal professors, as in having a zeal for God that is not according to knowledge; or that like Jehu of old, who, though he took no heed to walk in the law of the God of Israel, with all his heart, could nevertheless say, "Come with me, and see my zeal for the Lord." So true it is that a zeal which has not its foundation and abiding in the humility and contrition of soul our sovereign Lord calls for, is of but little worth. If we lose spiritual activity of mind and heart from any cause, and are thus brought into bondage to the god of this world, it will matter but little of what our fetters are constituted, whether of this or that. Of how important to us is the fact, that if we lack the vitality of union and communion with Christ, nothing can make up for the grand deficiency. How necessary too to remember what we are, and what we are called to; as well as most especially to keep in mind, "Who made, who marred, and who has ransomed man," that we may apply our hearts unto wisdom. We have been bought with a price; and hence are loudly called to

glorify God "in our bodies and in our spirits" which are God's. While for every degree of knowledge and strength communicated by the Great Husbandman in the day of His grace and mercy, corresponding increase will have to be accounted for in the fast approaching period of final retribution.

Then, in the language of the Apostle, "Let us not sleep as do others; but let us watch and be sober." It is thus continued "watch" (Mark xiii. 37) that constitutes the substance of the religion we profess. To watch against the presentations of the enemy, who on either hand waits to beguile and to destroy, is the only safe vantage ground of the Christian; and hence the injunction to Timothy, applicable to all time, "Watch thou in all things, endure afflictions, do the work of an evangelist," &c. May this watch "in all things," be duly kept up! As much against slothfulness and lukewarmness, which lead to the decay of a vigorous spiritual life, as on the other hand against any will service, or sacrifices to the Lord of that which He does not call for. While this may lead into a straight and narrow path wherein the heaven-bound pilgrim will have much need to draw about him "to an helmet, the hope of salvation," and to "watch unto prayer with all perseverance," yet the promise of the Ever-present, "My grace is sufficient for thee," will make up for all; and an humble dependence upon this, with the strength that is made perfect in weakness, will be an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God; who then will supply all the need of these, "according to his riches in glory by Christ Jesus."

May then the self-denying, cross-bearing religion of the Redeemer, which makes contrite, humbles as in the dust, and which draws forth the submissive appeal, "Now, O Lord, thou art our Father: we are the clay, and thou our Potter: and we are all the work of thy hand," be more and more the daily practical religion of our heart and lives. A religion of which we enjoy the foretaste here, but whose fullness will be through all eternity. A religion which can make happy, as in the case of Lazarus, though in the depths of poverty, and destitute of worldly good. A religion not it is true, to be obtained without trial, and cost, and contest, but without which we can have no happiness hereafter, nor be truly happy here. "What things were gain to me," saith the Apostle, "those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." A religion that leads into, and yet brings through "great tribulations," but whose eternally glorious end will make up for, and inconceivably compensate for all. A religion which while it demands the heart and affections a whole burnt-offering and willing sacrifice to Him who gave his precious life for us, will as we are watchful, faithful, and true, and engaged above all things to have the wedding garment of righteousness wrought out, finally lead, through matchless love and mercy, unto living fountains of waters; where God shall wipe away all tears from the eyes.

I know no religion which destroys courtesy, civility and kindness, which, rightly understood, are great indications of true men, if not of good Christians.—*Wm. Penn.*

Temperature in Mines.—There is some interesting information on the maximum temperature of air which is compatible with the healthful exercise of human labor, in the report of the commissioners appointed to inquire into the several matters relating to coal in the United Kingdom, just issued. The committee who undertook to determine the maximum depth to which it would be possible to work coal found this question very difficult to decide. Evidence was given of extraordinary temperatures endured in the stoke holes of steamers and in the places where glass blowers work. In some of these cases labor has been carried on without serious detriment to health where the thermometer has indicated 180 degrees Fahrenheit. In these instances, however, the thermometer was chiefly acted on by radiant heat, and, therefore, did not truly indicate the actual temperature of the air. In an experiment made under the direction of the committee it was found that a thermometer suspended in a stoke hole, and exposed to the radiation from the boilers, indicated a temperature of 105 degrees; while another thermometer in the same position, but carefully screened from the radiant heat, stood at only 78 degrees. It is important also to observe that the men who work in stoke holes and glass houses have ready access to the external air, and avail themselves of numerous intervals in their labor to cool themselves. One of the medical witnesses, who had spent a great part of his life in tropical climates, states that he had experienced a temperature of 125 degrees Fahrenheit in the shade, and that this great heat was rendered endurable by the dryness of the atmosphere; on the other hand, he had felt a damp atmosphere almost intolerable at the comparatively low temperature of 86 degrees. The committee had information of mining work being executed in a Cornish mine where the air was heated by a hot spring to a temperature alleged to amount to 117 degrees, and was also by the same cause saturated with moisture. Dr. Sanderson was deputed to visit this mine and make an investigation. He found the highest temperature to exist at the extremity of an excavation forming a short cul de sac, where a stream of water entered at a temperature of 114½ degrees. At a distance of a yard from the end of this cul de sac the thermometer indicated a temperature of 103 degrees; but at a distance of only ten feet there was access to air, where the thermometer stood at 81 degrees. According to other evidence the temperature of the air occasionally reached 123 degrees. The miners remained in their workings six hours out of the twenty-four. Four men were employed at a time, of whom two were always at rest in the cool air and the other two were not always at work. The total duration of each man's work was less than three hours in the twenty-four. No miner remained more than fifteen minutes in the heat at one time. The condition of each miner on retreating into cool air is described as one of complete exhaustion; but by allowing cool water to pour over his body the distress and exhaustion quickly passed off. Dr. Sanderson came to the conclusion that the occupation in question was not necessarily inconsistent with the enjoyment of vigorous health; but he found there were many men who after trying the work were compelled to desist on account of the distress and exhaustion which was pro-

duced. It is Dr. Sanderson's opinion that labor is not practicable in moist air of a temperature equal to that of the blood, namely, ninety-eight degrees, excepting for very short intervals; and this conclusion is in harmony with the other medical evidence. The question of maximum temperature under which work could be carried on in a coal mine hinges in a great measure on the hygroscopic condition of the air. The depth at which the temperature of the air would, under present conditions, become equal to the heat of the blood would be about 3,420 feet. Beyond this point the considerations affecting increase of depth and temperature become so speculative that the committee felt it necessary to leave the question in uncertainty; but, looking to possible expedients which the future may elicit for reducing the temperature, they considered it might fairly be assumed that a depth of at least 4,000 feet might be reached.—*Pall Mall Gazette.*

Selected for "The Friend."

The Lord can raise up his servants, and give them power to preach his word, and all the opposing powers of darkness, and the secret resistance that others may cherish, who feel coldness and indifference towards them. True ministers of the gospel have nothing in view, but to comply with the Lord's will, that they may be found clear in the day of account. The spirit of opposition to such is felt at times in meetings, and may be permitted to close up the way for gospel service; but they who indulge in it will bring flatness over themselves, and have to suffer for their wrong opposition to the Lord's children and servants. How different is the state of meetings, where brethren and sisters draw near to one another in heart and spirit, like holding up each other's hands, travelling together for the arising of Divine life, and rejoicing when the Lord opens the way for the current of true baptizing ministry to flow freely. Elders are appointed to watch over the ministry, to guard and counsel ministers, when needed; if they have left the gift, or said anything not according to sound doctrine; but this is not all their duty. They have as much need as any others, to watch over themselves, that they may know what spirit rules and actuates them; and they are to give themselves up to sympathize with the ministers, and to share in bearing the burdens which they are brought under; by which they may be preserved from judging in their own will and temper, and may be made instrumental to help them, and by a harmonious labor and travail of soul, assist in bringing to the birth the concerns which ministers are brought under. Hereby they are fellow helpers in the Lord; and when ministers are raised up by their Divine Master in his authority, then a harmonious exercise is again known in the preaching of the gospel, the great Name is exalted, and the baptizing power goes over the meeting.

Ministers and elders thus fulfil their respective services, and contribute to each other's growth and establishment in the blessed truth. The one preaching what the Holy Spirit opens to them, and the other keeping close to them in spirit, to aid and steady them in their work, that they may not give out, nor deviate from the line of service appointed them by the Great Minister of the Sanctuary.—*Wm. Evans' Journal.*

The Blood of Christ.

"Not long after this there was another great meeting of professors, where George Fox came, who hearing them discourse about the blood of Christ, he cried out among them: 'Do ye not see the blood of Christ? Ye may see it in your hearts; to sprinkle your hearts and consciences from dead works, to see the living God.' This was a doctrine which startled these professors, which would have the blood of Christ only without them, thinking that it was to be felt inwardly."

Are there not many within the Society this day, who "discourse" much about the blood of Christ as it was shed outwardly, seem, from the tenor of their teaching, know as little about its being sprinkled the heart, inwardly and spiritually, as those professors who were so "startled" by George Fox's preaching? No spring can I above its source.

One Hundred and Sixty Millions of Need a Month.—Sewing needles are almost wholly of English manufacture, but a few German goods under English brands reach the American market. In England, the manufacture has been systematized and simplified to such a degree that English labor always has a monopoly of the needle trade. A needle passes through 120 operations, and a chain can control the machinery and turn the eye of 4,000 needles per hour.

The introduction of sewing machines restricts the increase in the sale of sewing needles, though they seem to hold to a steady increase, in the United States, of about three per cent. The statistics published by Commissioner Young's Bureau, in Washington, do not specify the importation of specimens of small wares, all goods going under general classification of the product to originate in. Hence the actual consumption of needles is something difficult to determine. The agents of the two leading makers in Boston, report the aggregate sold in Boston, New York, and Philadelphia, as about a hundred and sixty million of needles a month, running from 75 cents to \$2 dollar per thousand. The sales chiefly are on numbers from 5 to 10, while seven eighths of these orders take the numbers of 7 and 8. Knitting and darning needles, that twenty-five years ago were sold in amount over double the sales of sewing needles, have dwindled to a very insignificant item of stock. They hardly be said to sell now at one twentieth their former amounts. Crochet needles have a very large sale, and have taken the place made vacant in stocks by the disuse of darning and knitting needles.

Spending Half an Hour Alone.—A pious, venerable father had a vain and profigate son; often had he reasoned and expostulated with him, mingling tenderness and tears with remonstrance; but all was ineffectual. The company and vicious habits rendered the happy youth deaf to instructions. At length a fatal disorder seized his aged parent, calling his son to him, entreated him with dying breath, that he would grant him small favor, the promise of which would give great comfort. It was this—that his son would retire to his chamber half an hour every day for some months after his decease.

described no particular subject to employ his thoughts, but left that to himself.

He requested so simple and easy, urged by natural affection from the couch of death, not to be denied. The youth pledged his soul for the fulfillment of his promise; and he became an orphan, punctually performed it. At first, he was not disposed to improve the minutes of solitude, but in time his reflections arose in his mind; the Lord was withdrawn; his conscience awoke; he repented him for having slighted a parent, and done so much for his welfare; it recalled the impression of his dying scene; it pointed him to a supreme Cause, a Judge, and a solemn Euse. Remanded, under the operation of Divine grace, and what advice could not do, and a real permanent change took place. He quitted his companions and reformed his conduct; and his pity filled up the rest of his days, stamped sincerely on his repentance.

Uses of Gun Cotton.—The London Dispensary says: The important points in connection with the gun cotton of the present day may be thus briefly summed up. The material, in the first instance, is neither wool nor cotton, previous to conversion, but simply a quality of cotton waste, which, after being treated in acid, is reduced to paper pulp, in this finely-divided state, washed and cleaned by water. The pulp is then pressed into any desired figure or shape, and the cakes thus produced not only present the same in a highly compressed condition, but also in a remarkably handy form. As gun cotton is pressed while in a wet and, consequently, harmless state, no danger can occur in the whole of the manufacture from first to last, if we except possible accident from tampering with the acids—an event of but slight importance even when it might occur—and in this respect, therefore, gun cotton is much safer than gun powder. The dry gun-cotton cakes, however, may be ignited in two ways, either by simple inflammation, or by detonation. If a few cakes of gun cotton, in wooden cases containing the same, are set on fire, they will simply blaze away, slowly and violently, it is true, but, at last, without absolute explosion, and only when the material is strongly compressed or heated to an exceedingly high temperature, that its full force is developed.

When, however, instead of being set on fire by a flame, it is ignited by means of a charge of fulminate of mercury, one of the detonating compounds known to chemists, then gun cotton becomes another thing altogether, and explodes with the terrible force of a charge of fulminate of mercury.

This last important property of gun cotton, which was discovered about three years ago by E. O. Brown, of the chemical establishment, Woolwich, where indeed all the experimental investigation have been conducted on, adds greatly to the value of the substance, which under ordinary circumstances is comparatively inert and harmless until brought in contact with fulminate powder. The difference between burning and detonating gun cotton will be at once understood if we say that a half-pound cake may be held in a plate at arm's length during inflammation, while the action of the same cake fired with a fulminate charge would

be to fracture a one-inch slab of iron upon which it rests.

For the past five years several tons of the material have been manufactured by the British government, and employed to great advantage in mining and blasting operations, and especially for the demolition of submarine rocks and sunken wrecks, whose removal could certainly not have been so efficiently and completely effected in any other manner, and when we say that all these years no mishap has ever occurred in its manipulation, it must be admitted that there is something to be urged against hastily dismissing it in a panic, as a material too dangerous for practical use.

Confession of Count Struensee.—From the written and published confessions of many converted infidels, it would be easy to show that the most violent opposers of the Bible are generally those who are most ignorant of its contents. An illustration of this remark may be drawn from the history of Count Struensee, prime minister of Denmark, under Christian VII., whose downfall produced the tragical revolution in the Danish Cabinet of 1772.

This distinguished individual had long been an avowed and zealous infidel, when he was suddenly hurled from the summit of power to the horror and gloom of a dungeon. During the four months he spent in prison he became thoroughly convinced of the truth of Christianity, and, as it appeared, a true penitent. In the memorable confession he wrote before he went to the scaffold, he says, "My former unbelief and aversion to religion, were neither founded upon an accurate inquiry into its truth, nor upon a critical examination of the doubts raised in relation to it. They arose, as is usual in such cases, from a very general and superficial knowledge of religion on one side, and much inclination to disobey its precepts on the other, together with a readiness to entertain every objection which I discovered against it." And in another place, after having examined the evidences of Christianity, he declares, "I never imagined that Christianity was founded on such strong evidences, or that they would have convinced me so. After a calm examination I have found them to be unexceptionable, and none, if they only take the proper time, and are not against the trouble of meditating, can ever examine the subject without being convinced. Everything is naturally and well connected, and recommends itself to a mind given to reflection."

I have a sense upon my spirit beyond utterance, of the potent workings of the enemy in the generations of mankind to accomplish his end, viz. that after the Lord God Almighty hath appeared in any age, in the free dispensings of his love, and the breakings forth of his power, and the making bare of his arm, in order to restore man into covenant with God, then hath the enemy appeared with all his power, subtly, gradually and hiddenly, to undermine and frustrate the work of God.

His great end has been, by different shares to draw into a lessening of the estimation, in the visited people, of the power, appearance and manifestation of God in their day, and to draw out the mind by his transformings, into an esteem of the manifestation that hath been, or a strange affectation of what may or is to

appear; leading the mind out of a due regard to the present manifestation, which alone works the eternal welfare of the creature. This was their ease to whom it was said, "Oh! that you knew, even in this your day, the things that belong to your peace." This I have learned of the Lord, and therefore leave it both to Friends, to whom it may come in this age, and to God's people in the following generations of the world.—*Charles Marshall.*

Professor Gould, who has gone to superintend a new observatory, founded by the government of the Argentine Republic, at Cordova, in his remarks about the climate, gives a few particulars which exemplify its extreme dryness. "A bowl of water," he says, "left uncovered in the morning is dry at night; ink vanishes from the inkstand, and becomes thick almost by magic; the bodies of animals, left exposed, dry up instead of decomposing; and neither active exercise, nor exposure to the sun's rays, causes perceptible perspiration."

THE FRIEND.

ELEVENTH MONTH 11, 1871.

In the last number of "The Friend," we published an article in reference to the series of "Clastic Models," prepared by Dr. Auzoux of Paris, intended to assist the student in the acquisition of correct knowledge in different branches of Physiology, Anatomy and Botany. The Friend who furnished the contribution, is well qualified to speak understandingly of this branch of object teaching; and we think every one who has had opportunity to examine into the beauty, accuracy and adaptability of these models, must have been impressed with their great value to both teachers and scholars, and be convinced they have not been too highly commended by our correspondent, and that it is very desirable they—or some of them—should be introduced into Friends' schools generally.

An effort is now being made by some Friends interested in the improvement of education, to obtain a selection of the more important of these clastic models, for use at Westtown Boarding School, where the advantages they are fitted to confer, may be participated in by the children of Friends of Philadelphia Yearly Meeting generally. For this purpose it is proposed to raise one thousand dollars; which sum is required to purchase a suitable variety of models illustrative of animal and vegetable physiology and anatomy.

Friends disposed to contribute to this desirable object are requested to send their subscriptions to either Charles J. Allen, 304 Arch St., Joseph Walton, 413 Walnut St., or George J. Scattergood, 413 Spruce St.

SUMMARY OF EVENTS.

FOREIGN.—Queen Victoria has issued a proclamation announcing the further prorogation of Parliament to the 27th of Twelfth month.

The London Athenæum points out that the excess of the number of women over the number of men in England and Wales is rapidly increasing. The recent preliminary report of the census shows that the excess of females in 1871 is 623,302. In 1851 the excess of women over men was 365,159, and in 1801 it was 313,706.

It is announced that the French and English govern-

ments have compromised their differences relating to the commercial treaty, so that the former has withdrawn its notice of abrogation. Matters relating to all affairs, however, proposed, which make it less favorable to England.

The Gazette publishes the new regulations made to carry out the provisions of the bill for the abolition of the purchase system in the army. The main feature of the regulation is the right to demand which all applicants are required to do before they can receive a military commission. Early changes in the British Ministry are contemplated by the elevation of some of the present Ministers to the Peerage.

The Communist (Quessel), convicted of firing buildings in Paris, has been sentenced to death. Thiers has been strongly urged on behalf of Henri Rochefort, but declines to interfere with the course of the law. The trial of those members of the Commune who are charged with being directly concerned in the murder of Generals Leconte and Thomas, during the 3d day of the insurrection in Paris, commenced on the 31st inst. The disarming of the National Guard throughout France is nearly completed.

The latest intelligence from Algeria states that the insurrection has been suppressed, and that the natives were generally resuming their agricultural labors.

The German Parliament has passed the war fund bill. During the debate prior to its passage, Bismarck urged upon the members the necessity, in the present aspect of European affairs, of strengthening the country by first empowering the Emperor to act promptly and fully under any adverse or threatening circumstances which might arise.

The workmen's committee of Berlin have summoned a congress of workmen, to meet in that city on the 19th inst. The object of the meeting, as set forth in the call of the committee, is to organize a general strike for a reduction of the daily term of labor to nine hours, and for a general increase of wages.

The Emperor has issued a decree in the Bohemian Diet, emphasizing the supremacy of the fundamental laws of the Austrian empire, and pointing out their superiority over any mere local statutes or customs. The Diet is warned against any attempt to nullify or disregard them, and Bohemia is exhorted to send her usual representative to the Reichsrath, and ascertain that a failure or refusal to do this will involve the gravest political consequences.

A new Ministry for Austria is in process of formation, and it is stated that the Diets of Bohemia, Moravia, Carniola, Upper Austria and Galicia will be dissolved as soon as they have been summoned to meet. It is to be observed that the policy which caused the retirement of the Hohenzollern ministry.

The Italian government contemplates the fortification of the Alpine passes, at a cost of seven million francs.

The Convention for the sale of the Dutch settlements in Sumatra and on the coast of Guinea, to Great Britain, has been signed by the representatives of the Dutch and British governments.

Further arrests of conspirators have been made at Barcelona, and additional evidence of their guilt brought to light. Stores, arms, bombs and other articles belonging to the conspirators, were discovered. The International Society is at the bottom of the plot, and the men arrested are, for the most part, members of that organization.

A Constantine dispatch says, that the Papey evan has left the capital, having failed in his efforts to obtain guarantees in regard to the status of Catholic subjects in Turkey. The report refers to an entry into any discussion of the condition of its Christian subjects.

The emigration returns of Liverpool for the last month show 14,263 departures for the United States.

The subscriptions at the Mansion House, London, for the aid of the Chicago sufferers, amounted to £47,800 on the 6th inst. Other descriptions in other places continue to come in freely.

The British expedition for the observation of the total eclipse of the sun on the 11th of next month, has arrived at Malta.

The draft of the new coinage bill for Germany, has been approved by the Federal Council, and will be submitted to the Parliament.

A Paris dispatch of the 6th says: Means have been found for putting an end to the difficulties between the German army of occupation and the citizens near whom they are quartered, and it is believed they will be prevented hereafter.

UNITED STATES.—No. 6th.—Consols, 92 $\frac{1}{2}$. U. S. 5-20's of 1862, 91 $\frac{1}{2}$; of 1867, 93 $\frac{1}{2}$; ten-forties, 5 per cents, 89 $\frac{1}{2}$. Liverpool.—Uplands cotton, 9 $\frac{1}{2}$ d.; Orleans, 9 $\frac{1}{2}$ d. UNITED STATES.—The Public Debt on the 31st inst., after deducting the balance in the Treasury, was \$2,

251,713,418, having been reduced 88,950,482 during the Tenth month. The decrease of debt since 3d mo. 1st, 1867, has been \$29,459,811. The balance in the Treasury consisted of \$99,654,959 in coin, and \$10,285,800 in currency.

Miscellaneous.—The interments in Philadelphia last week numbered 325, including 95 deaths from Small Pox. The mean temperature of the Tenth month, by the Fothergill's thermometer, was 57.5 deg., the highest during the month 78 deg., and the lowest 37 deg. Amount of rain, 3.28 inches. The average of the mean temperature of the Tenth month for the past 32 years, is stated to have been 54.70 degrees; the highest mean during that entire period was in 1738, 64 deg.; and the lowest 32.27.

While severe droughts have prevailed over large districts in the West, the rain fall at New Orleans has been abundant. It is stated that no less than ten and six-tenths inches of rain fell during the 24 hours ending at 6 P. M., on the 3d inst.

A statement furnished by the Chief of Bureau of Statistics, of the number of vessels and tonnage of the United States, on the 3d of Sixth mo. last, as compared with the corresponding date of 1870, shows a gain of 76 sailing vessels, 153 steam vessels, and 965 unrigged, being a total of 1189, with a tonnage of 105,292.

The number of vessels 1,439, and tonnage transported over the Union Pacific Railway the present year.

The whaling business is declining in consequence of the discovery of petroleum and the manufacture of coal oil. In 1868 there were 328 vessels engaged in whaling, in 1869 there were 311, in 1870, 293, and in 1871 there are but 250 vessels.

An approximate measurement in Chicago shows sixty miles of streets laid waste in the great fire. Some of the Insurance Companies of that city, with assets amounting to \$3,000,000, have liabilities from losses reaching an aggregate of \$20,000,000. The Attorney General of the State has announced that he will sue the New York creditors of the burnt-out firms are very generally satisfied with the settlements they are making.

The Markets, &c.—The following were the quotations on the 6th inst. New York.—American gold, 111 $\frac{1}{2}$; do. 1870, 1871, 115 $\frac{1}{2}$; ditto, 10-10, 5 cents, 109 $\frac{1}{2}$; Superfine flour, \$5.85 a \$6.25; finer brands, \$6.50 a \$10.50. No. 1 Chicago spring wheat, \$1.51; No. 2 do., \$1.47 a \$1.49; red western, \$1.97 a \$1.60; amber, \$1.83 a \$1.64; white Michigan, \$1.96 a \$1.70. Western barley, 74 a 82 cts; do. 1870, 81 a 81.62. No. 1 white corn, 76 a 77 cts; yellow, 80 cts; new southern white, 85 cts. Philadelphia.—Cotton, 18 $\frac{1}{2}$ a 19 $\frac{1}{2}$ cts. for uplands and New Orleans.—Cuba sugar, \$1 cts. Superfine flour, \$5.25 a 5.75; finer brands, \$6 a 89. Red wheat, \$1.55 a \$1.60; amber, \$1.61 a \$1.62; white, \$1.65. Rye, 97 cts. Western mixed corn, 71 a 73 cts; old yellow, 71 a 75 cts. Oats, 48 a 51 cts. Clover-seed, 10 a 10 $\frac{1}{2}$ cts. Timothy, \$3 a \$3.25. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 2,000 head. Good cattle were in demand, choice selling at 7 a 7 $\frac{1}{2}$ cts.; fair to good, 5 a 6 $\frac{1}{2}$ cts. and common a 4 $\frac{1}{2}$ cts. Hogs, 39 a 40 cts. Sheep sold at 5 to 7 cts. lb. Live stock and hogs at 34 cts. Live, 9 a 9 $\frac{1}{2}$ cts. Receipts 5,666 head. Chicago.—No. 1 spring wheat, \$1.23; No. 2, \$1.19; No. 3, \$1.12. No. 2 mixed corn, 4 cts. No. 2 oats, 31 $\frac{1}{2}$ cts. Lard, 81 cts. St. Louis.—Flour, 55.25 a 87.50. No. 2 red wheat, \$1.30 a \$1.51; No. 3 do., \$1.40; No. 4 do., \$1.32 a \$1.35. Mixed corn, 42 a 43 cts. Hogs, 32 a 34 cts. Live, 9 a 9 $\frac{1}{2}$ cts. Baltimore.—Amber wheat, \$1.70 a \$1.80; red do., \$1.50 a \$1.65. White corn, 70 a 71 cts.; yellow, 68 a 70 cts. Western mixed, 73 a 74 cts. Oats, 46 a 50 cts.

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia are about starting for the season. For the current expenses of maintaining them, board and salaries of teachers, &c., we stand pledged. The Treasurer has now only about Two Hundred dollars in his hands to meet these obligations, thus showing that although the sole reliance is contributed to us to make.

In this state of things, we earnestly request any Friends who feel called upon to give to this worthy cause, to forward their contributions soon to the Provident Life and Trust Co., 111 S. Fourth St., Philadelphia, and the various collecting Committees to be careful to accompany Friends in their neighborhoods with the urgent need of funds to meet pressing engagements. James E. Rhoads, President of the Executive Board, Philip C. Garrett, Chairman of the Committee on Instruction. Richard Cadbury, Treasurer.

RECEIPTS.

Received from Richard Hall, England, U. S. vol. 43, and for John Sadler, 10s., vol. 44, for Al. Altham, 25s., to No. 52, vol. 45, for Thomas Williams, 10s., for William Walker, Jane Priestman, Robert Bign, Elizabeth Williams, William Adair, George M. Grody, Nancy Ritson, Robert Jackson, Richard B. Brobank, William Dodgson, Martin Lidbetter, Josiah H. Joseph, Hall, William Wigham and John Little, 1 each, vol. 45, and for Sarah S. Moss, and Thom Jackson, 10s. each, to No. 31, vol. 46.

FRIENDS' BOOK STORE.

No. 304 Arch Street, Philadelphia. The first edition of the "Journal of William Evans being newly exhausted, a second edition has been published, and is now for sale at the Book Store. This edition contains the Memorial of William Evans, issued by the Yearly Meeting of Philadelphia, and has a yearly date at the top of each page.

Prices the same as before, according to the binding Twenty per cent. deduction to those purchasing to retail.

There are on hand between twenty and thirty cop of the first edition, which will be sold at twenty cent. below the original price.

FRIENDS' RELIEF COMMITTEE OF PHILADELPHIA FOR HELP OF SUFFERERS BY NORTHERN FROST.

Information received from various reliable sources principally from members of our own religious sect renders it very evident there will be, during the approaching inclement season, a great amount of suffering arising from the dreadful fires which have devastated a very large portion of our north-western count including many small villages and settlements, as well as the city of Chicago. Friends in the West who are nearer to this scene of suffering, and those in all parts of the land, will no doubt endeavor to render such aid as may be in their power. A committee of Friends has also been organized in Philadelphia, who will receive and forward contributions, taking due care that they will be properly applied.

The following Friends are members of this committee, and donations may be forwarded to any one of them, or directly to SAMUEL R. SHIPLEY, Trust Co., at the office of the Provident Life and Trust Co., PHILADELPHIA, C. COPE, 1312 Filbert St. CHAS. WILLIAMS, 100 N. 2d St. RAE ST. WILLIAM KINSEY, 469 Marshall St. HENRY HAISES, 417 Walnut St. ELLISTON P. MORRIS, 4872 Main St., Germantown.

THE MORAL ALMANAC, FOR 1872.

Is now on sale at Friends' Book Store, No. 304 Arch St. Being printed on superior paper, and the Calcutta from a new font of type, the attention of Friends is particularly called to this publication. A number of copies are in printed covers.

Price, 40 cts. per dozen or 4 cts. a-piece. In covers, 45 cts. per dozen or 5 cts.

FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this institution, and manage the Farm needed with it. Application may be made to Ebenezer Worth, Marshalltown, Chester Co., Pennsylvania, or to Fox Chase P. O., Philadelphia Samuel Lewis, 100 N. 2d St., Philadelphia, or Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward), Philadelphia Physician and Superintendent—JOSUAH H. WATKINSON, M. D. Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

DIED, at her residence in Germantown, Philadelphia on the 16th of Eighth month last, EDITH EDGE, an esteemed member and elder of Frankford Monthly Meeting, aged 76 years. She was a member of the church for a long life, her sound judgment, her consistent, exemplary deportment and religious experience, qualify her for much usefulness in the Society of which she was a valued member. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in season."

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, ELEVENTH MONTH 18, 1871.

NO. 13.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Price, when paid quarterly in advance, five cents.

From The "British Friend."

A Word in Season.

an address to the Society of Friends, in 1839, by the late George Richardson, of Newcastle, he says—

It appears to me that in perusing the history of the lives of many of our worthy predecessors, it will be seen that in the course of their Christian progress they became very devoted followers of the Lord Jesus Christ, and that they accepted his precepts and those of his apostles more simply, and with less endeavor to reason away their plain, obvious precepts, than was common with other religious sects; and following the guidance of the Spirit of Truth in singleness of heart, they favored with more clear views of the truth and spirituality of the gospel dispensation than was the case with many of those eminent and useful men who had been precursors in the work of reformation; and though it appears from the history of those men that some of these excellent men saw the need of a reformation in various respects, and possibly from their peculiar circumstances, they were not able fully to effect, and it was afterwards laid upon Friends, they apprehended, to carry out in practice. They observed that much had crept into the minds of Christians during the long dark ages of ignorance, superstition, and apostasy, and that much of corrupt or heathen origin, and which had yet had been permitted to remain, and which they believed themselves called to come out in their own corruptions, and to bear a faithful testimony against them.

Thus it was that they were brought to see that he who commanded his disciples to love their enemies did thereby virtually bid them to avenge themselves, or be engaged in wars and fightings. That when he said 'Swear not at all' he forbade all oaths; and that he who commanded them to give the gospel freely, seeing they had received it, he prohibited them from preaching for hire, or using their ministry as a trade. In the same manner they believed that when our Lord rebuked the scribes and Pharisees for seeking and receiving honor one of another, instead of desiring that honor which cometh from God only, and points out that they were prevented from believing in and receiving his gospel, he leaves an

awful warning to his followers in all succeeding ages. They saw that the spirit of this world exhibited itself amongst many high professors in a variety of customs which were completely at variance with the tenor of our Lord's precepts, and with the pure spirit of genuine Christianity. Hence they could no longer give flattering titles unto men merely because they occupied certain stations in civil or religious society, such as 'reverend,' 'right reverend,' 'father in God,' &c., to such as were appointed bishops or ministers of religion, or those of 'gracious,' or 'noble,' or 'excellent,' to such as were in exalted civil stations, unless they believed that such appellations were in accordance with truth, and strictly applicable to the persons in question; nor even then if they saw it would partake of the character of adulation or flattery. In reference to the terms 'master' or 'mistress' with the customary abbreviations of these terms when used to persons who do not actually stand in those relations to us, they conceived that their use is prohibited by our Lord Jesus Christ in Mat. xxiii. 5-12, when, speaking of the scribes and Pharisees, he says, 'All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments; they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi; but be not ye called Rabbi, for one is our Master, even Christ, and all ye are brethren.'

The early Friends believed that our Lord's prohibition of the terms in question is directed against their *complimentary* use, both on account of their violation of truth when thus used, and also of the practice originating in an unprofitable love of distinction on the one hand, and of their character of flattery on the other. Therefore, in a tender, conscientious desire to obey our Lord's precepts according to their real meaning and import, and in accordance with that lowliness, meekness, and humility which his Spirit, precepts, and example lead into, they felt that they could not gratify the disposition of such as seek to receive honor one of another, and seek not the honor which cometh from God only, without endangering their own peace of mind. They therefore refrained from the practice in question, though thereby they subjected themselves to much scorn and reproach.

The Apostle Paul, addressing the early believers, says: 'Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying. Wherefore, putting away lying, speak every man truth with his neighbor.' Again, 'I beseech you that ye walk worthy of the vocation wherewith ye are called.' He desires for them 'That speaking the truth in love they may grow up into him in all things, which is the head, even Christ.' (Eph. iv. 1-25.) And to the Colossians he says, 'Lie not one to another, seeing ye have put off the old man with

his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that created him,' (ch. iii. 9, 10.)

Is it not evident that the usages in question are a *corruption of language*, that they do not edify, do not build up in newness of life, that they are inconsistent with our high and holy vocation, with Christian integrity and uprightness, with the purity and simplicity of the gospel, for this plain and obvious reason, amongst others, that they flatter the vain mind, and are inconsistent with truth?

Let me entreat my dear friends and fellow-members to consider, that whilst letting fall and tramping upon, as many do, these precious testimonies to gospel purity which, as a religious Society, we are called to bear, against many of the corruptions which have so lamentably spread amongst the professors of the Christian name, whether it does not increase the danger of descending further in this downward course than many of them have hitherto done. For after having adopted the customary forms of address, 'Mr.' 'Mrs.' &c., will they not be expected to go a step further, and conclude with the usual subscription of, 'Your most obedient humble servant,' &c.? Are they prepared to go on in such a course of falsehood and dissimulation, 'after the traditions of men, after the rudiments of the world, and not after Christ'? Will they pollute their minds with writing so palpable an untruth as this, in many cases, would most undoubtedly be?

Perhaps some may be ready to query what they are to do when they are not acquainted with the names of the persons whom they have to address. I would answer, be willing to appear among your fellow-mortals as fools for Christ's sake—confess plainly that you dare not disobey his holy precepts—that you cannot have solid peace of mind in sacrificing moral integrity, even in the smallest matters, to any circumstances of worldly expediency—that you must speak the truth in simplicity and uprightness of heart, let the cost be what it may—and rest assured that those who, from a principle of true love to God, are thus conscientiously concerned to manifest their allegiance to him may, under every difficulty, derive encouragement from the remembrance of that declaration of our blessed Redeemer, 'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' (Mat. x. 32.)

The ancient prophet foretold that, in the latter days, God would restore unto his people a pure language, that they may call upon the name of the Lord, to serve him with one consent. (Zep. iii. 9.) Therefore let none plead conventional usage for the terms in question, for this is a common apology for various falsehoods. We are called to holiness of life and purity of conversation, and to come out of the spirit of the world which lieth in wickedness.

"It is sometimes remarked that Friends act inconsistently in permitting themselves to be addressed by persons not of our Society, by the customary titles of 'Mr.', 'Mrs.', &c. Possibly this branch of the subject has hitherto claimed too little attention. I apprehend that the general feeling is, that we have no right to impose our views, relative to such subjects, upon those with whom we may have intercourse, beyond their own convictions. It is quite obvious that we cannot control the conduct of others. We teach them by example what we conceive propriety of speech and an adherence to truth require.

"The reformation of that which has been amiss is our obvious duty; let none plead that these are little things. We are exhorted to pray that the will of God may be done on earth as it is in heaven, and surely it becomes our duty to labor to promote its being so without reserve. Our Lord laid great stress on purity and simplicity of language, declaring that 'for every idle word that men shall speak they must give an account in the day of judgment.' All untruths are either idle words, or worse. And how impressive is the declaration, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' (Matt. xii. 37.) We are commanded to yield our members servants to righteousness. The tongue is said to be an unruly member, a world of iniquity, full of deadly poison. But, when the heart is cleansed, the tongue may be tamed, and brought into subjection by divine power, and become an instrument in promoting the glory of God. 'As he who hath called you is holy, so be ye holy in all manner of conversation.' (1 Pet. i. 15.)

"My heart yearns over my brethren and sisters in religious profession, earnestly desiring that they may beware of apostasy, beware of going back into the corruptions and follies of this vain world, from which many have been measurably redeemed: beware of again becoming entangled with the grievous yoke of bondage to evil customs and fashions, out of which, I verily believe, the Lord himself led our worthy predecessors, and continues to lead the faithful amongst us down to the present day. My own mind was in early life deeply penetrated with the truths set forth in this paper; being brought under strong conviction, until I was made willing to take up the cross in these respects, and to yield implicit obedience to the manifestations of the divine will. Therefore, whereunto any of us may have attained in the narrow path which leads to eternal life, let us, in true humility and abaseness of self, endeavor to walk by the same rule; let us all mind the same thing—pressing onward toward the mark for the prize of our high calling of God in Christ Jesus, and let us not rest satisfied with any other rule, but the will of God, in what way soever he may be pleased to manifest it unto us.

"Persuaded I am, notwithstanding the terrible shaking which, as a society, we have had to endure, when, at times, it may have appeared to some as though the very foundations were about to be removed, that, even now, we may be comforted in remembering the promise, which was spoken by the Lord's prophet to his people formerly, 'I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do

iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed, and lie down, and none shall make them afraid.' (Zeph. iii. 12, 13.)"

Seal Fishing.

A correspondent of the *Evening Post*, writing from St. John's, N. F., gives the following interesting particulars:

On these shores, 140,000 persons are maintained by catching, curing, and exporting seals and codfish.

It is a stirring time here when preparations for the seal fishery commence. For the three weeks that precede the first day of March, the sound of hammers and axes reverberates cheerily. The offices of the merchants are crowded with rough, bony-looking men, who are eagerly seeking for berths. From the distant "outports" they have arrived, with bundles of spare clothing over their shoulders, slung on the "gaff" or pole seven or eight feet in length, with which the seals are to be struck and dragged over the ice to the side of the vessel. These are the "batmen;" the "gunners," who rank a step higher, carry on their shoulders the long, heavy sealing gun, with which the older seals are to be destroyed. The men are roughly but warmly clad, and wear long, heavy boots, well paved in the soles with "sparables" and spikes, to enable them to walk securely over the ice.

The men are well fed during the voyage, their diet being chiefly pork, biscuit, tea, and a few vegetables. They also feast on the heart and certain other parts of the young seals, when successful in capturing a number.

Let us now picture to ourselves sixty or seventy of these stout fellows on board one of these small sealing vessels of 140 or 150 tons, ready for their hunting excursion on the ocean fields of ice; and let us, in imagination, go with them on their perilous voyage, in order to form some idea of the great "swile hunt," as it is vernacularly called. About the middle of February, the seal casts its young on those huge ice fields that are borne along our shores by the great northern current that sets southward out of the Greenland seas. For three or four weeks after birth, the young remain on the ice, fed by their mother's milk, and growing rapidly. At the end of this period they are very fat and in perfect condition; and the object of the hunter is to reach them at this time, as they are then readily taken, and their oil is purer and finer than that of the old ones. For this purpose they sail from our harbors as nearly as possible to the first day of March. Steering northward, they endeavor to keep the open water, if such can be found; but generally they are not long out till they encounter the ice.

"At times the scene is terrific; howling night closes in, and the vessel, caught in a vast ice field, is momentarily threatened with destruction. The huge floes come grinding, crushing down upon her; the wind roars through the shrouds, driving on its wings the arrowy sleet and snow, sharp as myriads of needles, before which only men of iron can stand. Thus beset and locked in the embrace of the floe, the luckless vessel is drifted helplessly hundreds of miles, at times past the harbor from which she took her departure. Then suddenly the scene changes. Soft westerly breezes blow, unfolding a lovely sky studded with bright stars, adorned by the presence of the young moon, and brilliant with the flick-

ering aurora. Calmly the vessel makes its way through numberless islets of glittering ice, with shining pinnacle and fantastic form, realizing all the youthful dreams of fairy-land. The scenery on such a night, amid the ice fields, is said to be enchanting.

Suddenly, however, the enchantment is dissolved by the welcome whimpering of young seals, resembling much the cry of an infant in distress. The vessel has at last touched the seal meadows, and myriads of the "white coats" are all around amid the ice hillocks. Now the bloody work begins; not a moment is to be lost, for the wind may shift and the treasure drift far away. If the ice be firm the men eagerly leap on it, armed with "gaff," "loving line," and "sculping knife." If it broken, the word is given, "Out with the punts (boats)!" and from "pan" to "pan" they pursue their prey. The slaughter is terrible. The shouts of the hunters, the bellow of the "gaffs" as they dispatch their victim with a stroke on the nose, the blood gouts that cover the hands and arms of the murderers and stain the virgin snow, the carcasses denuded of skin and fat, and yet palpitating with warm life as they are flung on the ice, the eager, exultant hunters slaying, "sculping," dragging heavy loads of fat and skin towards the vessel—what a scene of death amid these ice solitudes of the ocean, with bright sun in the heavens lighting up the glittering pinnacles and far-spreading fields of ice!

Meantime, the vessel keeps moving through the ice; the men follow, clearing off the sea on each side as they pass along. Sometimes a dozen seals are found within a space twenty yards square. At other times there are more widely scattered, and the men have to disperse over the ice in search of them, a distance of several miles. In skinning, a cut is made through the fat to the flesh, a thickness generally of about three inches, from throat to the tail. The legs or "flipper" and also the head, are then drawn out from the inside, and the skin is laid out flat a entire, with the layer of fat or blubber adhering to it; and in this state the skin is called the "pelt" or "sculp." It is generally about three feet long, and two and a half feet wide and weighs from thirty to fifty pounds. The hunters nick two holes along the edge of one side of the skin, and then lay them one on the other, passing the rope through the middle of each "pelt," and lacing it through the holes in such a manner that, when pulled tight, it draws them into a compact bunch. Fastening the gaff in this bundle, they tie it to a rope over the shoulder and haul it up to the ice to the vessel. Six pelts are reckoned a heavy load to drag over rough and broken ice, often leaping from "pan" to "pan." Then what a scene the deck of the vessel presents as the seal skins are piled there, previous being stowed under deck! The men may about knee deep in fat and blood—the deck with gore, is slippery as glass. The hunters arrive with their boats, and snatch a moment to drink a bowl of tea or eat a pipe of biscuit and butter—their hands and boots reeking with blood and fat—they then haul off in search of new victims. The poor mot seals, now cubless, are seen popping their heads up in the small lakes of water and among the ice, anxiously looking for their snow-white darlings, and refusing to believe that the bloody carcasses on the ice, strip-

their warm coverings, are all that remain of their tender offspring. With a moan of distress, they plunge into the water, as if anxious to escape from a scene polluted by the unguined trail of the hunters. The seal hunt is full of perils and excitements. Sometimes when the men are a mile or two from their vessel, a blinding snow-mountain sets in, or a thick fog envelops them; and as they stagger along, trying to regain their ship, they fall through a hole in the ice, covered by the treacherous snow, and go down to ocean's depths "unknelted, uncolled, and unknown." Sometimes, too, the seal is on ice which they are at work separating into fragments, and they are floated off by the sea down and die on the ice, unless picked up by some passing vessel. Or perhaps a violent nor'easter blows for several days, driving huge blocks of ice, one on the other, around the imprisoned ship, crushing her length like a nutshell, and leaving the unhappy sealers shivering and perishing with cold on a floating ice field. At times their sufferings are very great, and in some seasons the seal is a serious loss of life. On the whole, however, such is their skill and fortitude in meeting all emergencies, and such their knowledge of the ways and manners of the ice, comparatively few mishaps occur.

There are four species of seals in our seas. The Bay seal lives on the coast, frequents the mouths of rivers and harbors, and is never found among the ice. The harp seal is so called from having a broad curved line of conical spots proceeding from each shoulder, meeting on the back above the tail, forming a figure like an ancient harp. The old seal animal alone has this figuring, and not the second year. The third variety is the hooded seal, and is much larger than the harp seal. The female, called the dog-hood, is distinguished by the female by a singular hood or bag of flesh on his nose. When attacked or annoyed, he inflates this hood so as to cover his face and eyes, and it resists seal shot. It is impossible to kill one of these creatures, even with a sealing gun, so long as his head or tail is towards you; so that the only way to aim at the side of the head, so as to strike at the base of the skull. The hoods bring on their young two or three weeks later than the harps, and keep farther north than mothers. The fourth species is the square-tailed harp. It is largest of all, but is rarely taken on the coast. The white coats, the young of the harps, are the most desirable for capture, the oil and skin being the finest.

For "The Friend,"

From the Letters and Papers of John Barclay.

(Continued from page 90.)

1815, February 12th.—O! for that prevailing seriousness, that habitual state of dependence, humility, and gratitude, as in the sight of the Supreme Being; that disposition of mind which inclines to 'pray without ceasing' 'in everything to give thanks,' and to 'avoid every appearance of evil.' These symptoms of a soul that 'walks with God,' have been needed greatly wanting. Although the outward tokens of a religious life, may have continued much the same as before; yet have I no knowledge and lament a general tendency to indifference and coolness, with respect to religious matters, as well as a neglect and forgetfulness of Him, whose right it is continually to reign in the hearts of His people.

How often is this half and half—this lukewarm temper, which loves the Lord with divided affection, the beginning of more flagrant transgression. But may I not be discouraged,—rather may I remember that He, who by his reproving witness has discovered to me this evil, has done so that I should through his assistance subdue it; and that he will by no means withhold that strength, which will enable me to do so.

"When I look back at the long course and succession of blessings which have been experienced by me,—when I review the opportunities which I have enjoyed of making the attainment of vital Christianity my constant study; and then see how very small has been my advance in religious principle and practice, I cannot help feeling extremely sensible of the long-suffering and compassion of that Being who has not merely heaped upon me, day after day, and year after year, innumerable outward blessings, but has in much mercy been pleased to rescue me from a state of hardened forgetfulness and abandonment of Himself. He has opened a way to me, whereby I might escape that bondage to sin, (which did at one time nearly overwhelm me,) and that punishment which would otherwise have inevitably overtaken me. He still continues His forbearance and His tender mercies, though I so often decline from the path which He has plainly pointed out. How long then, O my soul, wilt thou despise the riches of His grace, and reject His offered and extended salvation? How long wilt thou in words acknowledge, and in very deed deny Him? How long wilt thou in praises and in prayers draw nigh unto Him, whilst in the particular conduct of every day thou dost abuse His gifts, forget and forsake the Giver?"

"1815, February 26th.—Blessed be the Lord! I think that I am in some small degree enabled to trust and believe, that there has been some little growth and advancement in lowliness and meekness, which shall be the groundwork of true wisdom. How shall I sufficiently express what I feel, when I look upon myself, when I consider what and where I have been, and who He is, that has lifted me out of the mire, and rescued my soul from destruction.

"1815, September 5th.—Surely one would think the bitter cup, of which so many, so very many of our fellow-creatures have to drink, ought to be enough to stop the dissipation of the gay, to check the extravagance and the avarice of the rich, to make the heedless pause, and the wicked consider. For my own part, when I hear and see everywhere around me the affliction of the destitute, the cry of penury, the groan of sickness, and every extremity of anguish and trouble, both of body and mind, I cannot but exclaim, 'What am I, that I should be blessed so abundantly above others in every sense? and what ought I not to be, who am so eminently favored with almost every variety of earthly comfort? How shall I dare to encourage or give way to pride, envy, passion, intemperance of joy, or levity of heart, when in one short day I may be deprived of everything in which I have outward comfort and confidence, and in one poor moment may be levelled in the dust from whence I came?'"

No date; probably late in 1815.—"The first thing that I would recommend to any one seriously inclined is, that he should not quench or stifle in any manner the precious spark, which the Lord in infinite compassion, has

kindled within him. O! let such an one do nothing which is likely to impede the growth of this divine seed of grace within. Let not any dross to his own soul the nourishment which is to support it; for though the world esteem him very lightly, and even ridicule him, yet 'if his own heart condemn him not, then has he confidence towards God.'"

No date.—"I am much displeased when I see a person accommodating his character and turn of mind to those among whom he is cast, changing his appearance according to the situation he is placed in. I see little apology for such persons in that saying of the apostle, 'I am made all things to all men, that I might by all means save some;' because such persons omit the latter part of that text,—and thus I do for the gospel's sake.' In those of whom I speak, there is no intention by this variable conduct to serve others, but rather to save and deliver themselves from the social, odium, and reproach, likely to be cast by serious people upon any levity, folly, or sin, and by the less sober upon anything like sobriety. There is a consistency of character, which, whilst it does not bring on religion the charge of moroseness and unyielding severity, yet does not deny its Great Master; and which though it does not obtrude its opinions or practice upon the notice of others, is not backward to show decidedly, to which standard it belongs, and under whose banner it ranks."

No date.—"The more I am among Friends, and see the principles and nature of the religion which they profess, the more I feel convinced that true prayer is not that of the lips, or of the mere unrenewed understanding, but of the heart: that it neither consists in, nor depends upon, a peculiar dress, an appointed form of words, a particular posture of body, or what is termed a consecrated place. But this is what it does essentially and unequivocally require,—that the soul put on the garment of faith,—that the expressions used (if there be any) be those of the heart,—that the inward posture of the mind be humble,—and that the heart be the sanctified temple, out of which prayer comes."

(To be continued.)

Luther's Contempt of Riches.—Disinterestedness was a leading feature in the character of Luther; superior to all selfish considerations, he left the honors and emoluments of this world to those who delighted in them. The poverty of this great man did not arise from wanting the means of acquiring riches; for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Sneeberg; but he nobly refused it. The enemies of Luther were no strangers to his contempt for gold. When one of the popes asked a certain cardinal, why they did not stop that man's mouth with silver and gold; the cardinal replied, "That German beast regards not money!" It may easily be supposed, that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired his wife to give him a sum of money, and when she informed him they had none left, he immediately seized a cup of some value which accidentally stood within his reach, and giving it to the poor man bade him go and sell it, and keep the money to supply his wants. In one of his epistles, Luther says, "I have received one hundred guilders from Tauberin; and Schartz

has given me fifty; so that I begin to fear lest God should reward me in this life. But I will not be satisfied with it. What have I to do with so much money! I gave half of it to P. Priorus, and made the man glad."

For "The Friend."

The following is an epistle addressed to Friends in Scotland, from William Dewsbury, the minister by whose instrumentality Alexander Jaffray, and others at Aberdeen, were first induced mercifully to adopt, as well as publicly to own in that city, the principles of Friends. There is a nobly toned, a deep and expressive religious feeling and savor about this letter, which will claim for it the notice and perusal of the true Friend of to-day.

"Warwick, 29th of 8th month, 1672.

"My Dear Friends,—All watch and wait in the light of the Lord, that every thought be judged down, that is contrary to the light; then will the cross be laid to the ground of your own thoughts, and the true baptism of Christ be known, which will bury you in such deep humility and sense of the free mercy of the Lord, as to raise you up in the living faith, to reign over your own thoughts and wills. Then will you be born again into a pure subjection to the pure light, to the thoughts and will of God, which is our sanctification and perfection of glory manifested within us, &c.; and so will you witness the new and holy birth which makes self of no reputation, neither boasteth in anything it doth; but followeth the Lord in his pure leadings, to serve Him and his people in love, in whatever he calls into, to the perfecting of his praises, and the comfort of his people forever! In which life, feel the yearning bowels of your brother towards you, who are truly poor in spirit; for the unspeakable mercies of the Most High God are your inheritance forever! The Almighty God keep all your garments clean in his holy power, and in it exercise you to the building up one another in your most holy faith; that, in the pure chaste love, you may grow up in the unity of the spirit and bond of peace, to shine forth as the morning stars, to enlighten the people in that nation. Oh! be faithful, my dear Friends; for the Lord hath a great people in Scotland; for whom I, with many of our brethren, have travelled, in jeopardy of our lives, in years past, casting our bread upon the waters, with hopes to find it after many days. And seeing God hath called you to be the first fruits, and to make you a blessing, as you will be to be ordered of the Lord, as before written—then will my great expectation be answered in the behalf of the holy Seed, whom my soul loves in that land—and remain your dear brother in the light, thoughts, and will of our God for ever!

WILLIAM DEWSBURY."

Novels.—Many works of fiction (says Hannah More) may be read with safety, some even with profit; but the constant familiarity even with such as are not exceptional in themselves, relaxes the mind that wants hardening, dissolves the heart which wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and above all, disinclines and disqualifies for active virtues and for spiritual

exercises. The habitual indulgence in such reading, is a silent, mining mischief.

Oliver Goldsmith, who was himself a writer of fiction, in writing to his brother, respecting the education of his son, uses this strong language: "Above all things never let your son touch a novel or romance. How delusive, how destructive, are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness, that never existed; to despise the little good that our cup contains, by expecting more than is ever given; and in general—take the word of a man who has seen the world and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world."

Nicholas Ferrar, a very learned and pious man, who lived early in the seventeenth century, on the third day before his death, summoned all his family around him, and then desired his brother to go and mark out a place for his grave, according to the particular directions he then gave. When his brother returned, saying it was done as he had wished, he desired them all, in presence of each other, to take out of his study three large hampers full of books, which had been locked up for many years: "They are comedies, tragedies, heroic poems, and romances; let them be immediately burnt upon the place marked out for my grave; and when you have so done, come back and inform me." When information was brought him that they were all consumed, he desired that this might be considered as the testimony of his disapprobation of such books, as tending to corrupt the mind of man, and improper for the perusal of every serious and sincere Christian.

We have of latter time had to wade under many exercises and trials, not known fully to any but ourselves; yet I think we have cause humbly to acknowledge that we have been permitted to hold up our heads, and not altogether to sink under discouragement. If the varied conflicts which we have from time to time to endure in our different allotments, do but happily tend to increase our acquaintance with the Supreme Good, and to strengthen our confidence in the Divine superintending care and protection, it will be well; and we may have to acknowledge that it is good for us that we have been afflicted. I wish to guard against unprofitable bewailing; and rather press on, in a grateful remembrance, that we have many favors and blessings intermixed with the difficulties of the day. It is, indeed, a nice thing, and requiring a portion of Best Wisdom, to know how to move along in temporal concerns. To be suitably able to the useful discharge of our duty as to temporal matters, and yet to have the mind so detached from them as to have the one thing needful, perpetually before us, is a most desirable attainment.

Uncertainty is so stamped on all visible enjoyments that we had need, indeed, to be solicitous to have our minds established on something beyond them all.—William Grover.

Diogenes being at Olympia, saw at the celebrated festival some young men of Rhodes, arrayed most magnificently. Smiling he exclaimed, "This is pride." Afterwards meeting some Lacedaemonians in a mean and sordid dress, he said, "and this also is pride."

SELF-SURRENDER.

BY WILLIAM C. STODDARD.

Lord, one deep trouble of my soul,
From which I pray to be set free,
Is that I cannot self control
And give up all the world for thee.

My weak, corrupt, deceptive heart,
Whenever early lasts I flee,
Like Ananias, yields a part,
But will not give up all for thee.

Sapphira like, false thoughts arise
When, penitent, I bend the knee,
To hold the world before mine eyes
And say I gave it all for thee.

Well do I know how small the worth
Of all the gains that here may be;
But still my fond heart clings to earth,
And will not give up all for thee.

Lord, make me victor in the strife!
Thou who hast given so much for me,
Teach me this parable of life,
That I have naught to give for thee!

WAIT AND SEE.

When my boy, with eager questions
Asking how, and where, and when,
Taxes all my store of wisdom,
Asking *o'er and o'er* again,
Questions of to which the answers
Give to others still the key,
I respond, to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once when all the world seemed darkened
And the storm about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions,
Saying wisely, "Wait and see."

Like an angel's tender chiding
Came the darling's words to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father, in his wisdom,
Gently bids us "wait and see."

For "The Friend."

Proverbs.

A recent work on the Philippine Islands by John Bowring, late British Governor Hong Kong, contains a list of several of the religious maxims and proverbs current among the natives of those islands, some of which are well worthy of being remembered. The author remarks, "they would have some interest if they represented the thoughts and feelings of a civilized nation. Their interest will hardly be less when the social code semi-barbarians is studied in these short sentences." A few only of the more striking have been selected:

Sins are diseases of the soul.
Job had many troubles, but they did not affect the inner man.

Desire not what is not.
What thou doest do quickly.
The poor have no nurse.

Disquiet is the constant companion of jealousy.

Riches are the baits of the devil for man.
The cries of the wretched will reach heaven.
A candle in a house will illumine a street.
Reap thy rice with the reapers.

The monkey, however richly dressed, is a monkey.

Life is labor.
Where the wound is the plaster should
Sow not among stones.

Excesses are rare, when the heart is at rest.

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 86.)

19. 11th mo. 16th. At a little meeting at Octorara; and on the 17th at Eastland; but I think rather the best. Hitherto everlasting Father and wonderful Counsellor has been strength in weakness, so that I am clear whether they will hear or no. O mournful truth, that religion is a neglected thing! All who undertake the seed of the kingdom in these days do well to remember that "Man is not to be saved alone, but by every word that cometh out of the mouth of God."

20. Attended the Select Quarterly Meeting at East Nottingham; and on the 19th held at Q. M., which was large. Strength afforded to relieve my poor exercised soul. May the God of my life have the praise. 21. Returned to Deer Creek; and on the next day attended their meeting, which is the solemnizing power of Israel's law as a good meeting; such an one will be remembered by some I hope to their last advantage.

21. Went forward in order to be at the next Quarterly Meeting. Reached the home of Sarah Cowgill, a widow; and one ever to whom our blessed Lord alluded in His said, I will be a husband to the widow. Oh here I think it is to be felt that some Jesus is her Friend and Husband, being here as at home, in the secret of her heart where she is frequently seeking Him, inquiring of Him that which is indeed wanting to know. With such He is not an assisting man that carries but for a night, a short season; but takes up his abode with us. These know him, and He is known in us. Blessed be his Name for ever.

22. Was held the Quarterly Meeting; and the 25th a public meeting, which was attended by a number of the Lord's messengers from different Quarters, and was a good one; praised be the Lord our only helper. 23. Rested for the first time since we came home, though we made the attempt once. But, according to my faith, we have beyond the right time and place; moreover our horses is not well, and myself do deal indisposed with a cold. Thus in needful a time, to find a place where the spirit's peace is to be felt, and where we are kept inwardly and outwardly, is a favor, sweet so, and hope I am thankful.

24. Attended a meeting appointed for the honored people. The opportunity was rich to my mind, which was dipped into grace and sympathy on their account.

25. Was at Little Creek, where the people of Israel was again our Helper, and we had a good meeting. I hope the impression made on some minds will not be speedily effaced.

From here they went to Camden and other Meetings, which were both small. Remarks: "Alas! but little of the true was felt while there was great cause for mourning because of the desolations of Zion, and low state of religion: though I hope scarce yet a few that do feel bound to the usin most places. Ah, those who visit the seed of the kingdom in the present low state of church, must expect to find it in a manner, or Joseph-like, unjustly confined in prison. Lord, strengthen my faith, and please me daily bread.

"12th mo. 1st and 2nd. At Milford and Cold Spring Meetings, both small, and mostly composed of those not professing with us. Yet I think it may be said that He who said, 'I have sheep not of this fold; they also will I bring;' or gather, was pleased to be with us, and give the qualification, through which solemn truths were sounded vocally in their hearing, which did I trust reach the witness in some hearts: And I think, if I know anything, the Lord who hitherto has been our helper, has from my bowed down spirit all the praise: for I know I have sought of my own whereon to rely. I feel the weight of the task awfully increasing, and the secret language often is, Holy Father please to keep me as under the hollow of thy hand! Don't leave me one hour or one moment; for the magnitude of this undertaking is such, that I do often exceedingly fear and tremble.

"23d. Had an appointed meeting at a little village called Milton, where none professing with us dwelt: the service of which will not I trust be utterly lost."

On the 5th, 6th, and 7th, she had meetings at North West Fork, Centre, and Marsly Creek; "where," she says, "we found, as at most others, a precious few who are striving to enter in at the strait gate. Yet alas! I think it is to be felt, that true religion is much wanting, so that mourning seems almost incessantly my portion. Indeed my feelings inwardly and outwardly bind me to the testimony that weakness is ours, but strength cometh from the Lord. What a favor that there is a place, whereunto we may look in humble confidence that strength will be renewed."

Thence she went to Choptank, Third Haven, Tuckahoe, and at or near a village called Denton. At this meeting, she writes, "something seemed so to obstruct the current of life, as to cause a suffering time. Indeed I had here to remember the language, "If they have called the master of the house Beelzebub, how much more they of his household." I was glad however that we were there; counting it a favor to suffer with the suffering seed in that place. Lord, ever keep me humble and willing to endure that portion of suffering which thou in thy wisdom may see meet.

"13th. Went on by Milford, and had an evening meeting in the Methodist place of worship. It was large, and a good meeting, as I think was to be felt in many hearts; wherein the name of our God was magnified. There are a number of exercised souls in that place. Lord, feed them with the bread of life. Keep them as in the hollow of thy holy hand forever."

After visiting several meetings in course on the eastern shore of Maryland, she writes: "I went home with our beloved sister Sarah Cowgill, with whom we made our home when attending the Quarterly Meeting. So far in looking over the journey, the answer seems to be peace. And the consolatory language concerning some of the visited there, is, "I was a stranger, and ye took me in; naked, and ye clothed me; and I hungered, and ye gave me meat; thirsty, and ye gave me drink; sick and in prison and ye visited me." And when the humble contrite ones who have nothing to boast of, shall say, Lord, when saw we thee a stranger, or hungry, or athirst, or naked, or in prison, and administered unto thee, the answer shall be, 'Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me.' My spirit is humbled in believing something like this will be experienced by some precious souls amongst whom our lots as poor strangers have been cast. For, praises to his holy Name forever, the Lord has not left himself without a witness. But notwithstanding this, pure religion is too little to be seen or felt."

She next attended Duck Creek and Appoquinimik meetings: upon which she writes: "Most or all of the meetings in this corner of the Lord's vineyard are small, yet I think there are some precious souls at them all; who are indeed hungering and thirsting after righteousness. These shall be filled, said our blessed Master, and so it will be everywhere the world over, saith my soul, as they continue faithful. Lord, increase the appetite of all after Thee, whilst life and breath and sensibility remain. The work is thine, the power is thine, and surely from every heart the glory shall be thine forevermore.

"19th. At Wilmington fore and afternoon meeting. The morning a favored one; the other not so much so.

"20th. At Stanton. It felt to me that true religion was as reduced here as the widow's barrel of meal and cruise of oil, when she was about to make the last cake for herself and son, expecting after that they must die. Notwithstanding which I did believe that if they would hearken unto the voice of the Lord's prophet inwardly, as she did outwardly, there would be an increase, and they not only preserved from death—the famine which sin has been the occasion of bringing upon them—but they would know a bountiful supply when the clouds would again gather, and the showers descend as from the presence of the Lord. So, that although death rather than life seemed to prevail, yet they need not doubt, that if obedience unto the requirements of the Lord's prophet inwardly speaking, keeps pace with knowledge, there would be an increase. May the Lord be pleased to bless, if so it seem good in his sight, the labor of his handmaid amongst them, to their lasting profit, saith my soul. We then went on to a very kind Friend's house at ———, and rested from the 21st to the 23d, being truly in need thereof, and feeling at liberty to do so. Here again, I trust it may be acknowledged with safety, and with feelings of gratitude, the Divine hand was underneath, and the good cause was preserved from suffering loss."

(To be continued.)

Nineteenth Annual Report of the Board of Managers of the Institute for Colored Youth.

The Managers Report: That while no very unusual event has occurred to mark the year just past, they are able to state that there has been no abatement of interest in their duties on the part of the teachers, nor diminished attention to study from the pupils.

At the date of the last report the roll numbered 226. Since which time 15 boys and 16 girls have been admitted to the High School, and 26 boys and 27 girls to the Preparatory Department; and the total number withdrawn has been 92; making the number at present enrolled in all the schools 218.

The average attendance has been

In the Boy's High School, 47.

Girls' " " 86.5

Boys' Preparatory, 28.

Girls' " " 35.—total 196.5

The total cost of conducting the Institute

for the year, not including interest on value of building, has been \$7,658.95, making the average cost of each pupil \$35.13.

The corps of teachers is mainly the same, with some changes made to adapt the schools to a modified system of instruction to be explained hereafter. James F. Needham, lately in charge of the Boys' Preparatory Department, having resigned his position to accept a clerkship in the office of the Receiver of Taxes, R. De R. Venning has succeeded him. Narcissa George was released in the 11th mo. 1870, to take charge of a school in Georgia; and Julia Jones subsequently took a similar position in Winchester, Virginia. Temporary leave of absence was granted to O. V. Catto, to visit Washington, to aid in the systematizing of a course of instruction for the colored schools there; and our esteemed principal, Fanny M. Jackson, was likewise relieved from her school duties to inspect the workings of the Normal Schools at Millersville, Pa., Trenton, N. J., and that in our own city, the place of each being supplied for the time being by Richard T. Greener, a graduate of Harvard University. The committee on Discipline and Instruction having rearranged the curriculum of the school, added some new recitations, and omitted Greek from the course; also provided for normal instruction for the graduating class, under the special charge of F. M. Jackson, R. T. Greener was engaged as a regular teacher in the Institute, and the services of two assistants dispensed with. It is believed that the new plan is a decided improvement upon the old, economizing time, and concentrating the energies of the teachers upon special subjects which they are best fitted to instruct in, while the graduates receive lectures upon the art of teaching, and practically aid in the school system, by taking charge of certain classes under the supervision of the Principal. There can be no doubt that pupils who take the normal course, will leave the Institute much better fitted to take charge of schools than if they had simply studied the prescribed text books, without the practical drill; and the Managers have had under consideration the advisability of making the Normal instruction a matter essential to the obtaining of the Diploma. Of the recent graduating class all but two remained to take the normal course, the others having at once entered upon the charge of schools, one in Maryland, the other in this city. Such is the demand for qualified colored teachers, that there are more applications from the Southern States than we can supply, and it is very gratifying that not only are the designs of the founders of the Institute being carried out, in "the preparing and qualifying of teachers," but that by availing themselves of the advantages offered by the Institute, any colored student of fair average ability, can, after graduation, enter at once upon a self-supporting career as a teacher. Indeed, the supply of cultivated colored teachers being, thus far, limited, it is not infrequently the case that they are receiving a higher rate of compensation than white teachers of the same grade.

The following interesting facts have been extracted from a recent report of the Principal, Narcissa George and Lucretia Douglass, two of our graduates, were employed as teachers in Darien, Georgia, at a time when the schools were supported by the people themselves. Subsequently the schools were

taken in charge by the public authorities. The examining board was composed of an equal number of white and colored persons, and was presided over by the mayor of the city, who from the account does not appear to have been incompetent, or prejudiced in favor of our teachers. They passed the entire examination with an average of 100. The mayor, learning that they were graduates of the Philadelphia Institute, required them to send home for their diplomas, and for testimonials of their moral character and ability to teach, which our Principal was able from her knowledge of them to furnish. After the reading of the diplomas nothing further was required, and Narcissa has now charge of the principal school for boys, and Lucretia that for girls.

Three pupils of the boys' High School have during the past year gone to different universities, to perfect themselves in studies commenced with us.

As some who will read this report may not be familiar with the present Institute building and its resources, it may not be inappropriate here to state that the premises, Bainbridge street above Ninth, contain on the first floor a library room, well lighted, and furnished with 2719 volumes of carefully selected reading matter, works of fiction being excluded. A few periodicals devoted to scientific and educational interests are subscribed for, and the pupils have access here to Encyclopedias, Dictionaries, and standard scientific works and text books. A number of photographs and engravings of natural scenery and historic events have been presented to the Library from time to time by its friends. The room is opened semi-weekly, not only to the pupils, but also to other colored persons, suitable guarantees being received of a right use of its privileges. The total number of volumes loaned during the year was about 2900. In this room, during the winter, the teachers and seniors and normal class were invited on two or three occasions to conversational teachings, with some of the Managers and other friends of the Institute. One hundred volumes were added to the Library since last report, five lost, and twenty-five removed as too much worn for use.

In the rear of the Library the remaining part of the first floor of the building is divided by glass partitions into two commodious rooms for the boys' and girls' Preparatory schools, access being had from the front of the building by separate entrances. The whole of the second floor, with the exception of two small rooms devoted to a Laboratory and place of deposit for philosophical apparatus is occupied by the boys' and girls' High schools, likewise separated by glass partitions, so arranged that the whole of the pupils in the two rooms can be addressed at once, the seats all facing the north. The desks are of an improved pattern, combining neatness with convenience, and the walls are lined with blackboards, at which large classes can be exercised at once. The ceilings are high, and ventilation is provided by flues concealed in the walls, as well as by moveable transoms over the doors. On the third floor are six recitation rooms, also provided with ample blackboard space. It is believed that the Institute furnishes, with its present corps of teachers, and the appliances at their command for illustration, opportunities not surpassed by any seminary for colored youth in

the country, and the Managers cordially invite parents and guardians everywhere, who may have the charge of children who wish to educate themselves to become thorough and practical teachers of their race, to themselves of the benefits here afforded; total expense of tuition is but five dollars a year for a pupil in the Preparatory Department, and ten dollars for the same period a pupil of the High school, the use of books provided gratuitously to those who wish it.

The subject of suitable religious and moral instruction is one which the Managers desire to keep steadily in view. At the opening of the schools a chapter from the Bible is read daily, followed by the reciting of texts variously committed to memory, and opportunities are frequently taken for impressing upon the minds of the children the highest most important truths relating to their present and eternal welfare. We are informed Ellen Jones, a pupil of the introductory class who has recently been removed by death amongst us, spent much time before her decease in repeating texts and verses which had learned at the school.

A course of lectures has been delivered recently by Dr. Labberton, on Grecian History which has been very interesting and beneficial to both teachers and scholars; a course on Zoology by Grace Anna Lewis been arranged for, to commence next Autumn with a subsequent examination of the course upon the subject of each lecture.

In addition to the Text Books already employed in the Institute, the following have been added since the introduction of the plan of study before alluded to, viz: Lyster's Astronomy; Trench's Study of Wood; Warren's Physical Geography; Hool Child's Book of Nature; Steel's Four Weeks in Chemistry; Anderson's General History.

At the commencement, in the 12th mo. last, one boy and seven girls received the diploma, making the total number of graduates to this time 83. The following are the names of the recent graduates:

Geo. O. Moore, Laura F. Barney,
Maria C. Barney, Nancy C. Smith,
Priscilla E. Ehrlicke, Ada V. Le Count,
Arena M. Ruffin, Harrietta G. Sylvester.

The averages obtained in the private examination were more than usually creditable.

In the Twelfth month last a committee was appointed to examine the by-laws of Corporation, with a view to determine whether any change would, in their judgment, be advantageous; after a careful revision they reported a list of by-laws, with some modifications, which are herewith submitted.

Signed by direction and on behalf of the Managers, WILLIAM EVANS
Philadelphia, 5th Mo., 1871. Secy.

The Mont Cenis Tunnel.—This enterprise is remarkable even among the many engineering triumphs of the present day, was formally opened by a grand ceremonial, on Sunday, September 17. We have taken pains to inform our readers informed as to the progress of the work and the details of its construction, and need not recapitulate the ingenuity and perseverance of the engineers, and the difficulties they so courageously overcame.

The immediate effect of throwing open the

nel is to bring Turin within eighteen hours of Paris, and to relieve the journey of long, wearisome, and often perilous ride through the mountain. But, as with all the great undertakings, there will be many secondary and collateral advantages to be derived from the success of the world, which time alone can develop, and of which the most obvious is the facilitation of Brindisi, on the eastern coast of the Italian peninsula as the chief European port for the commerce of the east. There have been unbroken lines of railroad from Genoa and the channel ports, Havre, Calais, Boulogne, to Brindisi; and the traffic to the East Indies and China, via the Suez canal and the Euphrates Valley railroad, will, no doubt, shortly quit Marseilles for the more proximate Italian port.

In view of this fact the French authorities, opposed by some critics to have looked upon the tunnel with coldly, and they have not yet completed the railroad leading to it. This important link in the chain of communication will, it is expected, be open in November next. The journey from Calais to Brindisi will then take only sixty hours' time, and that from London about sixty-four. The railroad approaches to the tunnel on the north side have long been complete.

The solidity of the work, and the perfect execution of the enormous excavation, elicited expressions of admiration and surprise from the large party who attended the opening ceremony, which included many of the distinguished men from both countries. On Tuesday, the 19th, the municipality of Turin gave a grand banquet in honor of the occasion. Two names which would have been prominent in the list of visitors, must have been remembered with pain by every one present. The great statesman of united Italy, M. Camille Cavour, gave all the weight of his talents and influence to the furtherance of the work; and to Germano Sommellier is due the credit of originating the idea, of fighting against all obstacles for twenty years, and finally completing it, to the satisfaction and honor of the world. Both these men are gone; but they have left us an enduring monument of their far-seeing wisdom and invaluable courage and genius.

Excavations are now running regularly through the tunnel, the subterranean transit occupying twenty minutes.

In alluding to some rumors of accidents in the work, the engineer states that there has been one stone displaced from the fianchiera of the Alpine tunnel; that the work itself is so solidly constructed that it is well nigh as durable as the rocks themselves. The circumstance which served as a foundation for these absurd reports was the falling of eighteen or twenty feet of work, which happened in the last days of June, at the Barce end, in consequence of the falling of a scaffolding broken by the explosion of a single charge.

The total cost of the tunnel is represented to be some \$13,000,000, or 65,000,000 francs; the 20,000,000 francs are to be contributed by the Victor Emmanuel railway, or railway of northern Italy. This sum is to be paid in or before the opening of the tunnel. The French government was to pay 19,000,000 francs if the work was accomplished within twenty years, reckoning from 1862, but if the work was accomplished at an earlier date, she bound herself to pay 500,000 francs

more for every year gained upon the stipulated time.

As there have been eleven years thus gained, France will have to pay 5,500,000 francs besides the 20,000,000 of the original stipulation. She has besides to pay 5 per cent. interest on the money due for the work as it proceeded from year to year. Thus Italy will pay something less than 20,000,000 francs. Had the construction of the tunnel continued beyond the stipulated term of twenty years, Italy would have lost 500,000 francs for every year in excess of that period.—*Scientific American.*

THE FRIEND.

ELEVENTH MONTH 18, 1871.

The remark has often been made, and perhaps more frequently of latter time, that in different meetings there are not a few, who while professing to be attached to our Society and to approve of its principles and order, have long manifested, and still continue to manifest, what may be called, a cold indifference, to the things which belong to their own eternal interests, and to the support or promotion of the cause of vital religion. Those best acquainted with the condition of the Society, know that this charge cannot be escaped, nor the saddening feeling to which its truth gives rise.

Cannot some who read these lines, call to mind among those with whom they mingle, members, young or old, who, having been educated amid religious influences or surroundings, and perhaps trained in the practice of the external duties of our profession; it may be dressing plain, and attending meetings for worship and discipline, are nevertheless traditional christians, and nothing more. They believe the truths recorded in the Holy Scriptures, and acquiesce in the teachings of others respecting Christ as the Saviour of men, and the necessity of believing in Him, and that salvation is to be obtained by and through Him alone; but the tenor of their lives shows that they know little or nothing of that operative, living faith, which can give the victory over their heart's lusts, and crucify them to the spirit and engrossing pursuits and friendships of the world, through the washing of regeneration and the renewing of the Holy Ghost. They can see that godliness is beautiful; they are alarmed at evidences of unsoundness in belief, and shocked at palpable departures from virtue; but their religious principles, and their love for what is good, are held in the wisdom of man, and not in the power of God. Their time and energies are employed indifferently in the pursuit of wealth or amusement—it may be they are closely engaged to obtain the means for supporting themselves and families—and they take satisfaction in the conviction that in their transactions with their fellow men, no one can lay unfair to their charge as respects honesty and fair dealing; but their cold indifference betrays a lack of experience in a life of prayer and self-denial, and of righteous zeal for the welfare of the church. It is evident they do not allow the Light of Christ to reveal to them the depth of corruption in the natural human heart, nor his goodness to lead them to repentance and the forgiveness of

their sins, so that their justified and sanctified souls may have fellowship and hold communion with a living Saviour.

The question often presents to those who anxiously ponder their condition and their well-being, How are such to be reached? How are they to be aroused to a consciousness of their danger, and to realize that man is something more than a machine to eat, to digest, and to scrape together the perishing riches of this world? How may they be quickened to feel that they are at the opposite extreme of, and supply the most plausible plea for, those who under an undue excitement, and an unauthorized activity, are also causing great concern lest they become hopelessly stranded amid the shallow and noisy streams of a religion of sentiment.

The church has often mourned and travailed in spirit on account of this class of its members, and we trust will continue to labor on their behalf. But if she has performed her whole duty towards them; if in the light of heavenly wisdom and under the constraining love of Him who came to seek and to save that which is lost, she has warned against and striven to take the little foxes that destroy the tender vines; if under a deep sense of her accountability and a fervent concern for the welfare of the flock, her petitions have continued to go up, "Awake, O North wind! and come thou South, blow upon my garden, that the spices thereof may flow out," and yet these still cling to their idols, and refuse to enter the vineyard and work, then her only hope for such must be in the immediate operation of that all-powerful Word which can raise the dead, and bring up sinews and flesh on dry bones.

Well would it be if among the various invocations of the present day, the ears of the nominal professors among us were open to hear, their own peril, the dangerous signs of the times, and the needs of the church, as the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight; breaking up their monotonous formalism, and inducing them to flee to the hope set before them in the gospel.

It is one of the strong evidences of the divine origin of the Christian religion, that its terms of salvation, its transforming power, and its happy results, are equally applicable to all, whether high or low, rich or poor, and that by the submission to Divine Grace which it enjoins, every one can obtain a sufficiently clear and full understanding of its doctrines and the duties it imposes, for all practical use. We are not called to receive and reason upon these doctrines and truths as we would the acknowledged principles of science, nor as the exposition of judicial enactments, within the scope of whose prescribed action any one may decide that he has come, and is therefore safe; but the virtue and sufficiency of the whole plan of redemption consist in a personal experience of the work of Christ, both without and within us. Thus, and thus only can we know what it is to be regenerated; born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever.

How strong the contrast between the nominal professor, though he may live a moral life and keep up the external duties of religion, and him who has not only heard the call of the Most High, but has obeyed it; and being created anew in Christ Jesus, finds new pur-

poses and motives in life, and feels his spirit stirred by a divine spring of endurance and joy, as he resigns himself wholly to obey the commands of his ever-present Saviour.

Did the cold, or lukewarm members, whose gifts of time and talents are being rapidly squandered, but look at things in the light of Truth, how changed would be the estimate formed of their intrinsic value, from that set on them by the natural man. How comparatively insignificant the external events of life compared with those connected with the welfare of the immortal soul! Seen in this light, vouchsafed by Him who is Judge of quick and dead, to every man that cometh into the world, how stupendous are the interests involved in the fact that He has made us accountable beings; and that whether we acknowledge our responsibility or not, He has declared He will call all to a strict reckoning for the deeds done in the body, and unless we have complied with his terms of salvation, however we may call him Lord, and claim that He has taught in our streets, He will refuse us an entrance to the marriage supper of the Lamb.

In this time of shaking and trial in the Society, the call is loud to all its members to live consistently with the principles which Friends have ever professed; to leave the things that are behind and to press towards the mark for the prize of their high calling in Christ Jesus. Many may stumble and fall while "darkness and gloominess are as the morning spread upon the mountains," but the light will soon dawn and a brighter day shine forth, as the members individually enter into the vineyards of their own hearts, and labor there under the direction of the great Husbandman: the upright in heart and the fervent in spirit serving the Lord will receive their wages and gather fruit unto life eternal. There can be no dignity of character, no elevation of employment comparable to being qualified for and rightly engaged in the service of the glorified Head of the church. The honor attached to it comes from Him alone, and is conferred for the earnestness and devotion with which the service is performed, uninfluenced by the changing opinions of men, or the position in which the servant may stand in relation to his fellow laborers. For by one Spirit, all the living members are baptized into the one body, and all have been made to drink of the same Spirit. Thus there can be no sechism in the body of Christ, but the members have the same care one for another. As this came to be the case with our members, as it was in great measure in the early days of the Society, our meetings for worship and discipline would be more generally seasons of encouragement and renewal of strength. Instead of this cold indifference or lukewarmness, impeding the circulation of divine life, and weighing down the spirits of the burden bearers, there would be communion of that worship which is in spirit and in truth. Each one retiring to the divine gift in himself would be enabled to offer upon the altar of his heart, the sacrifice prepared by grace, acceptable to Him who seeketh such to worship him, through Jesus Christ the great High Priest of our profession. Thus we should know Him who is in the midst of those gathered in his name, to shed over the whole assembly the humbling life-giving influence of his holy presence, and his spiritual blessings would descend on their contrited

hearts as the dew of Hermon, diffusing a glow of reverent joy, and strengthening that "hope which maketh not ashamed."

SUMMARY OF EVENTS.

FOREIGN.—A Paris dispatch of the 11th says: In an interview President Thiers has authoritatively stated that when the Legislative Assembly meets next month, the government will propose to end the provisional regime and establish a definitive republic.

The French newspapers very generally discuss the recent speech of Gladstone, the English Premier, and decline therefrom the necessity for France to seek henceforth a Russian alliance.

La France of the 12th inst. says, that the Pope has intimated to Thiers his intention to establish his residence in France, and that the Emperor made efforts to dissuade the Pope from his purpose, without success, and has finally placed at his disposal the Castle of Pau. The news from Algeria continues satisfactory. Tranquility is very nearly restored to that country.

The Council General of the Department of the Seine has, by the vote of 130 yeas, decided in compulsory and gratuitous education, but has rejected the proposition to make the common schools wholly secular.

A terrible explosion of fire damp occurred on the 9th, in a coal mine near St. Etienne, while the miners were at work. None of the men had been recovered alive. Thirty bodies had been taken out, and thirty more were still in the pit, all supposed to be dead.

The Committee of Inquiry on the capitulations made by French Generals during the late war, is prosecuting its investigations with vigor. Marshal Bazaine, who had already appeared before it in person, has now sent in a detailed and voluminous report of the siege of Metz, with letters received by him from Napoleon during the investment.

The French Minister of War has prohibited the circulation of newspapers in barracks and camps.

The navigation of the Baltic is closed for the season in consequence of severe frost and the rapid formation of ice.

At the Lord Mayor's banquet in London, Prime Minister Gladstone, in replying to the toast to the Queen's government, said he was thankful to be able to state that at the present moment England had actually no quarrel, feud or controversy with any foreign Power, and that in the face of the fact, England's place in Europe was that of one among many sisters, inseparable from the European family, but he was glad that her peculiar position removed her from the risks of European dissensions. He concluded by declaring that England had little to fear from internal troubles, and that the only danger to the Society, the source so much to be apprehension to her neighbor, caused no uneasiness here.

The trial of the famous Tichborne case, interrupted by the long vacation, has been resumed by the Court of Queen's Bench.

The mechanics and laborers employed in the shipyard at Birkenhead, have held a meeting and unanimously resolved to insist upon a restriction of the hours of labor to nine hours a day.

The London *Times* rejoices in the result of the late election in New York, and hopes an example will be made of the men guilty of corrupt practices.

The cholera epidemic in Constantinople, and many deaths are daily reported.

The Bank of Belgium has reduced its rate of discount to four per cent.

A Berlin dispatch says that a conference of diplomats will soon be held in Dresden, to devise precautionary measures against the return of cholera.

Extensive strikes have occurred in Elbing, an important port of eastern Prussia, noted for its manufactures.

Count Von Beust, Chancellor of the Austrian Empire, has tendered his resignation on the ground of ill health. The Emperor has accepted it and appointed Count Julius Andrusy to succeed him. Andrusy belongs to an ancient and honorable Hungarian family, which for centuries has taken a prominent part in the affairs of the country. The new Premier took an important part in the military and civil events of 1848, on the revolutionary side; and when the Hungarians were about to declare war against Austria, he was distinguished war of 1866 with Prussia. Count Andrusy was one of their acknowledged leaders.

The Bohemian Diet, in session at Prague, has voted unanimously against electing delegates to the Austrian Reichsrath. The government has in consequence, ordered the dissolution of the Diet.

The Emperor of Austria has addressed a letter to

Count Von Beust, thanking him warmly for his services, and appointing him, for life, a member of the upper Chamber of the Reichsrath.

The Spanish Cortes have passed a vote of confidence in the existing government. The vote stood 191 yeas to 58 nays; the radical members abstaining from vote. A political treaty was concluded to combat the designs of the International Society, has been formed at Madrid.

King Victor Emanuel, on his arrival at Rome, occupies apartments in the Quirinal Palace, which has been prepared for his reception.

A Paris dispatch of the 13th says: the courts-mart are rapidly disposing of the cases of the Commun prisoners. Of the accused who have thus far been tried, 10,645 have been discharged, and 773 convicted & sentenced to various degrees of punishment.

A dispatch to the *New York World* states that a political treaty, concluded to combat the designs of the International Society, has been discovered.

A very destructive fire broke out in Geneva on the 13th, and destroyed a large number of buildings. London.—Consols, 93. U. S. 5-20's of 1862, 91; 1867, 94; ten-forties, 90.

Paris.—Consols, 94; cotton, 91 a 91½; Orleans, 9; Sales of the day 15,000 lots on the 13th.

UNITED STATES.—Miscellaneous.—The customs receipts for the week ending 10 a. m. 25th, amounting \$4,726,124; of this sum \$3,922,552 were collected New York.

On the 7th inst. elections were held in Massachusetts, New York, New Jersey, Maryland, Michigan, Illinois, Wisconsin, Kansas and Mississippi. Maryland had decided Democratic majority, and the same party elected their candidate for Governor in New Jersey but failed in the Legislature, both branches of which are Republican. The Republicans have control of the other States named.

The interments in Philadelphia last week numbered 372, including 101 deaths from small pox, 10 of typh fever, 6 of scarlet fever, and 8 of crop. Of the total number 171 were under 20 years of age.

The Pennsylvania Central Railroad, and the Annapolis and Eastern Railroad and railroads with which connected, was finally concluded, and these works are under the control of the Pennsylvania Central Railroad which now has an unbroken line of transit from New York and Philadelphia, to the Lakes, the south of the Mississippi, St. Louis and San Francisco, to the West, to the mountains, and other points south to be completed.

The corn crop of the west, the present season, proved the best harvested for years. In some part Indiana, Iowa, Missouri, Nebraska and Minnesota western paper states, that corn is offered in the crib from ten to fifteen cents a bushel.

On the 13th inst., the German steamer Franklin at quarantine, in the lower bay of New York. On passage to New York there were about 40 deaths of cholera on board, and there were 40 cases of the distill remaining, most of which were transferred to hospital.

The Markets, &c.—The following were the quotations on the 13th inst. *New York*.—American gold, 11 11½. U. S. sixes, 1881, 116½; ditto, 1868, 114½; do 10-40, 109½. Superfine flour, \$5.65 a \$6; finer bar \$6.25 a \$10.50. No. 1 Chicago spring wheat, \$1.10; No. 2 do, \$1.05; No. 3 do, \$1.00. Superfine flour, \$5.25 a \$10.50. St. Louis, \$1.61 a \$1.65; western Michigan, \$1.17; white Canadian, \$1.74. Western barley, \$5 Canadian, \$1.05. Oats, 52 a 57 cts. Western mixed cts. 78; yellow, 83 cts.; white, 84 cts. Philadelphia Cotton, 18½ a 19½ cts. for uplands and New Orleans. Sugar, 8½ a 9 cts. Superfine flour, \$5.25 a \$10.50. Flour brands, \$7.75 a 89. Red wheat, \$1.57 a \$1.71; white, \$1.63 a \$1.68. Rye, 95 a 98 cts. Yellow cts. 75 a 76 cts. Oats, 51 a 53 cts. Lard, 9½ cts. Cattle, 11 a 11½ cts. Timothy, 83 a \$8.25 per bushel.

The arrivals and sales of beef cattle reached 3 head. Extra sold at 7 a 7½ cts.; fair to good, 5½ cts. and 6½ cts. 3 cts. per lb. gross. The sales of sheep were about 17,000 head, market dull, sell fair to good at 4½ a 5½ cts. per lb. gross. Corn fed sold at 6½ a 7 cts. Baltimore.—Amber wheat, \$1.81 a \$1.83; Ohio and Indiana, \$1.59 a \$1.60; Pennsylvania, \$1.62 a \$1.65. New white corn, 70 a 78 cts.; new lot, 72 a 78 cts. Oats, 33 a 35 cts. Rye, 90 a 95 cts. Spring wheat, \$1.21. No. 2, 33 cts. No. 2, 43 cts. Cincinnati.—Family flour, \$6.60 a \$7. Wheat, \$1.43 a \$1.45. New corn, 45 cts.; old, 85 cts. 35 a 40 cts. Chicago.—No. 2 spring wheat, \$1.10. No. 2, 84 cts. Oats, 33½ cts. St. Louis.—No. 2, 84 cts. No. 1, \$1.28; No. 2, 84 cts. No. 1, 1.30. Corn, 42 a 42½ cts. Oats, 33½ cts. No. 2, 70 cts.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, ELEVENTH MONTH 25, 1871.

NO. 14.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

at No. 115 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend"

The Two Ways.

Our blessed Lord and Lawgiver has spoken out two ways: in one or other of which all mankind are travelling. "For," said He, "wide is the gate and broad is the way that leadeth to destruction, and many there be that go therein; but narrow is the gate which leadeth unto life, and few there be that find it." It thence becomes a point of the greatest importance whether of these two we have chosen to walk, or are really walking in.

As the Apostle Paul represents, "The carnal man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" it would seem that before we can distinguish the narrow and uncounted way with its few mournful travellers unto eternal life, from the one broad and crowded, but leading to destruction, it will be well to experience, through submission to quickening, leaving, and transforming power of the Holy Spirit, a putting off of the man with his deeds, and a putting on of the new man which after God is created in righteousness and true holiness. For unless we passively realize a purging out of the old man, we cannot be a new lump; and hence, zealously to the Apostle, cannot distinguish or receive of the things of the Spirit of God. In this yielding of our hearts submissively to Christ Jesus that causes that which is blind to see, the lame to walk, and the dumb to speak. This, in effect, is to buy of Him our portion in the fire that we may be rich, and to kindle the eye with the eye-salve that we may see of the things which belong to our age, and whether we are walking in that light and narrow way which only leadeth to the kingdom of heaven.

Another important precept bearing upon the subject, to be duly recognized and weighed upon, is that of our Lord when he rejoiced in the spirit, and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father: for so shall all things come by thy sight." It is hence as simple as "babes," in humility and contri-

tion and abasement of soul to glory only in the Lord, and to set Him always before us, that we are helped to make the most important choice we can make in this life, that of choosing Him for our portion, and following Him through this stage of trial in the straight and narrow way which alone leads to life. Without this, our blindness from the sinful and lost condition we are in by nature, would not fail to cause us to choose amiss. "For the wisdom of this world is foolishness with God." And again, "The Lord knoweth the thoughts of the wise that they are vain." Concurrent with the same, two intelligent writers have left the following testimonies: "Many persons are seeking after Truth in natural science; but how few in spiritual things! The reason probably is, that when found in the former, it exalts the creature; but when discovered in the latter, it lays him low." And,

"Not many wise, rich, noble, or profound
In science, win one inch of heavenly ground."

Again it has been well said to the effect, that true religion is not a science of the head, but an inward and heartfelt perception, which casts down imaginations, and every high thing that exalteth itself against the knowledge of God, and brings every thought into captivity to the obedience of Christ. Here the learned have no real advantage over the ignorant; both see when the eyes of the understanding are enlightened; till then both are equally blind. And the first lesson in the school of Christ is to become a little child, sitting simply at His feet that we may be made wise unto salvation. Most especially needful then as the straight gate of entrance into the narrow way, is the teachableness, humility and meekness of a little child; to whom, and not to "the wise and prudent" of this world, it is the Father's good pleasure to unfold the mysteries of His kingdom.

We can hardly be too much impressed with the requisites of simplicity and meekness that characterize the straight and narrow way of the Christian. "The Lord preserveth the simple;" "The testimony of the Lord is sure, making wise the simple;" "The entrance of thy words giveth understanding to the simple," saith the Psalmist. And the Apostle: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God we have had our conversation in the world." Again, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Again writes the Psalmist: "The meek will He teach his way." "He will beautify the meek with salvation." And the Saviour, "Blessed are the meek," &c. "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." And the Apostle in speaking of our adorning, enjoins that it be

"a meek and quiet spirit, which in the sight of God is of great price." Thus are simplicity and meekness the evidences of being engrafted into Christ; without which, like the wild olive tree in the parable, there can be no fruit to the praise and glory of the Redeemer's grace.

But the capital offence perhaps, the cause greatest above all others tending to depopulate the narrow way, and make that which is broad to be thronged, is the humility, purity, and strictness of the religion of Christ Jesus, who thus propounds the terms of discipleship with Him: "If any man will come after me, let him deny himself and take up his cross daily and follow me." It is this cross which the Apostle Paul gloried in, and the early Christians rejoiced that they were counted worthy to suffer humiliation and shame in the faithful maintenance of, that "the lovers of pleasure, more than the lovers of God," as perseveringly turn from, and reject and oppose, because it is a doctrine which preaches death to all that constitutes their life and happiness. Which enjoins a life and conversation absolutely at variance with the customs and pursuits of the world whose slaves they are; being a way too straight and narrow for the lusts of the flesh, the lust of the eye, and the pride of life, which so beguile these, to find room in. So fully verified respecting this is the Scripture, "The carnal mind is enmity against God," that it not only hates the mortifying, self-reducing discipline of low self-denial and the watchful restraints of the cross, but even those who uphold and enforce its obligations. Thus it is recorded that Ahab, king of Israel, said, "I hate this Micaiah (a true prophet of the Lord) for he doth not prophesy good concerning me, but evil." And to the same point our Lord thus testifies of His disciples to His Father, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." And again, "If the world hate you, ye know that it hated me before it hated you," &c. Lamentable truly is the fact, that "the new and living way" to the kingdom, which the Saviour who died for us, and who is himself the way, hath opened up and given, is the one which any should deem too straight to be circumscribed by, or too hard to walk in; when at the same time the bewitching world in which we should be but "strangers and pilgrims," "seeking another and a better country," and where we are to live by faith and not by sight, is but a school place, a transient residence, a state of trial and conflict, and from which we are continually passing away.

How loudly then are we called upon not to seek to modify, to improve upon, or to explain away the plain requisitions of the gospel of Jesus! But rather, cheerfully submitting ourselves to all the wholesome restraints imposed as the only way to the incorruptible crown, seek to become the willing disciples of a suffering Saviour. And though in following

out such a course, hard names, and even the imputation of superior sanctity may be heaped upon such, lest them not fear but that He who hath never forsaken His wrestling, tribulated seed, and who hath ever made the way to life straight and narrow, will protect, and with Fatherly tenderness watch over all those who are engaged first and before all to magnify the Lord, to endure the turning and overturning of His holy hand upon them, unto their establishment, regeneration, and holiness.

These may have to suffer for the name and cause of Christ; and to themselves seem to enwrap often and long by the waters of Mara. For their refinement, the cup of bitterness may at times appear to be filled as to the brim, and the gold-proving furnace be heated seven times hotter than it was wont to be heated, yet the testimony is as sure as the days of heaven. "If ye suffer for righteousness sake, happy are ye." "Unto you it is given on behalf of Christ, not only to believe in him, but also to suffer for his sake." "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." And again, "Let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creator." It is in this school of "suffering, affliction and patience," that the good and wise in days over and gone, have been enabled to fill up that which is behind of the afflictions of Christ for his body's sake, which is the church. As "it is enough for the disciple to be as his master, and the servant as his lord," the kingdom of Him who was made perfect through suffering, must necessarily involve the sufferings of its subjects. But if we suffer with Christ in the straight and narrow way He requires all His humbly to walk in, we shall also reign with him in glory. Jeremy Taylor has well expressed that "He made for us a covenant of sufferings, His very promises were sufferings, His rewards were sufferings, and His arguments to invite men to follow Him, were only taken from sufferings in this life, and the reward of sufferings hereafter." So that though a faithful walking in the straight and narrow way does lead through sufferings and great tribulations; "through a land of deserts and of pits;" "through a land of drought and of the shadow of death;" it at the same time leadeth most surely and safely unto light, and life, and joy; even unto that city which hath foundations whose maker and builder is God.

John Newton.—"Nothing was more remarkable," says the biographer of John Newton, "than his constant habit of regarding the hand of God in every event, however trivial it might appear to others. In walking to his church, he would say, 'The way of man is not in himself, nor can he conceive what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I turn down Louthbury, or go through the Old Jewry; but the going through one street, and not another, may produce an effect of lasting consequence. A man cut down my hammock in sport, but had he cut it down half an hour later, I had not been here, as the exchange of crew was then making. A man made a smoke on the seashore at the time a ship passed, which was thereby brought to, and afterwards brought me to England.'"

The Potato.—It is popularly believed that we are indebted to Sir Walter Raleigh for this most important of esculent vegetable foods, the cultivation of which extends over a wider area than any other food plant; indeed so universally is it diffused over the habitable globe, that it is found in almost every position where man can subsist; even in the Arctic regions it struggles for existence, producing stunted watery tubers, in an imperfect state of development, whilst it flourishes in tropical as well as temperate climates, so easily does it adapt itself to circumstances. It ranks among the most useful of vegetable productions; it is highly prolific, and its value, which is incalculable, is hardly understood to its fullest extent. The whole family of the Solanacee is suspicious—great numbers are narcotic, and many of them poisonous; though in the case of the *Solanum nigrum* (one of the potato family) the young and tender shoots, when cooked, are used as a vegetable in some countries. It is curious to note that the poisonous bitter sweet, the tobacco plant, the tomato, the Cape gooseberry, the capsicum, the deadly nightshade and the henbane, the thorn apple, mandrake and petunia, all belong to the same genus as the potato; which most excellent vegetable was at first regarded with the eye of indifference by our forefathers, until it was imported by Sir Walter Raleigh, in the seventeenth century, who endeavored to attract public attention to it, and cultivated it himself on his estate in Ireland. So, although not actually the first to introduce it, he was, nevertheless, the means of first bringing it into public notice. He could not, of course, have been acquainted with one half of its useful properties, and little did he dream that in after years it would radically revolutionize the diet of the country where it was first cultivated. It was known by the Indian name of the sweet potato "*Batatas*," and under this name it continued to be spoken of and written about for some time after its introduction. We read that it was supposed it would be found useful for feeding "swine and other cattle."

The scientific analysis of the potato is not within the province of this paper, and it will be sufficient to say that it is rich in starch, that it does not contain as much gluten as our cereals, and that it is wanting in nitrogenous matter. It is, however, more nutritious than any other of our succulent vegetables. To derive the necessary nourishment from a diet almost exclusively consisting of potatoes, the stomach requires a considerable bulk of this kind of food. Hence the Hindoo who lives on rice, the Negro who lives on plantain, and the Irishman who lives on potatoes, are obliged to consume large quantities of these articles in consequence of the insufficient proportion of gluten which they contain. Potatoes are not nearly so nutritious as wheat, and the constant employment of them as a chief article of diet is not thought favorable to the development of the physical powers; neither does it tend to enlarge the mental faculties.

Potatoes have been said to possess the advantages of solidity like bread, and to have the healthful properties of many fresh vegetables, without their acidity. As an article of diet, when not used exclusively, they are of untold value; so universal has the use of them become, that they are almost an essential dish at dinner, for who ever thinks of

dining without potatoes? The potato is wanting in mineral substances; and it is curious to note how, in Ireland, this deficiency is supplied by the water which is almost universally strongly impregnated with mineral matter. The use of potatoes is a preventive against scurvy, if not an actual cure for it. Potatoes that have been exposed to the air and have become green, are unwholesome and new potatoes, *i. e.*, uricæ ones, have much to do with the prevalence of cholera and such like diseases, during the summer months.—*Food Journal.*

For "The Friend."

From the Letters and Papers of John Barelay.

(Continued from page 93.)

"1815 or 1816.—Surely I ought to thank and praise the Lord, for his abundant mercy in thinking of me; and especially in *mounting my vain confidence and self-dependence*; surely I am highly favored by His numerous and heavy corrections. The worldly man, and the evildoer, and the indifferent nominal Christian go on 'fair and softly'—they have perhaps few and slight troubles; but he whom the Lord visits and notices—he whom the Lord deigns to regard, and to prepare for himself is purified in the fire of affliction, as silver seven times tried. Why then should I be troubled and disquieted? why not rather endeavor to co-operate with the Lord? since I know well that it is for my good, to teach me from the consideration of the brevity of life, the uncertainty and instability of earthly things, its weakness and wickedness of my own hear and the frailty of others, to teach me,—I suffer from these and other considerations, to pre-prepare to the attainment of those things, which will open unto me a way to peace at joy eternal, through Jesus Christ.

"1816, January.—I am unexpectedly led this time into much inward exercise of mind being earnestly desirous that I may lay hold and keep hold of those things, which pertain to life and salvation,—to run daily that race which is set before me. Those who seek the Lord to serve him, shall indeed find him in the knowledge of his will: where the desire is, there is favorable evidence; seeing they every good gift and every perfect gift come down from the Author of all good. Divine grace which begets this desire, though smothered in many hearts, has freely been given without respect of persons to all; and is sufficient, if obeyed, to work out the salvation of all, to lead them in the way they should go, and to give them strength to walk in it; hence should we cherish this precious desire after holiness, and that little seed which preserved and fostered, will grow up and become a large tree, bringing forth fruit abundantly. * * * Let us then seek unto the Lord still more earnestly, and patiently wait his coming, in silent subjection of soul, desiring not our own will, way, and time, but I surely there is cause for thankfulness in the midst of the driest season, and even when our own apprehension are forgotten or forsaken by Him whom our soul desires; we know that it is the same Lord, who goes to us the gift of his grace, that has himself permitted the sensible feeling of it to be taken away, and all for our good, though we do not think so. Let us then learn, in whatever state it may please infinite wisdom and goodness to place us, therewith to be content. * * * 1816, February 4th. I have been led

think that the only substantial source of consolation in times of trouble, is a firm and an abiding faith in our Maker and Redeemer. Whatever anguish a sincere Christian may roam under, whatever wretchedness is permitted to come upon him, yet let him trust in the name of the Lord, and stay upon his God." David seemed to trust with great energy, when he says, "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth removed; &c.—"The Lord of hosts is with us, the God of Jacob is our refuge." Though an is born to trouble, and every one of us sooner or later suffer; yet a simple and implicit reliance on him in whom we have believed, will be found sufficient for our consolation and support. We are allowed to mourn;—a blessing is attached to mourning;—the act of godly sorrow is said to be repentance;—Jesus himself wept; and it is said of him, that he was a man of sorrows, and acquainted with grief. But we are reminded not to sorrow as those who have no hope." Let us, in the midst of the most acute and poignant grief, never despair; but rather with bright Job, let us endeavor to attain to that *sublimis, submissive frame of soul*, which leads us to commit ourselves to the disposal of an Almighty Creator and merciful Father.

"1816, February 8th.—The deepest affliction which is caused by the privation of outward objects and things, (however near and dear those objects may have been to us,) cannot be compared to that utter distress, and anguish of spirit, which the pilgrim is permitted at times to undergo on his journey towards Zion. Who can have an idea of it, without having experienced this trying situation; when man, who is by himself a poor, weak, helpless creature, dependent upon his Maker for strength, encouragement, consolation, and ability to do and to think any thing right, is thus left apparently, and exposed to the attacks of a relentless enemy, without aide or guardian, naked, hungry, blind, distressed,—where shall poor man find shelter in his stormy season of life? O! "Let him trust in the Lord, and stay upon his God." In this time of desertion, when after "toiling in the midst of the sea," being "tossed with the waves," and "the wind contrary," he seems all night spent, and apparently no nearer his desired haven;" then, if he cry unto the Lord in his trouble, He will bring him out of his distresses: He will make the storm a calm, and that the waves thereof will be still; and the troubled disciple shall see Jesus coming to him walking on the waves, and shall hear him distinctly to say, "Be of good cheer, I, I am, I am not afraid."

"1816, February 18th.—The Lord in his infinite mercy has been pleased to strike me to the earth, like Saul, with a sense of my sins, and to enable me sincerely and fervently to inquire of him, "What wilt thou have me to do." I can indeed testify that his forbearance and long-suffering towards me have been wonderful; and I have great cause for daily thanksgiving, that I have been taught in some small degree the knowledge of myself, and in which mercy shown the abominations and gross evils, in which my heart was enveloped: to coverings of self and sense that *disguised the real state of my mind from me*, have been imparted removed; and I have been permitted to discover a glimpse of what I ought to be. My ardent desire therefore is, that He who

has helped me thus far, would be pleased to continue to extend his paternal care over me; that he would preserve in me an invariable desire to do and abide by his will, at all times, and in all things; that he would teach me the knowledge of the Truth; and that I might be so strengthened therein, as to be enabled to say in sincerity,—I am thine,—do with me what thou wilt."

(To be continued.)

The Leisure Time of Boys.—Every father of a family knows that there is a time in the life of his sons that gives him much trouble and some anxiety. We allude to the period of boyhood, when exuberance of spirits and thoughtlessness are at their height, and when the studies imposed by school discipline are entirely insufficient to find adequate employment for their too active-minds and bodies. And it is not possible, or even desirable, to increase the already considerable application of all well bred boys to the study of books and the acquirement of learning.

We would suggest, to the many parents who have been perplexed with this difficulty, to give their lads every possible opportunity of acquiring a mechanical trade. The industry and ingenuity of a boy of average ability may easily be made to furnish him with a never failing source of amusement of the best order. The boy who can produce or make something already begins to feel that he is somebody in the world, that achievement of a result is not a reward reserved for grown people only. And the education of mind, eye, and hand, which the use of tools and mechanical appliances furnishes, is of a great and real value, beyond the good resulting from the occupation of leisure time. Having nothing to do is as great a snare to the young as it is to the full grown; and no greater benefit can be conferred on youths than to teach them to convert time now wasted, and often worse than wasted, into a pleasant means of recreation and mental improvement.

As logic and mathematics have a value beyond accuracy in argument and the correct solution of problems, in that they teach men the habit of using their reflecting powers systematically, so carpentry, turning, and other arts are of high importance, even if the boxes and silk spoons produced are of little value. These occupations teach boys to think, to proceed from initial causes to results, and not only to understand the nature and duty of the mechanical powers, but to observe their effects; and to acquire knowledge by actual experiment, which is the best way of learning anything. All the theories culled out of books leave an impress on the mind and memory, which is slight compared to that of the practical experience of the true mechanic.

Our advice is, to all who have the great responsibility of the charge of boys, give them a lathe, or a set of carpenter's, or even blacksmith's tools. Give their minds a turn towards the solid and useful side of life. You will soon see the result in increased activity of their thinking capabilities, and the direction of their ideas towards practical results; and, still more obviously, in the avoidance of idle mischief and nonsense (to omit all reference to absolute wickedness and moral degradation,) which are, to too great an extent, the pastime of the generation which is to succeed us. The future of the world is already sown, and is

springing up in our children; is it not worth while to bestow a little thought on the cultivation of a growth so important to society, and so easily influenced for good or for evil?—*Scientific American.*

Selected for "The Friend."

Be at your Posts.

"The removal of many dear Friends from among us, calls loudly upon survivors to have their loins girded and lights burning, with oil in their vessels with their lamps, that they be not taken by surprise, but be found on the watch, prepared to enter with the Bridegroom, at whatever hour he may be pleased to come. It is *his will* that is our sanctification, not the multiplicity of engagements in *our own will*, though we may be induced by the transformations of the enemy, to value our acts as doing God service. If we are led away from the footsteps of Christ's companions by the power of deception, in a path which he does not point out for us, we shall land in confusion, and in destitution of the divine life, equally as if we had been captivated by the love of the things of the world, and it may be in a condition more difficult to discern our sad mistake. Abasement and deep humility before the Searcher of hearts, is the place of safety, wherein we may be kept from falling, and prepared to be presented faultless before the presence of his glory, through unmerited mercy, with exceeding joy, where our stewardship in the use of his gifts is to be accounted for. The great business of the church and its members is to cooperate with her holy Head in the salvation of souls, which can only be done by his grace working in the heart by faith, and love to him and our fellow-creatures, and leading us to do his will in all things."

The Prussian Miller.—Near Potsdam (Prussia) in the reign of Frederick, King of Prussia, was a mill which interfered with a view from the windows of Sans Souci. Annoyed by this inconvenience to his favorite residence, the king sent to inquire the price for which the mill would be sold by the owner. "For no price," was the sturdy reply, and in a moment of anger, Frederick gave orders that the mill should be pulled down. "The king may do this," said the miller, quietly folding his arms, "but there are laws in Prussia," and forthwith he commenced proceedings against the monarch, the result of which was, the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury he had done. The king was mortified, but had the magnanimity to say, addressing himself to his courtiers, "I am glad to find that just laws and upright judges exist in my kingdom." In the reign of one of Frederick's successors, the head of the miller's family, who had in due course succeeded to the hereditary possession of his little estate, finding himself, after a long struggle with losses occasioned by the war, which brought ruin into many a house besides his own, involved in pecuniary difficulties that had become insurmountable, wrote to the then king reminding him of the refusal experienced by Frederick the Great at the hands of his ancestor, and stating that if the king now entertained a similar desire to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill. The

king immediately wrote, with his own hand, the following reply:—

"My dear neighbor; I cannot allow you to sell the mill; it must remain in your possession as long as one member of the family exists; for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment; and therefore send you six thousand dollars to arrange your affairs, in the hope that this sum will be sufficient for the purpose.

"Consider me always your affectionate neighbor,
FREDERICK WILLIAM."

Selected.

The Overspreading Cloud.

"The original cause of the cloud which covers our once highly favored but now afflicted Society, is *disobedience to, and forgetfulness of God*. We live at a period when earthly prosperity furnishes the comforts, and to a large number, the luxuries of life, in great abundance. With comparatively little labor, the means are obtained to gratify the appetite for sensual indulgence, and in the bountiful provision of a gracious Creator, all classes are prone to forget the great Giver, and the solemn duty of constant reverent walking before Him. Self gratification is more the object of men, than the daily inquiry, 'Lord, what wouldst thou have me to do? What shall I render unto thee for all thy benefits?' In proportion as self-love prevails, the love of God is forsaken, until it is rarely felt in the heart; for if any man love the world, to which pertain the lust of the flesh, of the eye, and the pride of life, the love of the Father is not in him. What then can we expect, but that we shall be left to our own choice, and that *emptiness and confusion, in principle and practice, will come over us.*"

Poison of Tobacco.—There is more poison in a single package of tobacco, than in the foil which surrounds 100. If any body doubts this, let him hold a sheet of paper over the smoke that curls from the burning tobacco, and after a pipe full, or a cigar, has been consumed, scrape the condensed smoke from the paper, put a very small amount to the tongue of a cat, and he will see her die of paralysis in 15 minutes. To human beings tobacco may be a slow, but it is a sure poison, causing many diseases which arise from stimulation, and poisoning the blood, such as vertigo, depression of mind, dyspepsia, paralysis, &c. Hundreds and thousands; yea, and hundreds of thousands, are shortening their days by its use, who may be so self-deceived as to suppose their health is rather strengthened than weakened by the habit, so pleasant are the immediate effects of it, stimulating the brain, and exciting the mind to undue elevation, to be followed by corresponding depression.

Tea growing is now carried on in various parts of the South with considerable success. A gentleman in Wilmington, N. C., has successfully raised plants and cured tea, which he claims cannot be excelled in flavor by the imported article. He obtained the plants from the Agricultural Bureau of the Patent Office, previous to the war, and their number has increased every year, the latter plants being fully equal in every respect to those first grown. Successful experiments have also recently been made in South Carolina, Tennessee, and California, and the climate of

several other sections of the United States is well adapted to this plant. California especially seems to possess peculiar advantages in this respect, and tea culture has already commenced among the Chinese who have settled there, and with the most encouraging results.—*North American.*

MY BIRTHDAY.

BY JOHN G. WHITTIER.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
His dirges in my ear.

I grieve not with the moaning wind
As if a loss befall;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within,—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

If dim the gold of life has grown
I will not count it dross,
Nor turn from treasures still my own
To sigh for lack and loss.

The years no charm from Nature take;
As sweet her voices call,
As beautiful her mornings break,
As fair her evenings fall.

Love watches o'er my quiet ways,
Kind voices speak my name,
And lips that find it hard to praise
Are slow, at least, to blame.

How softly ebb the tides of will!
How fields, once lost or won,
Now lie behind me green and still
Beneath a level sun!

How hushed the hiss of party hate,
The clamor of the throng!
How old, harsh voices of debate
Flow into rhythmic song!

Methinks the spirit's temper grows
Too soft in this still air;
Somewhat the restless heart foregoes
Of needed watch and prayer.

The bark by tempest vainly tossed
May founder in the calm,
And he who braved the polar frost
Faint by the isles of balm.

Better than self-indulgent years
The outflowing heart of youth,
Than pleasant songs in idle ears
The tumult of the truth.

Rest for the weary hands is good,
And love for hearts that pine,
But let the manly habitude
Of upright souls be mine.

Let things that blow from heaven refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

And, if the eye must fall of light,
The ear forget to hear,
Make clearer still the spirit's sight,
More fine the inward ear!

Be near me in mine hours of need
To soothe, or cheer, or warn,
And down these slopes of sunset led
As up the hills of morn!

It is the part of folly to be too sagacious in seeing the faults of others, and to be ignorant of our own.

Selected for "The Friend."

Those who leave our Society because of the Cross

Our Divine Lord and Master, when he so joined outwardly among men, assured his followers, "If a man abide not in me, he is cast forth as a branch, and is withered." Whilst He has ever shown himself abundantly willing and able to save to the uttermost those that come unto him, and has in every age proved himself to be a stronghold in the day of trouble, and a very present help in every time of need, delighting to manifest himself for the comfort and strength of those who abide in Him the Vine; so, on the other hand this awful alternative has been all along conspicuously fulfilled upon those, who having once known the blessedness of being engrafted into the Truth, have gone from it, and fallen away. It was remarked by Robert Barclay, and it has been observed from that day to the present, that few who leave on Society on account of the way of the cross *become too narrow for them*, ever turn out to be any way eminent or truly estimable among those to whom they may attach themselves. Perhaps the case of George Keith is as strongly to this point as any other that could be named and therefore may be suitably held up to the notice of the Society and to others, at this day, for our warning and instruction; seeing that the most accomplished Christian has need to watch and pray that he enter not into temptation, and also to take heed lest there be in any wise an evil heart of unbelief departing from the living God, whose preserving presence and grace, duly heeded, is sufficient for every possible exigency.

In regard to natural abilities, as well as those acquirements which are so eagerly and perseveringly aspired after at schools and colleges, George Keith is said to have excelled and these were in good degree subjected and regulated, as we have ample ground to believe, by the yoke of Christ. Of this he gave evidence, both by doing and suffering, for a long course of years, upon his joining the Society of Friends. He was fully convinced of their principles, zealously advocated them by preaching, by writing, and by public disputation, and sealed his attachment to them by sharing with his brethren the cruel persecutions and imprisonments they endured. Might we not then have reasonably expected from such an one, when he became dissatisfied with this religious profession, and joined what is termed, "The established Church of England," that he would have done credit to the cause he had taken up? Surely, he had made inducement, from motives that act strongly on most men, by his whole future career endeavor to convince both his former and his new friends, that he had made a wise choice; that he had discovered a higher, purer, and "more excellent way," wherein, also his gift and talents should shine more advantageously. But how opposite to this, was the downward path of the once worthy and admired George Keith!

He had been beyond all question, a man truly enlightened, and deeply versed in things that relate to the kingdom of God—"once enlightened," when, among the tribulated people called Quakers, he was strengthened with might in the inner man to endure hardness and to despise the shame of the cross of Christ; with them he had been "made partaker of the Holy Ghost," had "tasted that good word of God and the powers of the world

e." But, leaning to his own understand-
 heart was wroated from, and grew
 above the lowly witness for God in
 science, so that he grew wise in his
 respect, impatient of rebuke or control,
 the more easily fell into the subtleties
 and reasonings of the adversary.

contrast was great, certainly, between
 and his frequent companion, Barclay,
 must be the case between those who
 st their integrity, "the beginning of
 confidence steadfast unto the end," and
 who, like Keith, have not kept their
 tribulation in the light and truth of Christ,
 to become "wandering stars" from the
 sent of God's power, even "as unstable
 as so as at length to be like unto the
 big waves of the sea, foaming out their
 foam," whose troubled waters "cannot
 be cast up mire and dirt." These
 individuals had similar advantages, were
 able to similar temptations: they were
 flows in religious experience, and often
 ous services, inasmuch that some, in
 attempts to undervalue Barclay's labor
 have even attributed to Keith the
 merits of Barclay, as though the latter
 merely borrowed and copied the senti-
 ments of the former. They had indeed often
 taken sweet counsel together, and gone
 in company as to the house of the Lord,
 and sat together by one Spirit into
 unity, yea, oneness, even by that Spirit
 of truth and humbles, purifies and sus-
 tains soul.

Keith was the truth of that well
 language fulfilled, "With the talents
 of a man may be a fool," or as the
 words it of some, who "professing
 selves to be wise, became fools," and
 their imaginations, their foolish heart
 darkened." Accordingly that very sys-
 tem of religious faith and practice, which poor
 Keith had loathed and rejected as cor-
 rupt and which he had borne so noble a
 martyr, did he come to embrace and to
 go down with all its accompaniments;
 and into his mind a most virulent en-
 emity against the whole scope and tendency
 of views of Christian doctrine which he
 unverserably defended; so that he
 did in reply to his attacks upon them
 his principles, were readily able "out of
 his mouth" to judge him: it was literally
 his gainst Keith.

Keith is precisely the situation and di-
 stance which some in connexion with us
 a danger of falling, or have fallen, at the
 juncture. George Keith and his fol-
 lowers called themselves "Christian Quakers,"
 though the original Quakers were no Chris-
 tians, as they set up separate meetings.
 He led the Society at large of Deism and
 denying Christianity, because they set
 up above the Scriptures, saying, "that
 which the Spirit was any lawgiver to
 us since the days of Christ and his
 death is of no less dangerous conse-
 quence to overthrow Christianity and introduce
 a new religion, &c."

Keith becoming imbued with disaffec-
 tion towards Friends, the first occasion he
 against them in point of doctrine was
 that they did not sufficiently preach
 outward or personal appearance, suffe-
 ring death, &c.; indeed he represented
 the important truths were actually

suffered to go into oblivion, were even dead
 and buried among the Quakers; and that he
 was raised up to be an instrument in the
 hands of the Almighty, by whom in a heavenly
 vision he had been expressly instructed to
 revive and proclaim these ancient fundamen-
 tal truths. Well might Thomas Ellwood ex-
 claim, "Judge now, what a conceited opinion
 this man hath of himself, and what evil
 thoughts he hath let in concerning Friends,
 that he could let fly a slander, which affects
 not only all our ministering Friends, but even
 the body of Friends in general." "That sug-
 gestion," continues he, "is as false as it is foul.
 For these great and weighty doctrines not
 only always, since we were a people, have
 been, but still are at this day owned, received,
 believed, confessed to, and acknowledged by
 the body of Friends, and declared and set
 forth in our public meetings in the openings
 of the Divine Life, and in the movings, guid-
 ance, and direction of the Holy Spirit." And
 John Whiting gives a similar testimony as
 follows: "For my part I will freely declare,
 (having been conversant among the Quakers
 from by childhood, and can remember longer
 ago than George Keith was a Quaker, and
 have had intimate acquaintance with many
 of the most eminent among them for many
 years, and heard their declarations, and read
 more of their books than ever George Keith
 saw perhaps,) that I never heard or found that
 they did in the least slight or undervalue
 Christ's coming and suffering in the flesh, or
 the fruit and benefit of it in order to salvation;
 but only that people had made the historical
 belief of the outward transactions of it all their
 faith that they counted necessary to salvation,
 and had neglected the inward work of it.
 Therefore were they raised up of the Lord to
 turn people's minds to the measure of Christ's
 Spirit in themselves, that thereby they might
 come to know and partake of the benefit of
 it." And Ellwood also makes a similar obser-
 vation, to this import: That the apostacy in
 the early ages of the Christian church was
 rather from the inward life and power of god-
 liness, than from an acknowledgment of the
 outward appearance and work of Christ in
 the flesh; inasmuch that while the latter doc-
 trines continued from age to age to be admit-
 ted and preached among every sect of pro-
 fessed Christians, the doctrines relative to
 the manifestation of Christ by his Spirit in the
 heart were generally departed from, lost, and
 forgotten. "Therefore," continues he, "when
 it pleased God to raise up and send forth a
 true Gospel ministry again, in this latter age
 of the world, to restore true Christianity, and
 to gather out of the many professions a pecu-
 liar people to himself, it was agreeable to the
 Divine Wisdom, to bring to light that which
 had been hidden, to restore to the nations that
 which had been lost, to turn people to that which
 they were most ignorant of, and strangers to,
 rather than that which they professed to
 know before and had been all along trained
 up in."

The sequel of George Keith's history need
 not be much enlarged on. His adherents
 gradually forsook him, perceiving that his re-
 ligious tenets were fast verging towards those
 of the "Established Church of England." At
 length, after having used his utmost endeavors
 to traduce and trouble Friends, in a highly
 dishonorable and unworthy manner, but pro-
 fessedly with a view to recover them from the
 error of their way; as a reward for his ser-

vices, he was presented with the living of
 Ellerton parish, in Sussex, where he ended
 his days. It seems, he was favored near his
 latter end with seasons of serious reflection,
 wherein he viewed the peaceful state of his
 mind, whilst in unity and peace with the
 "Quakers" as brethren, and felt remorse
 under the loss of it; on his death-bed using
 this language, "I wish I had died when I was
 a Quaker; for then, I am sure, it would have
 been well with my soul!"—*Friends' Library.*

For "The Friend."

Tennessee Freedmen's Schools.

Athens, 11th mo. 10th, 1871.

To Y. Warner:

Dear Friend,—Thy letter was received
 yesterday—we were glad to hear from thee.
 The books arrived Third-day evening, all
 safe—were needing some very much: have
 succeeded in getting slates for about all that
 can read; and are in hopes the whole school
 will be supplied in a few days: then all can
 be employed. We have 117 enrolled; and an
 average attendance during the four weeks
 since the organization of the school, of 85.
 We find plenty to do for both. The large
 ones seem very industrious, for the most part,
 and most of them are learning very well; and
 as far as I can learn come as regularly as they
 can. Some walk three or four miles.

The First-day school is not as large as it
 should be; but we still urge them to come—
 have had about 74 there at a time.

The people are always inquiring when we
 have heard from thee, and want to know
 when thee is coming.

We have concluded to go to Quarterly
 Meeting—will dismiss school 6th and 24 days:
 so, if nothing happens to prevent, will be at
 Lenoir on 6th day: are enjoying good health
 and feel interested in our work.

Very respectfully,

ALMIRA KING,
 LIZZIE KENDALL.

Appreciating the valuable services of these
 young Friends as worth more than mere
 money, I invited them to Quarterly Meeting,
 offering to meet them at Lenoir.

Patrons of these schools will please to ac-
 cept scraps until there may be time for re-
 ports. It is due, however, to acknowledge
 the liberality of Wm. H. Pile, and Sherman &
 Co., printers, in various aids to our supplies,
 as circulars, cards, vowel and elocution charts,
 &c., at different times, cheerfully, and well
 executed, gratis. Y. WARNER.

Maryville, 11th mo. 13th, 1871.

SCRAPS FROM TENNESSEE.

"I want something religious." (This was
 said by one of our good readers (and a good
 reader he is) on asking for a library book. It
 was said modestly and not for effect, in the
 hearing of the teacher and a few other pupils,
 only. "Youthful Piety" was handed to him,
 with which he was well pleased. When any
 one has read a book through, and shows by
 examination it has been well read, he may
 return it and get another without waiting for
 "library day." This has been done frequently.
 The library is small yet. Friends having
 really good books, and suitable for youth—
 very plain sensible reading—and wishing to be
 relieved of them, or to give them from
 another motive, may send them to 116 North
 Fourth St., up stairs. Wm. P. Hastings, in
 speaking of the influence already due to the

circulating library, remarked, "I am pretty sure I have seen the good effect of this reading, just in the effort in school to be better scholars."

The following shows that opposition still exists:

"Cloyd's Creek, Nov. 13th, 1871.

"Dear Friend,—Years of the 7th is before me. I spoke of your meeting (about a school) to the Freedmen. They think best to have it at Ebenezer, because the church at Cloyd's Creek has been sold. The man that bought is opposed to educating blacks, and they think he would oppose the meeting at that place. You will please meet at Ebenezer the time you designated.

H. M. EAKIN."

Yesterday, while waiting for the train at "Mossy Creek," a Freedman said, "Is you the gentleman attending to helpin git up schools for us freed'uns." Yes. "I wish you'd see about our settlement over yonder." He stated that they had money, but no land-holder would let them a place to "set the school-house." I found this so; and took the matter in hand, for the care of those who will make it right.

Y. W.

Eleventh mo. 17th, 1871.

Commented.

The Last Days of John Wilbur.

Some time ago there appeared on the pages of *The Monthly Record*, of Birmingham, under the head of "Visit of William Robinson and Henry Binns to America," who were then travelling as ministers in that land, a few particulars respecting the last days of John Wilbur, which appeared to be almost if not altogether devoid of foundation. These were in effect that the two above-named Friends had been informed by the wife of Ezra Wilbur, that she was in John Wilbur's family at the time of his last sickness, that he was brought under great distress on account of his course of opposition to J. J. Gurney's doctrines, that he retracted that opposition and repented, and then was favored with forgiveness, and that she thought the time had now come when it ought to be known.

This report, as might be expected, attracted a good deal of attention, and efforts have been made to remove the erroneous impression conveyed by it; and quite recently a Friend resident in Philadelphia, hearing that Clara Willits, the person from whom Henry Binns and William Robinson received the story, lived near to Le Grand, Iowa, where several Norwegian Friends have settled, wrote to one of the last named Friends to inform him what she (C. W.) had to say on the subject. He soon sent her statement, written on the 16th of 5th Month, 1871, and signed by herself, in his presence which is as follows:—"I am willing to state that I never saw John Wilbur; and furthermore I would say, at the time the conversation occurred referred to, my mind was in such a state, I do not feel that I am accountable for what transpired."—(Signed) Clara Willits.

The above shows how useful it is for those professedly going abroad as ministers of the everlasting Gospel, to watch carefully that they be not thus found lending an ear to that in themselves, or in others, which is not of Truth, or truth-speaking, but is fruitful in evil report.

Let it be a watchword unto all.

Hat Honor.

For "The Friend."

The following incident, related by Robert Proud in his History of Pennsylvania, is interesting, and may be new to some of the readers of "The Friend." The jealous care which the members of our Society at that day evinced to maintain their religious testimonies unblemished, may incite to faithfulness in the particular referred to at the present day.

"At this court, (the Court of Chancery), in which Sir William Keith (then Governor) was President, John Kinsey, a Quaker and a lawyer of eminence, who was afterwards Chief Justice of Pennsylvania, was, in the year 1725, obliged, in the way of his business to attend; where appearing with his hat on his head, according to the usual manner of that people, the President ordered it to be taken off, which was accordingly done. His friends, the Quakers, took the affair under consideration; and soon after, at their Quarterly Meeting, in Philadelphia, appointed a committee to wait on the Governor; and, in a respectful manner, to request him to continue the privilege, to which the Quakers conceived themselves legally entitled, of appearing in courts, or otherwise, in their own way, according to their religious persuasion." An address was also presented signed by ten Friends under appointment of that meeting, which after reciting the legal grounds of their refusal to submit to the common usage in this particular, states, that "though no people can be more ready, or willing, in all things essential, to pay all due regard to superiors, and honor the courts of justice, and those who administer it, yet in such points as interfere with our conscientious persuasion, we have openly and firmly borne our testimony in all countries and places, where our lots have fallen."

This address was read in open court, and upon consideration the following entry was directed to be made. "On consideration had of the humble address, presented to the Governor, this day read in open court, from the Quarterly Meeting of the people called Quakers, for the city and county of Philadelphia, it is ordered, that the said address be filed with the Register, and that it be made a standing rule of the court of chancery for the Province of Pennsylvania for all time to come, that any practitioner of the law, or other officer, or person whatsoever, professing himself to be one of the people called Quakers, may and shall be admitted, if they so think fit, to speak, or otherwise officiate, and apply themselves, decently unto the said court, without being obliged to observe the usual ceremony of uncovering their heads, by having their hats taken off; and such privilege heretofore ordered and granted to the people called Quakers, shall at no time hereafter be understood or interpreted, as any contempt or neglect, of the said court, and shall be taken only as an act of conscientious liberty, of right appertaining to the religious persuasion of the said people, and agreeable to their practice in all civil affairs of life."

So well was this scruple known and regarded, that the late Samuel Bettle used to relate that in the galleries of the building where Congress was accustomed to meet in Philadelphia, a notice to visitors reminding them that persons were expected to remove their hats upon entering, expressly excepted members of the Society of Friends.

John Wooman in an epistle to F. wrote: "A trust is committed to us, a and weighty trust, to which our attention is necessary. Wherever the members of this visible gathered church themselves to that which is contrary to purity of our principles, it appears to breach of this trust, and one step back to the wilderness, one step towards undoing God in infinite love hath done through faithful servants in a work of several and like laying the foundation for sufferings."

The Grape Sugar Industry.—The manufacture of grape sugar has assumed large proportions. In Germany there were, in sixty establishments in operation, which produced that year 22,000,000 pounds of and 8,800 pounds of sugar. Since that other and more extensive factories have established, and the cultivation of potato for the purpose also covers a large extent of territory. The potato plantations are in sandy districts, adapted to their growth. The method pursued in nearly all of the factories is identical. The wet starch is put in to a large washtub, where, under constant stirring for an hour, it is entirely solved in water and dilute acid. Pro-washtub it is run into vats, where it is boiled by steam; here it remains, for four or five hours; for syrup, two or three hours. It is then put into the neutral tanks to be treated with carbonate of soda and left until the sediment, chiefly composed of gypsum, has settled; this usually requires six hours. The sweet liquid thus obtained evaporated in vacuum pans, filtered, and to crystallize, if sugar is to be made, manufactured into syrup.—*Technologist*

That man or woman, who grows big conceit of themselves, can scarcely see their eyes with seeing, or their appetite craving. Hence it follows, "What shall I eat? What shall I drink? Where will I deck and adorn myself?" Nay, says incessant seeker after the fashions of the world, which is the newest fashion, or dress? All this is but vanity and vexation of spirit. I take these to be like those prophet spoke of, "Israel is an empty vessel, bringeth forth fruit unto himself." O children of believers, may you not be of this sort. Seek not to come up in imitation of those who follow the foolish fashions of the world, lest you grieve God and your parents, whose love and zeal for the cannot admit of such sinful liberty. I seech you, let your conversation be uncovering these things. Do not prove the patience of your tender parents by murmuring and reasoning, by bringing examples of wise, "Such Friends' children have clothes made after this fashion or the other, urging your parents by that reasoning, which hath no reasoning in it." Oh! let such fear in time, for these borders near upon willful disobedience, and is to be feared the next step they take into the wide world of wickedness.

I entreat young people who have been any measure, guilty of the above mentioned evils, be humbled before the Lord; strip selves of your vain attire; repent that you gave way to the reins of your vain

drawn out after the glory of this world.
John Jacob.

British Postmaster General, in his report issued, in order to give some idea of the magnitude of the operations under his management, states that last year, in the General Office, in London, alone, there were 8,000 yards of string used in tying up letters for the country, and 17,637 pounds sterling wax for securing the bags in which letters were contained. The bags in use were of purpose numbered seven hundred and ten. The quantity of ink used in England and Wales for impressing post marks on letters, and for obliterating postage stamps amounted to four tons, and the forms employed to 26,692,000.

In 1870, there were delivered in the Kingdom of Great Britain and Ireland, 2,722,000 letters and 108,608,000 newspapers, book and pattern packets. Money was issued to the amount of 899,000, and 875,495,520 were deposited in the Savings Banks by 1,183,153. The number of registered letters increased from 3,318,569, to 3,045,994, in 1870, of which 12,000 were lost. The number of valances sent to the London offices is estimated to have been in 1,448,841, in 1869, to 1,545,755, and the number posted in London increased from 241,864 to 1,396,201. The greatest number of postal cards circulating through the offices of the United Kingdom during the year 1870, amounted to 1,668,000 or 100 in England, 167,000 in Scotland, and 100 in Ireland.

What desires have been almost unremitted at the Lord would not let me be overcome by any temptation which the evil one might present. I feel the necessity of watching over my thoughts and words, as well as my actions, wherever I go; in the street, in the house, at the store, at home and in the family, lest any thing should slip from me which would injure another, or wound my own conscience. *Wm. Evans' Journal.*

THE FRIEND.

ELEVENTH MONTH 25, 1871.

We have that many Friends in this country have been aware there has been, for more than three years past, a difficulty in publishing the East Monthly Meeting, Lancashire, arising from some of its members holding sentiments relative to fundamental principles of the Christian religion, irreconcilable with the faith held by Friends. After drawing attention from the Quarterly Meeting to its succeeding in removing the cause of dissension, or being likely to reclaim or to separate the persons holding the unsound sentiments, the case was brought before the Yearly Meeting in 1870, and a committee appointed to give the necessary care in the case. The result has been, that one of the principal officers has been disowned, twelve have resigned their right of membership, and a protest against the proceedings in the case, signed by thirty others in membership, has been brought to the Monthly Meeting, but, of course, not read nor accepted. This protest, however, is the case given by the pro-

testants, has been published; from which it is evident that their religious views correspond in several particulars with those held by the majority of the Hicksites in this country.

In order that our readers may be more particularly informed respecting the case, we take the following from a communication published in the last number of the British Friend, written apparently by a member of Hardshaw East Monthly Meeting.

"It may be well in the first place to direct attention to the address from the Yearly Meeting's Committee presented to Hardshaw East Monthly Meeting on the 12th of First month last, in which it is stated that there has been brought before them the existence among us of opinions freely propagated, tending to throw discredit upon Holy Scripture, and upon some of the great truths therein set forth.

"At the Monthly Meeting in 4th Month, this committee brought before the meeting the name of a Friend holding and propagating these unsound views, and expressing their willingness to take further charge of the case, to which service the meeting appointed them.

"At the Monthly Meeting in 5th Month the minute was continued. In the 6th Month, when the minute of the previous month was read, and no report received from the committee, one Friend said it was cruel to continue the case month after month; another said that if the committee expected any retraction they would be disappointed; and a third hoped the case would be dismissed from the books. Several other Friends giving as their judgment that no unnecessary delay had occurred, the case was continued.

"Soon after this, Charles Voysey came to Manchester and delivered his notorious lecture on the Bible in the Memorial Hall, at which the Friend, whose name was on the Monthly Meeting books, took the chair. He also invited to his house about forty Friends, and others, to meet Charles Voysey the same week. This induced a common remark, that 'the Quakers had taken Mr. Voysey by the hand.'

"At the Monthly Meeting in 7th Month, twelve of the committee were present, when they reported the labor they had given in his case, and that they had no hope of further effect producing any change in the opinions held by the Friend. After more than three hours' deliberation and discussion, the meeting concluded to separate the Friend from membership, and a minute was made to that effect.

"At the Monthly Meeting in 8th Month, eleven resignations were sent in. They were read, but the consideration of them deferred to a future meeting. These resignations were chiefly on the ground that the writers were united in belief with the Friend, who had been separated the previous month, and that they could not therefore remain in membership.

"The Friend who was separated often publicly expressed himself thus:—'God sent Moses at the right time, he sent Christ at the right time, and he sent John Stuart Mill at the right time, thus placing our Saviour on a level with man. He also said on one occasion, when Christ had been pointed out as the Son of God, 'Yes, we are all sons of God.'

"Some of those who resigned their membership have said publicly that the Scriptures are no more inspired than the works of Thomas Carlyle; and one of their number

publicly affirmed that 'God was a God of love and required no propitiatory sacrifice for the sin of man.' I could adduce numerous similar sentiments both of the individual who was separated and of those who sympathized with and supported him, but these will suffice.

"At the Monthly Meeting in 9th Month another resignation was received and read, when the whole twelve were solily considered. It was concluded to comply with the request of the writers, except the one named by their correspondent 'H.'

To allow those who have so widely departed from Christian doctrine as held by Friends, to withdraw from the Society, without the meeting issuing a public testimony against them and their errors, appears to us a superficial way of maintaining the truth, but it was the course pursued towards the Beaconites.

In a note received from Thos. Drewry,—the Friend whose protest against the departure of London Yearly Meeting from many of the principles of Friends, was published in the 7th number of the present volume of our Journal,—he says there was "a misprint in the initial of the name of the magistrate who signed the document. His name is Frederick Kemp, therefore it ought to have been F., not L. Kemp. It was corrected in the *British Friend* of the following month."

We likewise received from England the article in to-day's issue headed "The last days of John Wilbur."

SUMMARY OF EVENTS.

FOREIGN.—A dispatch has been received from the State Department at Washington, thanking consuls of the United States in England and on the continent, for their efforts on behalf of the suffering inhabitants of Chicago. The circular says the American government is gratified to see in the liberal response to the appeals of its representatives abroad, unusual evidences of international sympathy.

Dr. McLeod states officially that he has attended the trial for over thirteen years, and declares all reports that she has shown symptoms of mental weakness are unqualifiedly false.

The Standard announces that negotiations between the British and French governments, for the modification of the Commercial Treaty, have been broken off. No cause is assigned.

The first Roman Catholic mission ever sent from England to America, has sailed for the United States. The party consists of four priests, whose duty it will be to labor exclusively among the colored people.

Louis Kossuth, the Hungarian patriot, has been elected a member of the London branch of the International Society.

The British government has granted a pension of £300 to the children of Dr. Livingstone, the African explorer.

Letters from Constantinople represent that the cholera is spreading in that city, and the number of deaths from the epidemic increases daily. A firm has been issued by the Turkish government, directing the Minister of Works to inaugurate a comprehensive system of public improvements, in view of the network of railroads projected by foreign capitalists in the Ottoman dominions.

The trial by court-martial of the persons accused of the assassination of General Thomas and Le Comte has ended. Nineteen of the prisoners were pronounced guilty. Verduguer and seven other officers were sentenced to suffer death; one to imprisonment for life at hard labor, and ten to various terms of confinement. Several additional court-martial have been created, the more rapidly and effectually to dispose of the large number of Communist prisoners still remaining to be tried. Gambetta, Louis Blanc and Victor Hugo have issued a card soliciting subscriptions for the relief of the families of Communist prisoners.

The reorganization of the French army is making rapid progress, and by the end of this year the strongest strategic position on the eastern frontier will be occupied by thoroughly equipped troops.

Gambetta has made a speech at St. Quentin, the tone of which is moderate, and has had an excellent effect on public opinion. He assured his hearers that no danger at present menaced the existence of the Republic, but reform was necessary to sustain it, and the people should see that legislation to that end be not kept back too long in the National Assembly.

The French Ambassador to the Papal court has sent a telegram to the Minister of Foreign Affairs, stating that the Pope has expressed his intention of leaving Rome when a bill, as presented by the Italian Parliament convening that body in session in Rome.

A decree has been issued suspending the publication of two French newspapers, for printing articles insulting to the government.

General Sickles, American Minister to Spain, has made a statement before the recent debate in the Cortes on Cuba, and explaining documents received from the Cortes on Cuba. He says it is due to the former Ministers Rivero, Martos, and Becerra, and the lamented Pinar, to state that they all and severally assured him that Cuba should be justly treated as a province of Spain, entitled to all the rights granted by the constitution of 1809. General Sickles adds, these promises prevailed on the American government from intervening in Cuban affairs.

The Committee of the Cortes on the budget have agreed to report in favor of a tax on the interest of Spanish bonds held by foreign countries.

The movement of the radical members of the Cortes, having resulted in a defeat of the ministry, Admiral Mulcaupo, head of the ministry, at once mounted the tribune and read a royal decree, proroguing the sitting of the Cortes without day. The king, on the following day, summoned to his presence the presidents of the two houses for consultation on the grave aspect of the political affairs. It has since become known that the ministry have resigned in a body, but it is hoped that with some modification they will continue in office.

The German Parliament is still engaged in the consideration of the change law. A proposition to place an effigy of Emperor William on all new coins, instead of those of princes of the respective countries comprised in the empire, was rejected by a considerable majority. The Russian government perseveres in its attempt to Russinize its provinces on the shores of the Baltic. The Senate of the University of Dorpat has been transferred to the West, as the Russian is the only language to be used in public decrees, in courts and in churches. The Moscow Gazette counsels Russia to demand the neutralization of Denmark, and the restoration of Northern Schleswig to the latter country, as a means to counteract the power of Prussia on the Baltic sea.

A semi-official Austrian report says, the emperor, Count Von Bounst from the Chancery of the Austrian empire and Ministry of Foreign Affairs, has no effect upon the relations between Prussia and Austria, the friendliness of which is impaired.

The Bohemian Diet steadily refusing to send deputies to the Austria Reichstag, the emperor, by a special decree, has ordered popular elections to be held in Bohemia instantly for the Reichstag, without any intervention of the Diet. That body is thus shorn of a great power, and an element of Republicanism is really introduced by the Emperor.

On the 20th inst., a disaster took place in the Mersey. Two ships ran into each other with such violence that both sank almost instantly. As far as is known all on board were lost.

A Berlin dispatch of the 20th says: The Reichstag has sanctioned the extension of the North German law making military service compulsory to all Bavaria.

London, 11th mo. 20th, Consols, 92½; U. S. 5-20s, 1862, 91; ditto of 1867, 91; ten-forties, 90.

Liverpool.—Uplands cotton, 91d.; Orleans, 91 ½ d. Sales of the day 15,000 bales.

A heavy earthquake occurred at Equique and the town of Peru, on the 10th inst. The towns of Pico and Matilla were destroyed, nearly a thousand being left standing. Other towns also suffered severely, but very few lives were lost.

UNITED STATES.—Miscellaneous.—Twenty-two vessels of the Gloucester fishing fleet have been wrecked this season, and the loss of life was greater than in any year except 1862, number of 95, and 1,000 men, 100 left widows, and nearly 100 children were rendered fatherless.

The Grand Duke Alexis, eldest son of the Emperor of Russia, arrived in New York on the 20th, for the purpose of making a short visit to the United States.

Act to repeal the Territorial laws have passed an Act to repeal the national suffrage law. All the Republican members voted against the repeal.

Dispatches from Washington say that the administra-

tion will continue firm in its Indian policy. A rigid investigation into the operations of the Indian agents will be had, and those found guilty of defrauding the Indians severely punished.

The interests in Philadelphia last week numbered 406, 316 deaths from small pox, and 1,000 the value of taxable real estate in Philadelphia this year assessed at \$502,415,863, the property being generally assessed at its full market price. The value of real estate exempt from taxation is \$50,391,223. Last years assessment was \$49,844,006.

The market for flour this season has not proved so prosperous. According to the Cape Ann Advertiser the catch is not more than two-thirds of that of last year.

The Markets, &c.—The following were the quotations on the 20th inst. —New York.—American gold, 110 ½; U. S. 5s, 1881, 117 ½; ditto, 1867, 114 ½; ditto, 10-40, 5 per cents, 110. —Savannah flour, \$6.25; finer brands, \$6.50 a \$9.85. No. 2 Chicago spring wheat, \$1.51; red western, \$1.62 a \$1.04; white Michigan, \$1.75. Canada barley, \$1.15; western, 95 cts. Oats, 53 a 57 cts. Western mixed corn, now, 77 a 79 cts.; yellow corn, 82 cts, white, 81 cts. —Philadelphia.—(Cotton, 15½, 19½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.75; finer brands, \$6 a \$9. Red wheat, \$1.60 a \$1.63; white, \$1.68. Rye, 95 a 97 cts. Yellow corn, 76 a 77 cts.; western mixed, 74 a 76 cts. Oats, 52 a 53 cts. The cattle market dull and prices somewhat low. A pair of oxen, 100 lb. head were sold at 6½ a 7 cts. for extra, 5½ a 6 cts. for fair. Sheep sold at 4 a 5 cts. per lb. gross including skins. Sheep sold at 5 a 6 cts. per lb., and corn fed hogs at 4 a 7 cts. Baltimore.—Good to prime red wheat, \$1.65 a \$1.75; common to fair, \$1.45 a \$1.60. Oats, 40 a 52 cts. Mixed western corn, 71 a 72 cts.; southern white, 70 a 72 cts. —Chicago.—No. 1 spring wheat, \$1.25; No. 2 do, \$1.21; No. 3 do, \$1.13. No. 2 mixed corn, 42 cts. Rye, 62 cts. Oats, 31 cts.

FRIENDS' FREEDMEN'S ASSOCIATION.

Our schools in North Carolina and Virginia are about starting for the season.

For the current expenses of maintaining them, board and salaries of teachers, &c., we stand pledged. The Treasurer has now only about Two Hundred dollars in hand to meet these obligations, thus showing that almost the sole reliance on contributions yet to be made.

In this state of things, we earnestly request our Friends who feel called upon to give to this worthy cause, to forward their contributions soon to the Provident Life and Trust Co., 111 S. Fourth St., Philadelphia, and the various collecting Committees to be careful to acquire Friends in the neighborhood with the urgent need of funds to meet pressing engagements. James E. Rhoads, President of the Executive Board, Philip C. Garrett, Chairman of the Committee on Instruction.

Richard Cadbury, Treasurer.

FRIENDS' RELIEF COMMITTEE OF PHILA.,

For help of Sufferers by Northwestern Fires.

Information received from various reliable sources, principally from members of our own religious Society, renders it very evident there will be, during the approaching inclement season, a great amount of suffering arising from the dreadful fires which have devastated a considerable portion of our north-western country, including many small villages and settlements, as well as the city of Chicago. Friends in the West who are nearer to this scene of suffering, and those in all parts of the land, will no doubt endeavor to render such aid as may be in their power. A committee of Friends has also been organized in Philadelphia, who will receive and forward contributions, taking due care that they will be properly applied.

The following Friends are members of this committee, and donations may be forwarded to any one of them, or directly to SAMUEL R. SHIPLEY, Treasurer, at the office of the Provident Life and Trust Co., Phila.

MARMADECK C. COPELAND, 17th St.
CHARLES EVANS, M. D., 702 Race St.
WILLIAM KINSEY, 469 Marshall St.
HENRY HAINES, 417 Walnut St.
ELLISSTON P. MORRIS, 4782 Main St., Germantown.

DEED, on the night of the 7th inst., at the residence of her son-in-law, George F. Wood, in Ullyses, Tompkins Co., N. Y., MARTHA OWEN, widow of the said A. Owen, in the 77th year of her age, an elder of Heceta Monthly Meeting. She had loved the Truth from early

life, and was one that mourned on account of degeneracy in our Society, and because so many of us she had hoped better things had come to lightly our christian testimonies. Her last sickness, a few weeks, was marked with patience and a faith if consistent with the Divine will, her strength but feeble. She was gratified with having children with her a few days before her decease, though her sufferings at times seemed great, minded those about her that she had had many as well as afflictions, and we must not look all on the dark side. It being remarked to her it was well she said, "Yes, I am all weak, but I am in and without, what should I do without the Supporter." At another time being told that her to be released was likely to be realized, she said, pause, that she could think of nothing more good. These, with various other expressions of a nature together with her sweet frame of mind, evinced to her friends that she was prepared for the change.

On the 11th inst., at his residence in East Ford, Chester Co., Pa., SAMUEL COPE, in the 83d his age, a minister of the gospel and member of B. Monthly Meeting. This beloved Friend was a most watchful care of religiously concerned and brought up in the love of the truth, in the cross of Christ. Through submission to the operations of the Holy Spirit, he became prepossessiveness in the church, and by a diligent exert his life in the ministry, under the fresh putting of Him from whom it was derived, he was made a man of great usefulness in the truth and righteousness. He was a practical believer in the christianities and testimonies of our religious Society held and promulgated, and with others, greatly did the attempts which have been made to change the surely draw away the members from the unity of the truth, which he so faithfully guarded. As occasion required, he manifested his dissent such innovations, and encouraged his friends to firmly to the faith of the gospel as always maintained by the consistent members. Several years before his death his health became impaired, so that he was unable to attend the meetings of his congregation to place. Notwithstanding this affliction and of infirmities incident to advanced age, he continued firm in the attendance of religious meetings, an interest and concern for the cause, the advances which had long been the prominent object of his life, and he was ever ready to be faithful throughout the Yearly Meeting, and in other places he is believed, will be long remembered, evincing his concern that his fellow members and should realize, in their own experience, the hearing work of true religion, and become the humble followers of the Lord Jesus Christ. Having the long life been faithful in occupying the gifts bestowed upon him in the service of his Heavenly Father was graciously favored with assurance of His grace. While laboring under indisposition, he was with much feeling to two friends who visited him, he said, "I have adopted in measure the language of the apostle, 'I have fought the good fight, I have the faith, henceforth there is laid up for me a crown of righteousness,' repeating the remainder of the passage. At another time, after alluding to the death of a brother, he remarked, "I think I can say as the did in their departure, 'The Lord is my shepherd and I shall not want. He maketh me to lie down in green pastures, He leadeth me besides the still waters, He restoreth my soul, He leadeth me in the paths of righteousness his name's sake," with some addition. An interesting testimony, and one which should encourage us to strive for the same. A similar happy experience of obedience to the manifestations of the witness of Grace by which he was what he was. Upon the 9th inst., from a neighboring meeting, in he had some religious service, he was taken sick in a few hours became unconscious, and so on until he was released from the shackles of mortality to go to we may reverently believe the world to say, "Well done thou good and faithful servant, enter into the joy of thy Lord."

On the 27th of 10th month, 1871, JONAS I. in the 68th year of his age, a member of the Monthly Meeting of Friends in Philadelphia for the 3d District. He was a firm adherer of the doctrines and testimonies of Friends.

WILLIAM H. PILE, PRINTER,

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, TWELFTH MONTH 2, 1871.

NO. 15.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

From The "British Friend."

Round about Swarthmore.

Not far from the sloping shores of Morecambe Bay, and within a mile of Ulverstone, there is a spot fraught with historical associations—steeped in memories of

"The Quaker of the olden time,
So good, so calm, so true."

Close to the road leading from Ulverstone to Birk-rigg and Urswick, there is an old meeting-house, tree-shaded, ivy-covered; and from the porch on the white door of its courtyard, a welling not far away, the visitor may rightly infer that this is the spot given by George Fox nearly two hundred years ago, and by him dedicated to its present use. As it cannot be expected, the building—low, and of its slated side—is simple in character and ornamented, surrounded by green leaves, or a darker shade of firs; but surely marked by clustering memories of the just. There is a courtyard, with its mounting steps of stone, unshaded, that tell of the times when, on saddle-pillion, or in their carts, the Friends of Ulverstone hitherwards over marshy downs, through winds, and over heaths that bore only heather and wild flowers.

Internally, there is, I suppose, little change in the day when this house was appropriated to its present use, with the "three acres of land, more or less"—all the land in the house" their owner had in England. The oldest to which the Bible was chained for reference is removed, but there still is "the great elbow-chair that Robert Wilders sent," and there also are the posts of the "ebony bedstead," heirlooms given by the donor, so that wayfarers "may have a bed to lie on, and a chair to sit in." And in this quiet room, with white-washed walls, and ceiling with projecting beams, and on the narrow olden seats, the generations Fox's successors have met, in the winter cold and the wet, and the summer heat." There, too, remains the old chained Bible, still shown, though more than 200 years old; in the quaint black letter of which the reader may discover the word now rendered "balm" (of Gilead translated as "treacle," and with other instances of olden and expressive wording. A visitors' book is kept on the premises, in which it was interesting to notice the names of men of many creeds and coun-

tries. There were, in a few pages, the signatures of Philadelphia descendants of the Fells; well-known names of visitors from Darlington, Sunderland, Stockton, Huddersfield, Ackworth, Gloucester, Ireland, &c.; there were the well-formed characters of "John Bright, Rochdale;" and there was an exhibition of bad taste on the part of two Episcopalian clergymen, who (in such a book) had prefixed to their names "Rev.," in strong contrast to another of their cloth, known as that of one "in labors more abundant," who had simply subscribed the name of "William Caine, of Manchester." . . . This is "the house and land called Petty's," and though it is simple almost to rudeness, when compared with ornate churches or cathedral piles, yet the long bead-roll of visitors shows that it has more than a sectarian, local, or party interest.

Not many yards away is Swarthmoor (or Swarthmore) Hall, from the door-limbo of which George Fox is stated to have preached; and whence Margaret Fell was imprisoned for years for refusing to swear—a place in which the happiest years of the two were spent. The old hall is dilapidated now; its embayed windows and "rough-cast" walls bear the marks of age; but the holer-pierced barn, the trees in the old-walled orchard, the study, and the oaken parlor, remain apparently in the state they were two hundred years ago; and discourse eloquently of Margaret Fox in her "red cloth mantle," and her husband in his "gray suit, with alchemy buttons"—tell of the days before the erection of the place we have just left, in the hedge-shaded lane—then a moorland field, now rose-bespangled and fragrant with honeysuckle. There seems to pass before the mind dim shapes of those who met "in this old hall"—grave men and reverent women, such as Fox and Burroughs, Fell, and even him whom Elia calls "that much injured, ridiculed man, James Naylor"—who were honored instruments by whom religion was purged of many errors, and placed in a newer and nobler light.

Classic ground is this! The names of the places and persons here around read like pages from the diaries of George Fox and his friends—the very stones bear witness to their labors and sufferings. Just below yonder Eddystone-like monument on Hoad Hill is Ulverstone Church, where, says Fox, "The people fell upon me in the steeple-house, . . . knocked me down, kicked me, and trampled upon me;" there, too, close by, is the common where the constables beat him "among the rude multitude," who beat him till he was senseless. Close hereto, also, is Walney Island. "With staves, clubs, and fishing-poles," forty masculine Christians rushed upon him when he landed, with the intent to drive him into the sea. Lyndal, Dalton, Baycliffe, Cartmell, Aldenham, and others of the villages and places here around, were often visited by him, were often the scene of his labors, and were also

near to the residences of some of his fiercest persecutors—the Kirbys and Sawreys of the bay. Just across the Bay, too, is "time-honored Lancaster," the scene of more than one of his imprisonments—the place where his quick-wittedness and common sense baffled judges and confused justices. All around speaks of these times, from the day when his address drove conviction to the heart of Margaret Fell to the time when she was laid in the unmarked grave near Sunbrick, on Birk-rigg's sloping side, where the waters of Morecambe sing an eternal requiem by the resting-place of this mother in Israel—a quiet ground covered by "a thick swathe of the greenest grass," standing beside which the words of the man of Uz come irresistibly to mind; for there, indeed, "the prisoners rest together; they hear not the voice of the oppressor;" for there "the wicked cease from troubling, and there the weary be at rest." In burial-grounds on lonely roads, in unmarked villages, and in vast towns, are laid the remains of these ancient heroes; and in the midst of the din of the great city, in Banhill Fields, rests the body of their leader, mourned for then in such words as these of Ellwood, Milton's friend:—"Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love; full of fatherly care; . . . he lived and died the servant of the Lord." Yet, among the people his name and fame are dying out, and small now is his part in

"All the pomp that fills
The circuit of the summer hills."

But though the world, which owes much to him and his friends, seems willing to forget its indebtedness, there be some for whom "neither days nor length of time will wear out their" memory. And if the world knew the lesson taught round about Swarthmoor—read aright the history of Fox and Fell, Burroughs and Howgill; knew how great is their indebtedness to these men; knew that to Penn and Mead in the bail-dock, they owe one of "the great charters of our liberties;" and that to their successors—an illustrious bead-roll—they owe much in "all that is decent and civil" in the region of education; knew that these, with countless deeds of philanthropy and mercy, were due to the principles propagated here two hundred years ago, a deeper interest would be felt by the common people in this lovely locality.

In addition to the interest which is attached to the central figures that people Swarthmoor Hall, there is the memory of many a martyr to the cause of religious liberty who in those early days were here honored guests. Here had been Francis Howgill, who, from Kendal, was sent to Appleby jail, and after years of confinement found freedom in death. Edward Burroughs, who was seized while preaching, and died in the crowded courts of Newgate; Parker, Pearson, Whitehead, Barclay, and Penn, with many another—all sufferers alike

for one cause; all freely giving themselves up to spend and be spent in the cause they esteemed just and true. Theirs, indeed, was a hard battle to fight, for they were, as Charles Lamb says, "betwixt the fires of two persecutions, the outcast and off-scouring of church and presbytery."

Often the fierce rabble, parson-instigated, fell upon them; but the church "militant" turned its malice upon their unresisting heads; a savage soldiery and brutal sea-ruffians invaded their meeting-places, and often maimed with their swords those therein; justices oppressed them, and even the majesty of law turned its terrors on the innocent. They were scoffed at, scorned, spitefully used, spit upon, but feted by rude hands, beat, bruised, wounded, slain; tender women and hoary-headed men were remorselessly flogged, despoiled of their goods, their estates seized, themselves bitterly tortured, cruelly imprisoned by thousands in vile dungeons, where they languished and expired—their lives worn out by labor and suffering. The very bones of their dead were disinterred and vilely treated—all because they dared to worship in the manner conscience dictated.

Upon them, at a critical period, was thrown the burden of English Nonconformity. When fines and imprisonments were by the law adjudged the due of all frequenters and keepers of what were contemptuously called conventicles, other sects bowed their heads or fled before the storm, which burst in all its fury upon the Friends' devoted heads; and they met it with an unflinching endurance. If their ministers were hurried to prison, others arose; if their meeting-places were seized, and themselves excluded, they met in the courtyard, or even in the street; and if their meeting-houses were destroyed, they still met in the ruins. Nothing daunted them; nothing could bend their minds; and so the malice of their persecutors spent its fury; and their sufferings and perseverance purchased for Nonconformists in general the repeal of odious enactments, and the right for congregations to meet "under their own vine and fig-tree, none daring to make them afraid." Swarthmoor brings up this picture of heroic endurance in the times and turmoil in the troublous seventeenth century; and brings to memory the life of him who merits Longfellow's lines; for that life was—

"Made beautiful and sweet

By self-devotion and by self-restraint—
Whose pleasure was to run without complaint
On unknown errands of the Paraclete."

J. W. S.

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 101.)

"1819. 12th mo. 24th. At New Garden. 25th. At Spencers Meeting. To-day I left the meeting sorrowing, under an apprehension it was broken before the right time, not designedly, but for want of a deeper dwelling in that power which alone is able to direct all these solemn duties. O, the necessity for those who take the foremost seats in our meetings, to dwell in that which enables to judge righteous judgment, lest they neither enter into the kingdom of Heaven themselves, nor suffer others that would! May it not be said as was formerly by the servant, "Lord, it is done as thou commanded, and yet there is room." Yea, verily, there is room for more care, room to increase in prayer and fasting.

"26th. Was at West Grove; and the next day at Doe Run Meeting, the last such an one as will prove memorable to some who attended it. The Lord our only Helper was with us, and I thought that glory to his name from many hearts was to be felt. And surely, O my soul, thou wilt not be so ungrateful as to forget to give Him all the praise, for he is worthy.

"28th. At Fallowfield. 29th. At London-grove, where we had a large and good meeting. May all the praise from every heart be ascribed unto Him who was indeed our only Helper."

On the 30th and 31st, and 2d of First month, 1820, she attended meetings at Kennet Square, Marlboro', and Bradford; where she writes, "I think it is safe to say, hitherto the Lord has helped us. Though the state of things in many places is indeed discouraging, yet there is a remnant that do know the Lord is good, and worthy of all dedication.

"3d. Rested at our very kind friend Nathan Sharpless'. To-day we got the sorrowful account that dear James Steer, the father of my kind and willing companion, had gone to another state of being. No doubt it may be said, his death is one of those which is precious in the eyes of the Lord; so that our loss is his eternal gain. May we be also ready, when in our turn we are called, is the humble intercession of my soul. My dear Mary bears it as well as could be expected, yea, and I hope she will more and more give him up with christian acquiescence that may increase her spiritual strength to follow him as he has followed Christ. I think she is one of the simple and meek of the earth. Lord be pleased to keep her so with my own soul forever.

"4th. At their meeting in or near Downingtown. 5th. At East Caln Monthly Meeting. 6th. At Uwehlan Monthly Meeting; and 7th. at West Caln, a small, and perhaps indulged meeting; and I fear for want of industry but a poor, starved one.

"8th. At another little indulged meeting called Cooper's. Here there seemed a little more life. But alas, the state of things, if I know anything about it, is truly discouraging.

"9th. At Sadsbury Meeting; pretty large, though it gathered irregularly, and was sometimes a good deal unsettled. I told them I thought some, from the way they came together, had let the watch run down, the watch of the mind; and some others when they came there must first serve themselves by talking together before they came in. Thus by putting the cart before the horse, they could not travail in that exercise which would afford them consolation, or increase their spiritual strength. On account of these things I often have to mourn. I long for the time when the countenance and conduct of the people will demonstrate the magnitude and solemnity of these opportunities for divine worship. But alas! how few manifest that concern which the dignified occasion calls for. Yet there are those that do, which is a comfort. We had however a pretty good meeting; praised be Thy name forever.

"11th. Had a good meeting at Little Britain.

"12th. At Drumore. Here after a few remarks in the forepart of the meeting, I believed it to be my place to be still. Dear Mary Brown, who met us here, was favored

in solemn supplication, and the meeting on well.

"13th. Our dear sister, with several of Friends went on with us to a Friend's home from which we attended a meeting appointed in the evening at Lancaster. Though went to it in weakness and under discouragement, we were favored with best help, at doubt not but a remnant were willing gather up the fragments that nothing might be lost. We were glad of the opportunity and had fresh cause to believe that when we are weak then are we strong through the arm of Divine power which can alone ca the mountains to skip like rams, and the hills like lambs.

"14th. Our dear friends turned about their homes, and we pursued our way, at we paid a visit to the Poorhouse at Lancaster."

From the 15th to the 23d they visit several meetings; at the latter date they I one at Lampeter, which is thus alluded "Here appears some more ground to be there is a little remnant, wrestling Jacobin for the blessing. May the Lord Jehovah f these with food convenient for them; and consistent with his righteous will, incre the number of such every where.

"25th. Had a meeting at West Chest and not feeling clear of that neighborhood more general notice was given that we be at meeting at the same place next day.

"26th. It being their meeting in common attended; and I think it safe to Truth opened the way for a close search testimony amongst them. May the Lord pleased to fasten it as a nail in a sure place.

"27th at Goshen; 28th at Willistown; 29th at Newtown. At all these, deep exertion and hard labor were my portion, under a feeling sense of the situation of things. O, low state of true religion in many places! World, the flesh, and the devil, seem to be taken many captive. What must these without an alteration? O! who can comprehend the sad condition of these when called upon to give an account of their stewardship! I cannot doubt but some of this description have been seriously aroused at these last meetings. Some have afresh seen that they have been and are in the way that leads down the chambers of death; and have been resolved to conclude that for the time to come it will try to do better. May this resolution, cease, by and through the might of T power, O righteous Father, until they go forth conquering and to conquer all their so enemies.

"30th. At Middletown; 31st at Providence Monthly Meeting; and 1st of Second mo at Springfield. True religion much wanted and the reason it is so seems clearly be the people's minds are more outward it inward, more carnal than spiritual. Let turn about these by thy own divine power for none else can do it. Turn us, and we shall be turned; keep us, and we shall be kept; falling into the pit of woe.

"2d. At Chester. Many crowded in, though they were hungering and thirst after something good. I felt that of my I had nothing for them; and there seemed be something in me that was ready to Send the multitude away that they may themselves victuals, for we have nothing dividing amongst them. But He! remains to have compassion, was not dispo

ave it so: who did so bless the weight of
eise into which my mind was introduced,
it appeared in degree to resemble the
when the multitude were outwardly fed;
now by the same Divine power were in-
ally administered unto. I trust it might
id they were all satisfied, and some were
ing, amongst whom I freely numbered
elf, to gather up the fragments that noth-
ould be lost.

d. At Darby. This I hope was also a
meeting. The foolish virgins, the hypo-
sies, the careless and unconcerned, were
ed up to more diligence. Next day rested,
visited some dear friends.

th. Went to the city of Philadelphia, and
ded the Select Quarterly Meeting. The
ollowing was at the North Meeting in
e noon, and Arch Street in the after-

th. Attended the general Quarterly Meet-
g the same place. This last meeting
ributed much to show that the Lord's
e have at least become great in numbers,
e they not for want of faithfulness, fall
Israel of old in the wilderness, short of
e allotted inheritance, saith my soul."

(To be continued.)

Can Birds Reason?

BY T. W. BREWER.

The most common and best known [of the
ow-family] to us of New England is the
called "harn-swallow." Of the general
of this graceful and beautiful bird, our
will not permit us to give our readers
y details further than relate to its entire
e of habits caused by the settlement of
e country. There is ample evidence that
has had two hundred years ago this species,
so abundant, and found in every farmer's
y throughout this extended land, from the
Ohio to the Pacific, and from Florida to
settlements of the Hudson Bay Company,
e distant Yukon and Anderson Rivers,
a comparatively rare and infrequent, and
d found in localities where overhanging
y huge piles of boulders, or cavernous
ies enabled it to build in places of shelter
comparative safety. Even now, among
eavers of the Pacific Coast Range, and
e wilder limestone countries, where vari-
openings occur among the rocky cliffs,
e the original unchanged swallow may
be found plastering his simple mud nest
t against the cavern's roof or under some pro-
e ledge. But every where else these birds
as been taught and educated into a new
e contact with civilized man, and this
e lasted so long that we have well nigh lost
e of the fact that our own Swallow's Cave
abundant was once peopled by these fair-
ies. Now, everywhere in warm and com-
eable barns, under the shelter of hospitable
e, these swallows build their curiously
ablated homes. And what an improvement
e all are upon the structure of the wild
e night swallow! Not the least remarkable
e peculiarity is a projecting solid platform built
e upon the edge of the nest, upon which the
e affectionate husband attends, and watches
e his partner in her maternal duties. Is
e this an instinct? Is it not rather a higher
e of educating reason.

en more remarkable and far more recent
e changes which contact with man have
e about the Rocky Mountain swallow. For a
e while this swallow dwelt in distant soli-

tudes, afar from the dwellings of the white
man. There on the sides of high and rocky
cliffs he constructed a very curious and a very
elaborate nest. It was in shape like the re-
ort of the chemist, the bulb of which was
affixed to the rock, and the entrance to it was
through its long tube-like neck that hung
down below. It was a peculiarly social swal-
low, and wherever found, existed in large
colonies of often many thousands of pairs. It
was met with by Major Long's party in 1820,
and about the same time was found by the
ill-starred Sir John Franklin in his first Arctic
journey. Five years after they made their
first appearance at Fort Chippewayan in 1825;
and there we have the first recorded instance
in which these birds built their nests under
the eaves of dwelling-houses within the Arctic
circle. Trading-posts had been in existence
in those regions a century and a half, yet now
for the first time this swallow placed itself
under the protection of man within the widely
extended lands north of the Great Lakes.
What could have thus suddenly called into
action that confidence in the human race with
which the Framers of the universe has endowed
this species and all the swallow tribe? Was
it not education, experience, and reason?

Once taught the greater convenience and
safety of the sheltering eaves of houses for its
breeding, the example became contagious;
and now all over our continent, from Penn-
sylvania to the Arctic seas, and from New-
foundland to Oregon, these swallows abound
about the dwellings of man. We know of no
authentic record of their breeding thus upon
houses within the limits of New England,
before the year 1837, though De Witt Clinton
found one pair thus breeding at White Hall;
on an outbuilding near a tavern, in 1817.
The next year there were seven pairs, the
third year twenty-eight, and the fourth near
forty. In 1822, when Clinton published his
paper, there were seventy pairs thus nesting.

The writer first met with these birds in
1839, in Jaffrey, N. H., where a large colony
had settled only the year before, under the
eaves of an old church, in the centre of the
village. Three years before, these same birds
are said to have made their first appearance
at Burlington, Vt., in large numbers. In
1842 a large colony settled in Attleborough,
Massachusetts, and a few pairs also appeared
in various parts of this State. One pair built
on the front of the Boston Athenæum, and
continued so to do for several years. We have
said that originally their nest, when built in
exposed places, was like the retort of the
chemist, the entrance from below through a
long tubular opening. This was a necessity
for protection against the weather, and also
against their enemies, so long as they nested
in exposed places. But since these birds have
placed themselves under the protection of
man, they have found that there is no longer
any need of all this superfluous architecture,
and the shape of their nests has been gradu-
ally simplified and improved. In 1851, on one
of the islands in the Bay of Fundy, the writer
met with a large colony whose nests, on the
side of a barn, were placed between two pro-
jecting boards put up for them by the friendly
proprietor. The very first year they occupied
these convenient quarters, every one of these
sensible swallows built nests open at the top,
discarding the old patriarchal domes and
narrow entrances of their forefathers. How
much of instinct was there in this instantane-

ous change of habit? Not a particle, say we.
It was pure, unadulterated reason, and noth-
ing else.—*Atlantic Monthly.*

For "The Friend."

Some Remarks of a deceased Minister of our time
on the condition of our Society, &c.

It is mournful to reflect upon the present
state of our religious Society, in many places.
While there is preserved a body of substantial
Friends, many others, deeply immersed in
the love of the world, the desire of ease and
outward greatness, and wanting in religious
depth, are degenerated from that purity of
heart and well-founded zeal for the support
of our principles and christian testimonies,
which so conspicuously appeared amongst
our primitive Friends. * * * Weakness and
blindness have so overtaken many at this day,
that they seem scarcely to know their own
religious principles, and not being circumsised
in heart and ears, are carried away with the
sophistry of some, whose self-conceit and
dependence on their own powers, have led them
into the dissemination of unsound views.
But through the baptizing of the Holy Spirit,
our primitive Friends were united together
in bearing a faithful protest against the devices
of Satan and his agents, and were thus rendered
instrumental in warning and preserving the
flock from his desolating ravages.

Changes are gradually taking place amongst
us. There are now very few left to whom
some of us can look as fathers and mothers,
counsellors and supporters, in the trials and
exercises of the day. * * * When we have
looked around to see who would be found
prepared for the important station of elders,
we can discover but few who have not fallen
back, or are making but little progress; so
that instead of being ready for watchmen and
watchwomen, and instructors of ministers,
they have need to be reminded of their slack-
ness, and of the mournful feelings which their
unfaithfulness brings over those who have
been watching for their growth in the blessed
Truth.

In some of our meetings for worship, of
latter time, the world seems to absorb the
minds of very many, so that we are in danger
of being left by the Head of the church; and
without his life-giving presence what will all
our assemblies together avail us? A few
years ago we had many exercised, experienced
Friends, who were thoroughly acquainted
with the nature of true spiritual worship, and
the labor that is indispensable in our meet-
ings, that the spirit and things of the world
may be kept out, and the bubblings up of the
well of Divine life may be known in every
heart. Figuratively speaking, they dug as
with their staves in their hands, while the
secret breathing of their souls was, "Spring
up, oh well, sing ye unto it."

In conversation on the peculiar state of our
Society, and in reference to the wishes of some
for separation, I took the opportunity to say
that I did not unite with Friends running out
of a back door, to get away from trouble. Our
place is to stand firm and face it openly,
contending for the truth, and opposing wrong things
as they appear. Separations deprive those
who leave of the opportunity of opposing
error in the members from whom they have
separated; and none know how soon some-
thing may again arise among themselves to
create contention and lead to another separa-
tion. If we keep our places and bear a faith-

ful testimony for the truth and against all departures from it, though at the time we do not see the effect, yet we may believe that the Lord will carry that testimony home to the hearts of some, so that it will arise from time to time with convincing power, and finally prevail. Jerusalem is a burdensome stone to those who would pervert and turn away judgment backward, and the Lord can save by few or by many.

Where un sanctified persons obtain the rule, and seek to carry out measures opposed to the principles or testimonies of the gospel, the rightly concerned and faithful members should labor in the ability which God gives, to prevent their adoption. Should these efforts be disregarded they will be clear, if they have done what they could; the Lord will plead his own cause, and we hope will, in his time, make way for the truth to rise into dominion. Seducers and evil workers will wax worse and worse; they will be removed by death as well as others; and through patient suffering, a right seed keeping their places, will be prepared to take the government, under the blessed Head, and to restore the good old way in which our primitive Friends walked, and to put down what is inconsistent therewith.

The trials of this day are hard to bear, but if they drive us more and more to the Master, and keep out a light spirit, and deepen us in the blessed Truth, so that our example will be effectual to draw others to the love of it, they will be great blessings to us, and fit us for greater service in the Lord's church and vineyard. We have depended much on one another instead of relying upon the Lord alone for guidance, wisdom and strength; and he has been taking from us fathers and mothers, and permitting the spirit of separation to get in, by which many Friends have been alienated from each other. The unity of the Spirit being greatly lost, the strength which it gives is much withdrawn. There is no way by which the strength of the church can be restored, but by the members coming back to the first principle, of waiting upon the Lord and seeking to receive from Him the spirit of prayer, that he would return to us, and show us our real condition; what he would have us to come out of, and the high and holy way he would have us to walk in. His mercies are the same from generation to generation; and when we are rightly humbled and brought back, he will condescend again to our low estate, and lift us up and put songs of praise into our mouths; and the children will be enabled to join in thanksgiving and praise to his great and ever adorable Name.

Trees and Rain.—In Italy the clearing of the Apennines is believed to have seriously affected the climate of the Po Valley, and now the African Sirocco, never known to the armies of ancient Rome, breathes its hot blighting breath over the right bank of that river in the territory of Parma. The similar removal of the pine forests near Ravenna, about twenty miles long, induced the same desolating wind, which continued until the wood had been allowed to grow again. There is no doubt that in France the removal of the old forests of the Vosges sensibly deteriorated the climate on the plains of Alsace; and it is a historic fact that the ancient destruction of the forests of the Cevennes, under the reign of Augustus, left the large and rich tracts near the mouth of the Rhone exposed to the

steady violence of the north-west wind, before which the area of olive culture has retreated many leagues, the orange is confined to a few sheltered points on the coast, and fruit trees can hardly be reared in places where they were formerly prolific. The curtailment of the rain fall is a well known consequence of the disappearance of forests; and in Egypt, where during the French occupation, near the end of the last century, not a drop of rain fell for sixteen months, and from time immemorial the country has been a rainless bed of sand, Mehemed Ali, by planting his millions of fig and orange trees, has caused the country to be blessed with an annual rainfall of several inches.

SOON.

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—Soon!

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—Near!

I know not round His blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst, in beauty's bloom;
And faith assures—Not long!

I know not if His chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth make an echo in my soul,
That saith—Not very far!

Selected.

I know not if we long must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep,
And sings—A little while!

I know not on this glorious theme
Why lips so oft are dumb;
I only know the sacred earth
Will flush with beauty and mirth,
At sound of, "Lo, I come."

SUBMISSION.

"In your patience possess ye your souls."
Be still, my soul! The Lord is on thy side,
I bear patiently the cross of grief and pain,
Leave to thy God, to order and provide,
In every change He faithful will remain,
Be still, my soul! thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.

Selected.

Be still, my soul! thy God doth undertake
To guide the future, as He has the past;
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be bright at last.
Be still, my soul! the winds and waves still know
His voice, who ruled them while He dwelt below.

Be still, my soul! when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better know His love, His heart,
Who comes to soothe thy sorrow and thy fears.
Be still, my soul! thy Jesus can repay
From His own fulness all He takes away.

Be still, my soul! the hour is hastening on,
When I shall be for ever with the Lord;
When disappointment, grief, and fear are gone,
Sorrow forgot, Love's purest joys restored,
Be still, my soul! when change and tears are past,
All safe and blessed we shall meet at last."

Be still, my soul! begin the song of praise
On earth, believing, to the Lord on high;
Acknowledge Him in all thy works and ways,
So shall He view thee with a well pleased eye.
Be still, my soul! the Sun of life divine
Through passing clouds shall but more brightly shine.

Prodigal Turned Miser.—A young man vicious principles and habits, wasted in two or three years a large patrimony in prodigal ways. When his last means were exhausted, worthless associates, who called themselves his friends, treated him with neglect. He, who had been accustomed to absolute want, he went out of house with an intention to put an end to life; but wandering awhile almost unobserved, he came to the brow of an eminence which overlooked what wretchedly his estate here he sat down and remained fixed thought for some hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had framed his resolution, which was, that all these estates should be his again; he had formed his plan, to which he instantly began to execute. He walked hastily forward, determined to see the first opportunity to get money, though ever so small a sum, and resolved not spend, if he could help it, a farthing of what he might obtain. The first thing that drew his attention was a heap of coals, shot out carts on the pavement before a house. He offered himself to put them in the place where to be laid, and was employed. He received a small sum for his labor; and then, in pursuit of the saving part of his plan, he purchased a gratuity of a little food, which he gave him. He then looked out for the means that might offer, and went with in the fatigable industry, through a succession servile employments in different places, longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of penny. He promptly seized every opportunity which could advance his design, regarding the meanness of occupation or appearance. By this method he gained, after considerable time, money enough to purchase in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his gains into second advantages; retained without a single deviation his extreme parsimony and thus advanced by degrees into large transactions and incipient wealth. The final result was that he more than recovered his lost possessions, and died an inveterate miser worth sixty thousand pounds. Happy was it have been for this individual, if he had discovered the same anxiety to recover his heavenly inheritance he had lost, and had pursued it with similar decision and perseverance.

Alas how many there are who would like to obtain the pearl of great price and be possessors of the true riches, who yet need earnestness and singleness of purpose which are requisite in order to secure them!

Selected.

The dead are often powerful preachers to the living, warning them to flee from the wrath to come, by preparing for their latter end. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body according to that he hath done, whether it be good or bad. "Every man's work shall be made manifest for the day shall declare it." Blessed are the happy are they, that are building on the sure and sure foundation, which the righteous in all ages, have built upon; even Christ, Jesus that tried corner-stone, "unto the Jews stumbling block, and unto the Greeks foolishness; but unto them which are called, by

and Greeks, Christ the power of God the wisdom of God." This is a stone of bling and a rock of offence, to all unbelievers now, as in the day when this declaration was made; but to those who believe, it is the chief corner-stone elect, precious, and the chief means appointed for the salvation of mankind, who are willing to submit to the will of the Holy Spirit of the Lord Jesus Christ in their hearts.—*Daniel Wheeler.*

For "The Friend."

The Editors.—Inclosed please find an article on "The Virtue of Vaccination" cut from the "Public Record" of yesterday, which I think may be interesting and perhaps useful to the readers of "The Friend."
R. J. A.

"THE VIRTUE OF VACCINATION."
Physician in London, Dr. F. Page Atkinson has had an opportunity to study smallpox upon a large scale, has recently published in an Edinburgh medical journal the result of his observations, in an article headed "A Few Words on Vaccination and its Efficacy." He here presents, in concise and several conclusions which may be of great value, not only to the members of his profession, as showing how false many of the prevailing ideas on the subject are, but also throwing the opinion of many persons who might either deny the efficacy of vaccination or fear that it may contaminate them in some constitutional disease.

At the same time he presents, when variola in its forms is raging with a violence which has not receded since the importance of the discovery of Jenner was fully recognized by the medical fraternity,* it is absolutely necessary that not only the believers but the doubters should, for the safety of the others, take themselves of the protective power of vaccination, in order to confine the epidemic to the narrowest possible limits and to reduce its mortality to the lowest degree. It is the benefit that has heretofore resulted from vaccination may, in some measure, act upon the extent and virulence of the present epidemic, as it is quite possible that the immunity from smallpox which the operation has occasioned may have produced a feeling of security which led to the neglect of the proper precautions.

Dr. Atkinson publishes three propositions which appear to be fully acknowledged by the medical men of the present day, viz: First, that vaccination, though it greatly lessens the susceptibility of taking smallpox, does not render the reception of it in after years altogether impossible. Second, That vaccination in most cases greatly modifies the character of the smallpox eruption, and lessens the severity of the attack. Third, That vaccination gives absolute (?) immunity to smallpox.†

The author cites in proof of these propositions the experience of Dr. Marson, who took several thousand cases of this disease at the smallpox hospital in London. Of five hundred cases of smallpox, this observer found that thirty-five per cent. of those who had never been vaccinated succumbed to the disease. Among those who had been vaccinated,

It is by far too strong a statement.—Eds. OF THE FRIEND.
A mistake. Medical men do not generally hold that vaccination prevents any liability to varioloid.—Eds. OF THE FRIEND.

nated, but exhibited no cicatrix—showing that the operation had been imperfectly performed—the deaths were 25.57 per cent. In marked contrast with this, we find from these statistics that only 2.52 per cent. of those patients who presented one well-defined cicatrix were fatal, while of those who were but faintly marked by the vaccination 8.62 per cent. died.

These facts ought to convince the most sceptical of the invaluable service rendered to the community by Jenner's discovery. They prove that, while smallpox in its unmodified form destroys more than one-third of all the persons attacked, vaccination, even when most carelessly and inefficiently performed, reduces the death rate to one-fourth: when better done, though still imperfectly, to one-twelfth, and, finally, when thoroughly performed, to one-fortieth. The actual number of deaths occurring from smallpox after proper vaccination is, of course, very much less than one-fortieth of the persons who might have been affected with true smallpox had they not submitted to this protective measure, as the immunity afforded by vaccination extends not only to modification of the severity of the attack, but even more decidedly to preservation from any attack at all.

In further proof of the great value of vaccination, the statistics of Dr. Marson may be cited as showing that, of those who had had smallpox, about one-fifth died when attacked a second time, whereas, as already stated, only one-eighth as many died from this disease occurring after efficient vaccination. The London "Lancet," in an article upon this subject, says that "not a single vaccinated case has been admitted into the smallpox hospital at Homerton, and no death of a vaccinated person has occurred under seventeen," and the inference is logically drawn that this shows the protective power of even imperfect vaccination up to the age of puberty, and also the necessity for revaccination at this time.††

The remarkable security afforded by vaccination is further exhibited by the record of infant mortality in Scotland, where the deaths from smallpox have been diminished to one-half, and in some places to one-third their former number since the introduction of compulsory vaccination.

Many persons refuse to allow their children to submit to this operation from the fear that some impure disease may be conveyed through the virus, and in order to remove this uncalculated prejudice, Mr. Simon, of the London board of health, directed inquiries to a large number of physicians. He received replies from 539, who, with scarcely an exception, denied the existence of any such danger. While it was admitted that by gross carelessness

†† Physicians are not unanimous in their opinion relative to this point. The French doctors generally think it unnecessary, the German majority insist on it. As revaccination is seldom accompanied by serious symptoms, and may tend to remove anxiety, it can, at least, do no harm to resort to it.

One great cause why vaccination is thought not to afford the protection from Small Pox once attributed to it, is that in many cases the system has not been properly brought under its influence. It is necessary that the virus should be pure, and that it should be so absorbed as to produce its specific effect on the constitution. The person vaccinated should be kept under the eye of a competent physician until he is satisfied that the system has fully submitted to the virus. This is often neglected.—Eds. OF THE FRIEND.

ness in collecting vaccine virus an impure disease might be inoculated, the supposition that any such disorder could be transmitted by the use of vaccine virus alone was totally contradicted.

It seems now to be a well attested fact that if lymph which is not contaminated with the blood of the person from whom it is removed is used there can be no possible danger of transferring any other disease whatever. In other words, it is confidently asserted that the vaccine lymph itself cannot at the same time contain two poisons, one of which will produce a disease dissimilar to variola. Not even smallpox itself can be conveyed by lymph taken from the true Jenner's vesicle. This has been tested repeatedly by taking the lymph from a person who has been vaccinated too late to prevent the occurrence of smallpox, and in these cases nothing more than the symptoms which ordinarily follow vaccination were observed in the persons who were vaccinated, although the patients, at the time the lymph was collected, were suffering from severe and unmodified smallpox.

The "Lancet" further says: "As regards the idea of serofula being conveyed by vaccination, there can be no doubt that it is a mistake. Its development is, on the contrary, greatly prevented, inasmuch as smallpox, by weakening the system, was often the occasion of serofulous and tuberculous diseases. Again, when skin eruptions are occasioned by vaccination the fault is not necessarily with the matter, but with the constitution of the child vaccinated." The same remark might have been as truthfully made in respect to serofula occurring after vaccination, which may, undoubtedly, take place after such a mild affection as variola in unhealthy children, just as it may follow measles and scarlet fever.

While it is thus contended by the best authorities that no disease but the one intended can possibly be transferred by vaccination, even if the lymph is taken from an unhealthy person, there is no physician who has the credit of his profession and the welfare of his patients at heart who would knowingly select such unhealthy material. It follows, then, that vaccination may be unreservedly recommended as being not only free from danger in itself, but as providing us with an almost certain preventive from a dreadful scourge.

If the operation had been properly performed upon every person in this city, it may be safely asserted that instead of the death rate of sixteen per cent. which we now have, according to the statement of the registrar, it would not have been one-fifth as great, even if the same number of persons had been attacked, which certainly would not have been the case under such circumstances, since varioloid is nothing like so contagious as genuine smallpox.*

For "The Friend."

As it is always a matter of interest and encouragement to find the peculiar views which Friends have ever held, advocated by other religious professors, I send the following extract from a communication in a late number of *The Episcopalian*, respecting the right understanding of the Holy Scriptures.

It would be well if some among our own members fully appreciated the force and scope of these truths.

"It was not the wise and prudent, men of fame in the schools of men, who wrote the Scriptures; no, no, but men called of God and inspired by the Holy Ghost; these were the men that wrote the Scriptures. And it is by, and only by, the inspiration of the same Holy Ghost, that men have, do, or can spiritually understand the Scriptures. I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight." The more men shall labor to compass a spiritual knowledge of the Scriptures of God by the help of what is called the liberal sciences, so much the more fearfully will they err, and carry souls with them down to perdition, because that which is hidden by the Lord, the world, by the wisdom of His schools, can never search out and find.

"All that which the Holy Ghost works in the souls of sinners saved by grace, these saved ones can see it noted in the Scriptures, so that what they feel written within them they can see it is written without them, and the Holy Ghost teaches them to compare what is written within with that which is written without, and that which is without with that which is within, and this is called, 'comparing spiritual things with spiritual.'

"This work of the Holy Ghost in the soul is the only key that will unlock the precious treasures contained in the Scriptures of truth."

Snakes at their Meals.

A writer in the English *Naturalist's Note-Book*, who has recently noticed the feeding of the serpents in the Zoological Gardens in London, says they are fed once a week, though some of them, and in particular the pythons, do not take their food so often, but will eat enough at one meal to last for weeks, and even for months.

Disregarding the scientific divisions of the order which comprises these animals, we may divide them into three classes; firstly, those which seize their prey with their teeth, and crush it in their folds; secondly, those which seize and swallow it alive, after the manner of lizards; and thirdly, those which bite, or rather strike it with poisonous fangs. Of the first, the finest examples are the pythons and boas, besides which there are the yellow snakes of the West Indies and others. Those of the second are fewer in number; they include the rat-snake of Bengal, viperine snake, English snake, &c. The present specimens of the third class include rattle snakes, and Indian and Egyptian cobras, water vipers, &c.

The constricting serpents, as we may term them, are kept in large cases, the entrance to which is either by a glass door in the front, which opens by a sliding up, or by a similar contrivance at the back, in the wooden partition. The colubrine snakes are in some of these cases generally, and indeed are so harmless, that little precaution is needed. The venomous serpents have no opening but a small one on the lid of the case, about two or three inches square. Through this their food is introduced; and all necessary operations for the cleanliness and order of the interior are performed with a rod of stout wire, to the evident disgust of the occupants, who, if new comers, strike at it vigorously with their fangs. The first to be fed were the yellow snakes, and other species in the same case.

The keeper, having unceremoniously removed the blanket, beneath which most of the occupants of the compartment were huddled together, as usual, quickly introduced under the glass door about a dozen sparrows and one or two Guinea-pigs. The former immediately retired to the darkest corners, seeming, however, to be quite unconcerned as to the presence of the snakes, as in some cases they stood on the bodies of the latter, which for the most part remained motionless. The Guinea-pigs were more restless, moving slowly about, as if in search of food. They seemed to be preferred by the snakes to the sparrows; and presently one of the reptiles, waiting his opportunity, seized a Guinea-pig by the neck, and, jerking it nearer, threw two or three folds round it, killing it in a few seconds.

The other snakes rapidly dispatched the sparrows in the same way when seized; but they were apparently in no hurry, as there was a number of the birds in one corner for more than an hour, which had not been touched during that time. It may be well to remark that there is nothing revolting in the spectacle of a serpent taking its food. Its victim suffers neither the mental or bodily torture ordinarily supposed. When seized, it is killed without delay, especially if it struggles to escape; and before its seizure it is never conscious of danger. Not only is this well known to those in charge of the creatures, but we can verify it from actual and careful observation. A rabbit will approach a snake out of mere curiosity, and after sniffing at its head, and even being touched by its tongue, will start to another part of the enclosure, and resume its composure, returning again in the course of its explorations to the same snake without the least uneasiness, except what arises from a want of cabbage-leaves and the indigestibility of the gravel flooring. Guinea-pigs show even less concern, and are not so easily startled by any moving object.

The snakes which had seized the sparrows, &c., waited till their prey was quite dead before they uncoiled, and began slowly to prepare for swallowing it. The pythons, which occupy an adjoining case, and are the largest serpents in the collection, were next supplied with two or three ducks. The largest python instantly seized one, and threw one fold around it. He then remained perfectly motionless, appearing to be satisfied with having secured the bird, and did not at once kill it. The duck did not seem at first much concerned at such unusual treatment, but soon became restless, on which the python tightened the fold, and in about a minute had quite destroyed it. Having waited for some minutes, as if to make sure that life was extinct, he slowly unwound his coil from the body, and touched it with his muzzle, moving it about till he had found the head. The idea of lubrication with saliva, now quite exploded, evidently arose from this habit of feeling over the body with the mouth. Having taken the head into his mouth, he began to swallow the carcass,—his jaws stretching to an immense extent to allow of its passage. When he found any difficulty, he used the part of his body which lay nearest to it to push it gently, and, considering the apparent difficulty, was not long in completing his meal. The supply of food is never stinted, and we believe that it is not uncommon for a python to devour six or eight ducks and rabbits on one day. Of

course a full meal takes a long period, as is the case with all reptiles.

The colubrine snakes might with proper be termed legless lizards, as, with the exception of the want of limbs, they are in respects similar in structure to the saurians. A fine, lively specimen of the Bengal rat-snake was fed with half a dozen frogs, which pursued with great speed round the enclosure, and, driving them one by one in corner, seized and swallowed them in spite of their struggles.

The keeper having put two young guinea-pigs into the case containing the rattlesnake one of the snakes instantly struck at nearest to him. The action of a venomous serpent in wounding an animal cannot strictly be called a bite, as, though the fangs undoubtedly represent teeth, the jaws are not closed upon the object struck, which is simply pierced,—the snake in most cases retiring immediately. The guinea-pig almost instantly showed signs of giddiness, but its body did not appear to swell; it seemed to be thrown into violent convulsions, and in a minute fell helplessly on its side, without other sign of life than occasional spasmodic motion of the jaws. A larger animal would not have been so soon killed; but as snakes, being confined, have not often a chance to use their venom, it is probably more powerful than when they are in a wild state. There are a large number of puff-adder one case; and a guinea-pig being introduced began sniffing about as usual; but though he was touching one of the reptiles, it did seem disposed to strike, when suddenly another puff-adder darted at full length from the opposite corner, and, striking the first, remained with its fangs apparently buried in its flesh, contrary, we believe, to the habit of the reptile. His intention was, perhaps, to prevent any of the others from vouring it.

There are specimens of the two species of cobras,—the Indian and Egyptian,—perhaps the most interesting of all serpents. Be account of their excitable nature, it has become necessary to hide them partially view by filling the lower half of the case with ground-glass, so that it is not easy to observe them. The appearance of the cobra when about to give the fatal stroke, is so full, and yet terrible to see. The inflated waving motion of the head, and the peculiar expression of the eye, combine to impress the observer of its consciousness of the power which it possesses, and with which it threatens any living creature that dare approach it.

THE FRIEND.

TWELFTH MONTH 2, 1871.

The holding of General Meetings by the editor of the "Christian Worker" exercises it, become "the order of the day." The Yearly Meeting has the power to decide and where—within its own limits—meet for Divine worship may be held, and, with right authority, to appoint committees to make arrangements for and have the oversight of such meetings. It is however serious and responsible movement.

How far primitive Christianity, as pre-

Friends, will be promoted by the "General Meetings" now so much in vogue, time and place for holding are advertised long beforehand, arrangements are made with railroad companies to the fares charged those who will attend and urgent invitations are extended to others and other speakers, from all quarters to be present at them, and partake in what has been termed "the religious festival." The kingdom of the Redeemer is in any way spread by them, we can rejoice at it; but the accounts of them published, and from imitation derived from other sources, were not but fear there is very much the same of excitement attending, as, a few years since, spread over the north of Ireland, agitating the people and dying out, without leav- ing permanent good fruit. Be that as it may, are certainly things said and done at these meetings, which show how the departure from the order of our Society, and how nearly both in doctrine and practice, the participants copy after each other.

From what is made public, the subject appears to be to instigate as far as possible of those whose feelings are excited by what they hear and see, to "public confession" of their belief in the assurance they will thus be "saved," and then to stimulate them to set to "save" others in the same way.

It cannot surprise us that persons of other denominations, witnessing the changes effected among those who have left the faith of Friends, should conclude they are amalgamating with other professors. As the account of Indiana Yearly Meeting published in "The Indiana Radical" was as follows:

"W. Wetherald, [of Canada,] took a prominent part in conducting our evening meeting for members, much after the manner of Methodist experience meetings, and was very popular at the meetings for prayer.

There were two outside meetings beside the house, and the extensive grounds were like a sea of persons, horses and vehicles. Most of the outside preaching was of a wonderful similarity to that of Methodists. The speakers would frequently repeat passages from hymns, just as Methodist ministers do. Both in sentiment and manner the singing was rather in the revival style.

Doctrines, too, were more Methodist than Friends. If we understand the difference. In respect this "new departure"—denominational speaking—must be entirely commendable, in that which leads to going out of the Society, in the way of religious influence and teaching, preaching to other societies and those of no religiousity."

Other than our readers may have opportunity to judge of the correctness or otherwise of the views expressed relative to the departure from some of the doctrines and tenets of Friends, we give a few extracts from the report of the General Meeting, held in 10th mo. last, at Poughkeepsie, N. Y., published in the "Christian Worker" of 11th mo. 15th, 1871, a periodical conducted by two Friends, at New Vienna, Ohio. As our space is limited, and it is not necessary for a correct understanding of what is given, we will specify the day or hour of the meeting, and the subject is chiefly our own.

"It lasted five days, and was largely attended. Many were strengthened and refreshed, and some, we hope, converted. Friends' meeting-house, seating 300 or 400, proved too small, and the Presbyterian church, which seats 700, was generously offered, and thankfully accepted.

"S. F. Smiley related the details of Paul's conversion, and deduced three practical lessons. 1. To be converted, we must have Jesus revealed to us. 2. Instant surrender is necessary. 3. As soon as we are saved ourselves we shall work to save others.

"W. Wetherald illustrated the love of God. A disobedient son had wasted his father's possessions, ran away from home, gloried in wickedness, and broken his mother's heart. He heard of her illness—returned—sought her chamber—she lay there dead. As he sank down in remorse by the bier, he heard a groan on the other side, and looking up, beheld his injured father, who stretched out his hand to him across the dead and said, 'My son, for her sake who is lying here, I will forget the past and be reconciled.' Thus does our heavenly Father hold out His hand to us across the dead Christ whom our sins have slain, and, for His sake, forgives us freely.

"William Wetherald quoted the example of Epaphras. It is a mistake to wait for extraordinary influences before we dare to pray. We are commanded always to pray, and are invited to come fully to our Father. We should always be in the spirit of prayer, and often engage in vocal supplication. *Repressing the latter, chokes out the former.* The use of the voice and of language gives point and force to petition. Desire alone is not prayer; desire must take wings and fly up to God. The poor heathen who prays mechanically intends to express dependence or gratitude, and thus condemns enlightened men who never pray at all. How sad there are children who never hear the voice of prayer except when absent from home!

"First-day.—Meetings were held in Friends' meeting-house and Presbyterian church today, simultaneously, and were densely crowded.

"At the church, whose usual congregation was present in addition to a multitude of Friends, Methodists and others, the pastor called attention to the privilege and duty of Christian union. Regiments in the same army, in the darkness of cloud and storm, had sometimes fired upon each other, but when light broke in they knew each other for friends. In the darkness of past days the different denominations had been hostile, but now they perceived that they were defending and serving the same—one work to do, one end in view, 'one Lord, one faith, one baptism.'

"In the afternoon C. Talbot held a temperance meeting, other Friends a children's meeting, a mission school was visited, and a meeting held with the young ladies of Vassar College.

"W. Wetherald preached on the leading evidence of the truth of the Christian religion, prophecy, miracles and internal evidence, closing with a forcible plea for the Bible, as our only revelation of the Saviour.

"At the meeting-house an excellent meeting was held at the same hour, attended by a large number of ministers. At the close, all were invited to rise who wished to renew their covenant or to dedicate themselves henceforth

wholly to God; all in the gallery and many others stood while J. H. Douglass offered appropriate prayer. This was very solemn.

"Some attempt was made to introduce and expound the peculiar doctrines of Friends, but others felt it a more suitable time to preach the simple gospel of Jesus crucified. As this sentiment prevailed a new life and power developed in the meeting. An intense solemnity was felt. Sins were confessed, prayers requested, hopes acknowledged. The husband and the wife, the venerable and the young followed each other in brief prayer and testimonies. It was difficult to close the meeting.

"Zacchus Powell offered prayer. J. H. Douglass enforced the language 'Repent and be converted.' C. E. Talbot appealed to the impenitent. The church was crowded, and the deepest seriousness pervaded the whole congregation. Those who were seeking salvation were invited to rise. Several did so, and manifested great earnestness and anxiety. Others who had not courage to rise were weeping and alarmed. Very fervent prayers were offered for the convicted and repenting.

"The meeting was similar in character to that of yesterday morning. Many established Christians spoke in brief exhortation, and many trembling ones who had never publicly spoken before. Children rose with the simple confession, 'I love Jesus.' Brethren and sisters of other churches joined their testimonies to ours, and were not always to be distinguished from us, because the same in heart and hope. Sarah Smiley spoke of the offices of Christ. We have two who plead for us in Heaven. The word in one place rendered 'Comforter,' is translated 'Advocate' in another. The Spirit intercedes—Jesus intercedes. We ask Christians to pray for us—let us ask Christ to pray for us.

E. L. Comstock read Isaiah 60. After several prayers, S. F. Smiley preached on the parable of the prodigal son. J. H. Douglass made one last, earnest appeal to the impenitent. R. L. Murray said he would not invite those who were out of the visible church, to come to us, but that the Lord had need of them, and that they should seek to know His will, and make a Christian profession. J. H. Douglass bade farewell, and asked all those who loved the Lord Jesus Christ in sincerity, and would follow Him through life, to acknowledge it by rising. More than three-fourths of the great congregation stood upon their feet—united in one faith, soon to part until the last tribunal, and then to rejoice in eternal reunion. Still standing, they were commended to God in solemn prayer, which closed in benediction."

"In the same number of this paper is a letter signed J. Hill, dated Logansport, Indiana, 10th mo. 9th, 1871, giving some account of a "General Meeting," held, we suppose, there. Among other things, J. H. says:

"For these many days I have desired the privilege of attending a "General Meeting" of Friends. And amidst many other privileges, this also has been granted.

"Two evening meetings were held, which were of considerable interest. They were not, however, under the care of the committee; a good deal of talking was done, and a high standard of Christian perfection or holiness was professed to have been reached by some. We did not have so good a set of singers as Fifth Street folks are favored with, to warble forth their beautiful hymns from time to time,

filling the house with melody, and mouths with praise, and giving life to a Quaker meeting.

"How much loss have we suffered from this lack, I cannot determine. The meeting came and is gone. We have met, and meet perhaps never again. The sun of that moment is set, and I trust has not risen in vain, for we were made to rejoice that we had been there."

There is another letter given in this number, showing, though in a different way, the change going on among many in the Society, from Quakerism to Methodism. It is as follows:

"A METHODIST MEETING.

"It was my privilege, not long since, to attend a Methodist meeting, held at Friends meeting-house, Starksboro, by appointment. The congregation was made up of Baptists, Methodists, and Friends, the latter much in the majority, and the poor minister evidently labored under embarrassment from the fear that his mode of worship would not be acceptable to the greater part of his hearers, but remembering, doubtless, his allegiance to his risen Lord, and that praise is comely to the upright in heart, this devout servant arose, and in much earnestness sang a portion of the hymn commencing with these lines:

'Had I a thousand tongues to sing
My great Redeemer's praise,' etc.

"Not alone, however, did the melody of his heart rebound from Quaker walls, but mingled therewith was the sweet voice of a Quaker mother, clad in the habiliments of simplicity—bearing the badge of discipleship in her countenance, and upon her head.

"After a few moments of silence, the prayer and exhortation, accompanied with the spirit and power of Jesus, was sensibly felt, and the season acknowledged to be one of Divine approval; thus the God of Methodists, Baptists and Quakers, was realized to be in our midst, a respecter of souls but not of persons, and we thought how applicable were the words addressed to Peter: 'What God has cleansed call not thou common or unclean.'

"When our Methodist brother had concluded his earnest exhortation, and invited all to be faithful to the convictions of duty, in reference to confessing Christ before men, a young man rose and gave in his testimony to the love of Jesus shed abroad in his heart, expressing his serious determination to follow in the footsteps of his Master, thus beautifully exemplifying the Scripture declaration, 'that it is good for a man to bear the yoke in his youth.' When near the close of his remarks, a Friend near the gallery shouted a hearty Amen, after which a prominent member of the Society of Friends fully endorsed the Methodist Gospel, and bade him Godspeed on his mission of love. The meeting closed in much solemnity, and the canopy of Divine love was spread over all, irrespective of name or sect.

"I looked, and it seemed the partition walls were falling—Sectarianism crumbling—primitive Christianity reviving, and the Quakerism of thirty years ago in the distance for a background. Verily, a mighty change is taking place amongst us, which will result, I trust, in a warm, earnest, living Christianity that will wage a successful and aggressive warfare amid all nations, kindred, tongue and people,

to the glory and honor of Him whom we profess to love.

"I would that Friends, as a body, would throw off the shackles of formalism, and let their light shine brighter and brighter upon all people.

H. L. P."

Truly, we think if these changes continue to go on in the same pace for a year or two longer, there are some of the honest-hearted among our members, who have been, and are encurring those who are faithfully maintaining the testimony of Truth against all these innovations and their abettors, that will yet rejoice that their faithfulness has been a means of preserving a remnant from being swept away by the current.

SUMMARY OF EVENTS.

FOREIGN.—In England the weather has been unusually cold for the season, so that thick ice has formed on the ponds near London, and skating was common. The sudden and severe coldness has caused great distress among the poor, and the police returns show that within the city limits seventeen deaths had resulted immediately from that cause. Measures are being taken to provide clothing for the sufferers.

The Prince of Wales is sick with typhoid fever. On the 26th his illness appeared to be of a serious character.

A colliery explosion occurred on the 24th ult., near Broadwell, while men were at work. Eight miners are known to have been killed. A similar accident is reported in a coal mine near Haversford, by which twenty men were injured, but, as far as has been ascertained, no one was killed outright.

A mass meeting has been held in Bristol, at which the speakers were unrestrained in denunciation of the monarchy of Great Britain. The Queen has removed her residence from Balmaral to Windsor Castle. John Bull, secretary of the total abstinence society at Brisca, has publicly accused the Queen of intoxication. He has been arrested and the magistrates at Torquay have refused the application for bail in his case.

Reports of disasters to shipping by the recent storm, continue to come in from all quarters. The *Edgway* was driven ashore on the Irish coast in France, and became a total wreck. Five of her crew were drowned and ten were saved.

London, 11th mo. 25th.—Consols, 94½; 93½. U. S. bonds of 1862, 91½; ditto of 1867, 91½; ten-forties, 90. Liverpool.—Upstairs cotton, 93 a 94½; Orleans, 10d. Sea-cotton, 40 a 90,000 bales.

A Paris dispatch says that the government has resolved to support a motion for making the seat of government at Paris at the next session of the Assembly.

The French Minister of Finance, in the budget to be submitted at the coming session of the Assembly, will cut the debt loan of \$190,000,000.

The trial of Communists who were engaged in the destruction of the residence of Thiers has terminated. All were convicted, and sentenced to imprisonment for terms ranging from two to twenty years.

The Commission of Pardons has rejected the appeals of Ferré, Rossel, and other leading Communists. In the German Parliament a bill has been introduced and advocated by the Bavarian Minister, providing for the criminal prosecution of clergymen who shall abuse the privileges of their office. This bill is understood to be the first of a series of bulwarks against the encroachments of the church upon the liberties of the people.

The commission upon the budget estimate the annual expenditure for the regular troops, based upon a force of 401,569 men, exclusive of officers, at \$90,333,090, and recommend an appropriation of \$225 per head for that number of enlisted men for the ensuing three years.

Emperors of Germany has consented to act as arbitrator between the United States and Great Britain upon the question of the disputed line between the U. States and Vancouver's Island, in the Straits of San Juan de Fuca.

In Belgium the appointment of an unpopular man to the governorship of the province of Liege, has been rejected by the people at a recent election in Brussels followed. In order to allay the excitement and relieve the government from its embarrassment, the obnoxious governor resigned.

Victor Emmanuel made his entry into Rome on the 1st ult. The people filled the streets in immense numbers to greet the king with enthusiasm, and during his progress to the Quirinal, where he has taken up his residence.

It is now stated that after the municipal elections changes will be made in the Spanish Cabinet, admit of the entrance of Sagasta and Admiral T. who are understood to have signified their willing to take portfolios on certain conditions. The session of the Cortes was prorogued until 24 mo. 1872, and it is probable that the presence of the king will be in office. In the mean time the decision of many questions now pending is postponed.

An Alexandria dispatch of the 24th says, a steamer crowded with pilgrims from Algiers, en route to Suez via the Suez Canal, was run into yesterday and Severely injured. The passengers were drowned.

UNITED STATES.—Miscellaneous.—The Intercity Philadelphia last week numbered 394. There were deaths from small pox, 15 disease of the heart, 4 of consumption. Males 190, females 204. The sum of the City Treasurer have paid a 100,000 to the Solicitor, and the property of the detailing Clerk has been sequestered. He has also been arrested bound over for trial.

Salt Lake dispatches mention the prevalence of weather and severe snow storms in that region, snow in some parts is from five to six feet on a and had fallen in some places. A number of persons in the snow. Some of the Mormons have resigned polygamy in obedience to the law, and sent away their plural wives, but these are denoted as no longer members of the Mormon church.

The recent storm in western Kansas is said to be unusually severe. Large numbers of Texans were frozen to death, and some persons also perished.

The Markets, &c.—The following were the quotations on the 25th ult. New York.—American gold, U. S. sixes, 1881, 117½; ditto, 1868, 114½; ditto, 5 per cents, 109½. Superfine flour, \$5.80 a \$6.20 brands, \$6.25 a \$10.75. No. 2 Chicago sugar, \$11.00—1.52; red western, \$1.60 a \$1.62; amber, \$1.60 a \$1.62; Michigan, \$1.70; white Genesee, \$1.63 a \$1.67. Iron barley, 90 cts.; Canada, \$1.22. Oats, 53 a State rye, 95 cts. Yellow corn, 79 cts.; white, Middling cotton, 19½ a 20½ cts. Philadelphia.—Cotton, 24½. Western mixed corn, 73 cts.; no yellow, 71 a 72 cts. Oats, 41 a 42 cts. No. 1 Family flour, \$6.60 a 57. Wheat, \$1.42 a \$1.45. 44 a 45 cts. Chicago.—No. 1 spring wheat, \$1.23 a 1.18. No. 2 corn, 41 cts. No. 2 oats, 30 cts. St. Louis.—No. 2 winter red wheat, \$1.35 a 3 do. Oats, 45 cts. Oats, 38 cts. Spring, 60 cts. Lard, 8½. No. 1 white, \$1.17 a 1.18. No. 2 do., \$1.35. New corn, 55 cts 40 cts. Detroit.—No. 1 white wheat, \$1.46 a Oats, 47 cts. Corn, 62 cts.

FRIENDS' RELIEF COMMITTEE OF PHILADELPHIA.

For the Relief of Sufferers by Northwestern Fires.

Information received from various reliable sources by the members of our own religious societies, has rendered it very evident, there will be a coming, impending season, a great amount of arising from the dreadful fires which have devastated a very large portion of our north-western country including many small villages and settlements, as the city of Chicago. Friends in the West, peculiarly to this scene of suffering, and those in the land, will no doubt endeavor to render assistance as may be in their power. A committee of Friends has also been organized in Philadelphia, who receive and forward contributions, taking due care they will be properly applied.

Friends in Philadelphia are members of this committee, and donations may be forwarded to any of them, or directly to SAMUEL R. SHIPLEY, Treasurer of the Providence Life and Trust Co.

MARSHALL C. COPE, 1312 Filbert St.
CHARLES EVANS, M. D., 702 Race St.
WILLIAM KRUSKY, 408 Market St.
HENRY HAINES, 417 Walnut St.
ELLISTON P. MORRIS, 4782 Main St., Germantown.

DIED, on the 25th of Ninth month, 1871, FREDERICK R. BURR, in the 74th year of her age, a member Monthly Meeting for the Western District, Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, TWELFTH MONTH 9, 1871.

NO. 16.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 115.)

"320. 21 mo. 9th. Attended the Select Quarterly Meeting of Abington; and on the 14th the general Quarterly Meeting. I think it was a good meeting. All within me bows, now I hope while I write these lines. Rather, I do acknowledge that thou art great, and worthy of humble dedication from me, up to the grave."

"For attending meetings at Darby and when she reached Concord on the 14th, and at their Select Quarterly Meeting. Next she attended the Quarterly Meeting at Philadelphia, after which she writes: "This has been thy gift of Divine favor, which I think was so precious to me. The faithful had afresh to rejoice in humble confidence that the Lord has forgotten to be gracious; giving evidence in His is still mindful of His people. Many of them were reached. Be pleased, O right-ous Father, to cause the blessing to descend on the hearts of thine own dedicated children; and, through the might of Thy power, an increase of living members may be added to the church."

"5th. At Centre; the day following at Abington; and on the 18th at Birmingham. Not only to rejoice in, but in being accounted worthy to suffer with the suffering seed. Yet these are a few faithful Friends in almost every place; and this is cause of thanksgiving and praise."

"9th. At Whiteland. I think it may be the everlasting gospel was preached here, and some minds were afresh humbled, and the ear of our God was glorified. O my Father, let to accept all the praise from every heart, for thou alone art worthy."

"At Radnor and Haverford on the 20th and 21st 221 at Merion. This was of the number of meetings wherein the glorious name of our God was magnified. O my soul, hold fast thy confidence, since thou hast often known when thou art the most sensible that weakness is not, then it is that strength cometh of the Lord."

"31. At Pine Street Monthly Meeting, Philadelphia, and next day at their Monthly Meeting on Arch street. These were comfortable meetings.

"25th. Went on to Frankford, and was at their Monthly Meeting, which was indeed a painful one. The seed of the kingdom here, has been and yet is under great suffering; or at least it felt so to me, a poor stranger. Such a testimony as I here felt bound to deliver, has not been common for me; but felt easy in believing I had done my duty. Some well exercised Friends, who no doubt felt bound to the law and the testimony, told me after meeting was over, no doubt for the strengthening of my faith, they were glad I had strength to be honest and faithful. For, searching as it was, it was nothing more than there was cause for. May the Lord remember his wrestling suffering seed in that meeting."

"26th. Went on to Byberry, and attended their meeting next day. Here the excellency of the Divine principle was precisely opened, and the people invited unto it."

"28th. At the Select Quarterly Meeting in Burlington, New Jersey; and on the 29th at the meeting at large. We made our home at the house of dear Martha Allison—a widow. This is a precious family indeed; and in this place it appears the Lord has a number of dear children, that know a being fed from His hand."

"31 mo. 1st. Visited a few Friends; and then went on to Lower Mansfield Meeting, which was a poor little one indeed."

"31. At Mansfield. 4th. At Barlettown; where, in the forenoon, we had a public meeting. In the evening one for the members alone. And though it wound up with a degree of relief, in sympathy with the few mourners here for Zion's sake, yet it was a lay of ex-reprise to my poor body and mind."

"5th. At Chesterfield. Owing to the people's minds being too much outward, true genuine religion is at a low ebb. Lord, turn the current, or else many thousands in the world must, in the winding up of all things to them here, go down to the chambers of death."

"On the 6th, 7th, 8th, 9th and 10th, M. R. and company attended meetings at East Branch, Upper Freehold, Shreve's Mount, Upper and Old Springfield, respectively. Of this service she writes: "Through all this far the Lord Jehovah has been our Helper, and owned us I am bound to believe. However unworthy, thus far His excellent name has been magnified in many hearts. O my soul, do thou keep close to the watchtower! Yea, trust in the Lord; for many a time thou hast proved that His arm is everlasting strength."

"11th. At Ranococas. A few precious wrestling souls are here, who are struggling rightly for the blessing of blessings—an interest in our Lord and Saviour Jesus Christ. Because of these things [no doubt for the want of more such spiritual wrestlers] my mind is often covered as with the garment of mourning."

After attending meetings at Mt. Holly and

Vincentown, on the 11th, she says, "We went on, and found a pretty comfortable resting place at ——'s, who from appearance has gotten rich from his great iron works. His wife, and several others of his family, are members of our Society, though he is not, yet a truly kind man to us."

"We have on this journey met with several who have been very kind to us poor travellers; and yet after all without a serious change of heart and mind, it is to be feared they will be found wanting in the one thing needful. Alas, what pity for these!"

"16th. Was at their mid-week meeting at Little Egg Harbor. Truly lamentable it is that in most or all places, true religion is so much wanting. Yet it is comfortable to find a living remnant are still preserved."

"17th. At Barnegat, where we had a painful time. On the 19th were at Bass River Meeting. Here there is a good ground to hope Truth may grow and prosper; and I have no doubt it will, if the few friends here keep to the principles of Truth. This will cause others to flock to them. Lord, be pleased to give these few an increasing sense of the great responsibility attached to their little indulged meeting."

"20th. I being very poorly, we found a comfortable resting-place at the house of a colored Friend, David Mapps, whose situation seemed to manifest that a blessing had attended their efforts. And I thought the state of these friends (for indeed we found them friends to us) might serve to confirm the testimony that God is no respecter of persons."

"21st. Had a meeting near this place, in a school-house, to satisfaction."

"23d. Was at Galloway or Leed's Point Meeting. 24th, at great Egg Harbor. Both these were poor, and painful seasons indeed. Next day travelled nearly forty miles; and on the 26th were at Cape May. The few little meetings hereaway have been attended with such feelings of death and darkness, that except for a very few here and there who seem to be pleading for daily bread, and except that the Lord's mercy is everywhere, there would be little or no hope. It has indeed felt to me, that it might be said, "Darkness has covered the earth, and gross darkness the people." I think I have not known any part of the world where true religion seemed to be so entirely rooted out."

"28th. At the Meadow Meeting, which proved in a good degree refreshing, after having inwardly and outwardly passed as through the region and shadow of death. This was a comfort in the needful time, and is renewed cause of thankfulness and of praise unto Thee, O righteous Father, who has thus led us about and instructed us."

"29th. At Manrice River. Though we found some precious Friends here, yet it was to be felt that true religion is in a low state. When will our Zion arise, and shake herself from the dust of the earth, and put on her

beautiful garments as at the first? The answer seems to be, *when her members deepen in the root of religious exercise.* Hasten this desirable period, O Thou that hast power, if so it seemeth good in Thy sight!

"31st. At Greenwich. Here the blessed Master was with us, and gave us a good meeting; notwithstanding it is a mournful truth, that religion is here also in a lapsed state.

"4th mo. 1st. At Alloway's Creek. Here also we had a good meeting. The name of our God was magnified. I have no doubt in my hearts, for all his benefits. O righteous Father! my spirit bows low, and ascribes all praise to Thee.

"2d and 3d. At Salem and Pilesgrove: both preciously refreshing seasons. The salt of the heavenly kingdom was to be felt. Lord, increase it more and more, if so it seemeth good in thy sight.

"4th. At upper Penn's Neck; and the day following at Woolwich. At these also the glorious cause of religion was exalted, and the blessed Master's name magnified. I charge thee, O my soul, never forget to be thankful, and to give Him all His due: for He is worthy!

"6th. At Woodbury Monthly Meeting. Here I thought we found a number of preciously exercised Friends. May this class everywhere, multiply more and more."

(To be continued.)

Florence and Galileo.

BY MABEL SHERMAN CRAWFORD.

By the remembrances which its name invokes, Florence powerfully commends itself to the sympathies of every cultivated mind. Distinguished in power, in industry, and above all in literature and art, Florence shines out in the prevailing darkness of the mediæval times, with a lustre peculiarly brilliant. The woollen stuffs, the gold and silk brocades, the produce of Florentine looms, were prized, renowned, and sought for throughout the western world; and to Florence especially belongs the merit of making the merchants' an honored name. Of all the republics of Italy to which the Middle Ages gave birth, Florence was the one in which the love of liberty was the strongest, the cultivation of the intellect the greatest, and the laws the best framed and the best administered. Noted for the genius of its citizens, and the intelligence of its people, to Florence belongs the glory of having given to the world, during the Middle Ages, a greater number of illustrious men, than all the rest of Italy was able to send forth. Whilst the darkness of barbarism still hung densely over the British Isles, while knowledge there could find no resting-place save in the monastic cell, the poet, painter and scholar, daily met together as honored, cherished guests at the noble Florentine's board.

But amongst the many sons of Florence, who shed honor on that republic in bygone days, there are none who left behind them names so well deserving our respect as Galileo and Michael Angelo; the first, astronomer and philosopher combined—the teacher of great truths to an incredulous world. Florence is full of the memorials of her two great sons; and in Pisa, where Galileo lived for several years as teacher of philosophy in the university there, his memory is indissolubly associated with the far-famed Cathedral and Leaning Tower of that city. Their very names are eloquent to us of him, for with both

these structures are connected incidents of no small moment in history.

To the philosophic mind, trifles are often fraught with teachings of wisdom. The swinging of a large bronze lamp, suspended from the roof of the Cathedral at Pisa, was apparently an incident of the most trivial description, but to Galileo that sight evoked a train of thought which resulted in the discovery of the theory of the pendulum. Hanging yet where it hung in the days of that great man, that lamp can never be looked on without interest.

Still more suggestive of Galileo than the Cathedral, is the far-famed Leaning Tower adjoining it, for here it was that he proved by a simple experiment, that the doctrines of Aristotle, which he had been appointed to teach, in the University of Pisa, were fundamentally wrong. Denounced by his brother professors as an ignorant pretender in the school of philosophy, as the defamer of an illustrious and unerring sage and the disseminator of untruths, Galileo eagerly called out, "Bring my doctrines to the test of experiment, and by this prove whether Aristotle's theory of mine, in regard to the law of falling bodies, is true." The challenge was accepted, and the Leaning Tower of Pisa was selected as the place where the demonstration was to be made.

Let us bring up the past before our view, and see assembled round that wonderful Leaning Tower, grave professors and solemn sages, who have come, confident of triumphing in the approaching discomfiture of an ignorant pretender in the paths of science and philosophy. Around them cluster an eager crowd, looking with curiosity at that obscure young man; who, though alone and friendless, the object of reproach and scorn, yet strong in the power of truth, stands up before them with sparkling eye and undaunted bearing.

The experiment is to be made by means of two balls, one of which is twice as heavy as the other. If Aristotle be right in his theory of the velocity of falling bodies, the heavy ball, when dropped from the summit of the tower, should reach the ground in exactly half the time taken by the lighter ball to pass through the same space, both being dropped at the same time. If Galileo be right, the two balls should not differ one instant in the rate of their descents. Nothing can be simpler than the experiment, and nothing more clearly and easily ascertainable than its result.

The moment comes when the issue is to be determined, and at a given signal down drop the balls from the tower: they strike upon the earth in the same moment of time. A proud moment was it for that young sage, and exulting was the look he cast on the discomfited philosophers. Again and again the experiment was repeated with the same results; and from that day Aristotle lost the sway that he had exercised for centuries over the human mind.

But the pioneer of knowledge, the discoverer of truths, needs a brave heart to sustain him in his battle against error and ignorance in this world; and no one more than Galileo required the endowments of a daring spirit and unflinching mind. Through his whole life he had to contend with determined incredulity, and with ignorance that pertinaciously refused to be enlightened. "Oh, my dear Kepler," writes Galileo to his friend, "how I wish we could have one hearty laugh

together. Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which, pertinaciously refuses to do!" Unhappily Galileo's lot in life, the Paduan philosopher was only a fair sample of the pseudo-scientific sages of his day.

Florence warmly cherishes the name a memory of the great astronomer, and exhibit to this day many memorials of him. Attached to the Museum is a temple erected by the present Grand Duke to Galileo, and here may be seen the telescope which revealed to him the satellites of Jupiter. The observatory which most of his observations on the moon were made, still exists; and the stranger is shown the residence where, blind, infirm and weighed down by years and humiliation, his vexed and suffering spirit passed away.

But Florence possesses a still more touching memento of her great son than any those described. In the church of San Croce, the stranger's step is arrested by a tomb that bears Galileo's name; and inscribed is the heart that does not do homage to the illustrious dead—a teacher of truth which can never die, and who by years obloquy and persecution (by the cardinals of the Roman Church) by imprisonment and shattered frame, paid a heavy penalty for distinction he enjoyed of being the greatest genius of his age.

For "The Friend,"

From the Letters and Papers of John Barleah.

(Continued from page 107.)

In the following memorandum is perhaps the first direct allusion of J. B. to alteration in his life and conduct, with that also of change of dress and address, as foreshadowing what afterwards so decidedly took place in his own particular. That which at the time of writing was his friend's painful experience from submission to the cross Christ, was ere long to become his own. It is instructing to trace the gradual development of this concern, as a duty laid on to be shrank from, in the case of one variously gifted; and who, as he tells us, one time entertained nothing short of a contempt for these peculiarities. But the Lord's ways are not as man's ways; and in day like this, when the slavery of fashion with the love of dress, and the gewgaws and superfluities of its votaries, so painfully at shamefully abound, it is not to be wondered at, that the meek and lowly and world-renouncing Saviour, who, in the religion brought to fallen man, made no provision for show and parade—for pride, and vanity, and folly—should require His disciples to detest themselves herein; and to set the example that the narrow way to life admits not of outward adorning, but calls for "a meek and quiet spirit," even the becoming "all glorious within." May the Lord in His mercy so preserve from conformity to the spirit, and example of the world in this particular, as that a testimony so rational and comprehensive be not ignored among us, or suffered to fall in our streets.

"1816. April 3d.—I can scarcely refrain from writing a few lines, on the occasion of your bearing open testimony to those principles, which I believe he very sincerely espoused. It must indeed be a trying trial

him, not only just now, but perhaps
 eforth through life. The change of dress
 address, though a simple small thing in
 must doubtless be a pretty constant
 of ridicule and contempt, both in his
 ence and behind his back. I could say
 in favor of his sincerity, and I think
 exercises have not been few or slight, even
 as I have seen. Though I have had
 little direct communication with him on
 tious subjects, yet, in his deportment and
 act, in general so reasonable and upright,
 he has been much instruction for me. I
 have seen many evils and errors in him, evi-
 dently brought under correction and govern-
 ance, and the chords of his practice and daily
 conduct drawn tighter and tighter into tune;
 in witnessing this process, my admiration
 has been not a little excited, in the full belief
 that it evinces a power greater than his
 own, under the influence of which he en-
 dorses to live: he has proved and does prove
 a living lesson and example to me, and I think
 of others. On looking again at the matter
 which gave me occasion for writing this, I
 inclined to add, that the following con-
 siderations seem of too much importance long
 for examining; First, whether I am satis-
 fied to continue as I am, in respect to out-
 ward profession; Second, if not, when is the
 best time to make any alteration; Third,
 what precise change is to take place, in what
 particulars, and on what grounds. And may
 I who alone can preserve my soul from
 being with me; that so I may not err on the
 one hand, or on the left.

1816. April 11th. Having a short reprieve
 this week, before entering into a business
 which is marked out for me, [at a solicitor's
 office] I avail myself gladly of it to record my
 most joyful and sincere expressions of gratitude,
 to manifest all my backslidings and omis-
 sions, during the period of retirement which
 I have had of late, there remain to me yet
 some small bright spots and points, at which
 I can with satisfaction look back. For though
 there have been many and great errors and
 failings, and at times an almost total forgetful-
 ness of that Being, whose wisdom made me,
 whose mercy is still over me; yet am I
 encouraged in the belief, that at many seasons
 I have been a desire after, a searching for
 the living God, and for the knowledge of his
 will whom to know is life. I have indeed
 acted by reiterated and painful experience,
 a constant liability to which poor man is
 exposed of forgetting or forsaking the foun-
 tain of living waters, the Father of infinite
 love, who is daily striving with his self-
 created man. O! I have learnt, and
 the lesson he has indelibly impressed on my
 mind that it is good for a man to watch—to
 pray and be sober,—to fear always,—to
 be in His love who loved us.

1816. April 14th.—Uncertainty as to the
 manner and of our departure hence, and
 proximity as to the fact itself, seems to be the
 chief of our knowledge in regard to this awful
 event. We know indeed neither the day
 nor the hour when we shall be summoned, by
 a righteous Judge, to render an account.
 Seeing then that such is our case, may we
 not more and more earnestly strive after a
 state of preparation,—having our loins girded
 about and our lights burning; that, so
 whenever the awful call shall go forth, whether
 in the night, in the morning, or at noonday,
 we may be found amongst the trusty ser-

vants, 'whom the Lord, when he cometh,
 shall find watching.'

"1816. May 29th.—O Lord God of my
 fathers, the protector of every one that putteth
 his trust in thee, be pleased in thy un-
 bounded compassion and unutterable mercy,
 to look upon thine afflicted servant for good.
 O! Lord, thou knowest my ease and circum-
 stances better than I can possibly relate;
 thou seest all my wants, my troubles and my
 fears; in thy abundant and overflowing mercy,
 forsake me not in this time of trial and deep
 exercise of spirit. O! thou that art mighty
 to save and to deliver, help me that I perish
 not in this extremity; but that aided by thee,
 I may be enabled to do thy will whilst here,
 whatsoever it may be; and be prepared to
 glorify thee forever hereafter.

"1816. May 30th.—O Lord! the Father of
 the fatherless, the helper of the helpless, the
 friend of the afflicted: who hast promised
 never to forsake them that seek thee, and
 trust in thee; receive the sigh and tear of one
 whose spirit crieth unto thee day and night,
 —yea Lord, thou knowest, through every
 hour of the day: I pray not that thou wouldst
 take me out of the world, or from that station
 and place in it, which in thy infinite goodness
 is appointed for me; but this does my spirit
 crave of thee with unspeakable fervency, even
 that in all things, at all times, and in all
 places, thou mayst be pleased to dwell with
 me, and to keep me on every hand from all
 evil."

(To be continued.)

Wheat the Completest Food.—Man has both
 a mental and an animal nature, each of which
 must be properly fed and developed, or he is
 imperfect. Wheat is pre-eminently the food
 of civilized nations, and perhaps there can be
 no better measure of their civilization than
 the culture and consumption of that cereal.
 Nations have grown sturdy and progressive
 in the ratio of the consumption of wheat by
 all classes. Lovers of "brown bread" need
 not deny these statements, for the consumption
 of wheat does not imply the use of bolted
 flour. Scientific analysis confirms the indica-
 tions of history. Anatomy and chemistry
 show that food to be best which gives tough-
 ness to muscular fibre and tone to the brain;
 that nutriment to excel which best rescues
 the flagging spirit when the energies lie pro-
 strate without maddening stimulants.

That wheat fulfils all these conditions is
 not only attested by the character and fate of
 nations, but is susceptible to scientific demon-
 stration. The nice adjustment of its vital
 properties supports brain and blood and muscle,
 in just the proportion requisite for the
 highest type of manhood. Refined, fortified,
 and enterprised most distinguish those
 nations which most consume wheat. Beef
 eating and wheat-consuming races dominate
 and elevate the rice and pork consumers with
 whom they come in contact. Russia's serfs,
 lifted above the poverty of "black bread," are
 becoming consumers of the wheat they raise,
 and are rising in everything that appertains
 to true manhood, with a rapidity second only
 to the United States. Purchase something
 more than the satisfaction of appetite was
 included in that promise to the faithful:
 "They should be filled with the finest of
 wheat."

The "New Northwest" will remain the
 wheat garden of the United States, and in

after centuries will become the granary of the
 world. To this distinction will be added an-
 other: Rich enough to consume all they need
 of the wheat they raise, living in a climate
 wondrously adapted to bring out their best
 efforts, amply supplied with schools and
 churches, here will grow up the highest type
 of manhood, who will ultimately compel the
 world to admit that the "New Northwest" is
 indeed the "Seat of Empire."

For "The Friend"

Vital Religion a Quiet Inward Spiritual Experience.

Vital religion is an inward spiritual experience,
 that is not found with the froth of exci-
 tating outward demonstration of natural en-
 thusiasm and zeal, or display of intellectual
 gifts and acquirements; but in a solid settle-
 ment, in quiet childlike dependence and obe-
 dience, sitting as at the feet of the blessed
 Master listening to his gracious words of coun-
 sel and comfort, as Mary did. He declared,
 "Mary hath chosen that good part that
 shall not be taken from her." And saith the
 Psalmist, "Sacrifice and offering thou didst
 not require, but mine ear hast thou opened,"
 confirming the testimony of the prophet, that
 "Obedience is better than sacrifice, and to
 hearken than the fat of rams."

The religion of Christ leads out of all heats,
 out of all self-exaltation and human inven-
 tions, out of all disposition to outward display
 of eloquence, learning, or oratory in the work
 of the ministry, and out of the desire to sub-
 stitute human wisdom and critical knowledge
 of the letter, for humble waiting upon God.
 His promises are confined to them that wait
 upon and ask wisdom from Him; seeking that
 honor which cometh from Him, more than
 the praise of men. "How can ye believe
 who receive honor one of another," in mutual
 admiration for outward gifts and the pleasing
 display of their use in religious oratory and
 learned eloquence?

Surely are these inconsistent with the pro-
 fession of Christ, who made self of no reputa-
 tion and became obedient unto the death of
 the cross, not seeking to do his own will, but
 the service of Him who had sent him. We
 must be willing quietly to suffer as well as
 labor for the blessed cause which we profess
 to maintain, with fear and trembling before
 God, as his representatives and the compan-
 ions of our worthy forefathers in the
 Truth, who were brought out from the formal,
 literal believers of their day, to set up and
 maintain a spiritual standard, according to
 the teaching of that Grace which hath ap-
 peared to all men. This inward monitor and
 guide which would direct every attentive
 mind to its special duty, opens the scriptures
 to the spiritual understanding, as we have
 need and can bear it.

The Quaker religion has always required a
 meek and quiet waiting upon God for the
 teachings of his Spirit, free from all haste and
 heats; not relying on outward critical know-
 ledge, which is held entirely subordinate to
 the immediate teachings of the Spirit in the
 heart. Therefore this religion being free from
 outward display or dependence on the know-
 ledge which "puffeth up," has always been
 far from popular. Nevertheless it requires
 faithfulness to be maintained while it cherishes
 that charity which edifieth.

How many ways there are of sliding off
 the right Foundation.

KEEPING A VIGIL.

BY MARY E. C. WYETH.

"A little white and ye shall see Me."

Only a little white—the stars are fading,
Faler and paler, one by one away.
Only a little white—the night is passing;
Lo! in the east behold the coming Day!

Sad eyes, grown dim with tears of weary longing,
Look upward, see the mist that greets the Sun!
Soon o'er the hills the glory will be shining;
Soon thy sad vigil end, thy watch be done.

Pale lips, cold lips, that through the solemn watches
Of night and darkness mirror ceaseless prayer,
The sounds of night grow faint, the day is dawning,
Pray on in hope—the morning will be fair.

Ah, weary night! Through storm and tempest dark-
ness,
Through blinding, numbing flash, through fearsome
fear,
The lonely watcher kept her tearful vigil.
"This morning now; she weeps and prays no more.

Oh! too, across whose sky dark clouds are sweeping,
Night's shadows deepening, storm winds wailing low,
When one by one thou seest each star's declining,
Lift to the hills thine eyes—see morning's glow!

Patient endure. Thy silent tears, down dropping,
At length will bring thee, from the other shore,
With words of cheer, the herald of the morning;
And when the Day appears thou'lt weep no more.

Only a little white; the night is passing,
Soon shall we end life's vigil wearisome;
Soon shall the shadows flee, soon come the morning;
Only a little white. Lord Jesus, come.

—Independent.

IN THE FIRELIGHT.

BY AMELIA E. DALEY.

Brown little Ben at the fireside stands,
Patiently warming his half-frozen hands,
Down the broad chimney the cold wind is sighing;
By the broad chimney the red sparks are flying,
Warming the kitchen from ceiling to floor,
Melting the black frost away from the door,
Brightly illumining the figure that stands
Thoughtfully warming its little brown hands.

Standing there, lost in a half-waking dream,
What does Ben see in the firelight's gleam?
Why is that smile o'er his dimpled mouth going?
Why are his eyes in an instant so knowing?
Why is the flush on his cheek deepened now?
Why so determined his smooth, beyside brow?
What does he think, as he silently stands,
There in the firelight warming his hands?

Many a poet has dreamed the same dream,
Thought the same thoughts in the firelight's gleam.
Many a scholar and leader of earth,
Stood, when a child, on an humble hearth,
Ben, the poor farmer's boy, reads in the flame,
Promise of knowledge and promise of fame;
Sees a great future, as silent, he stands,
Patiently warming his brown little hands.

—Household.

For "The Friend."

The following account will perhaps be read with interest, as it sets forth the life of the present Emperor, who has recently, at a large pecuniary sacrifice, liberated all the slaves belonging to the property of the crown. A general scheme of emancipation has been adopted by the Brazilian government, under the provisions of which slavery in Brazil will disappear within the century by a gradual process, involving no violent convulsion, and perilling neither the safety of the slave, nor the welfare of his master.

H. C. W.

Dom Pedro II, Emperor of Brazil.

The Emperor of Brazil, Dom Pedro II, who has so recently visited our shores, and who is distinguished for the excellence of his personal

Selected.

character, his scientific and literary attainments, and his enlightened views as a ruler, is the son of Dom^{*} Pedro, the first Emperor of Brazil, before a colony of Portugal, was made a kingdom in union with that power in 1815, and was proclaimed independent in 1822. This event had been foreseen by King Dom John VI, of Portugal. King John, driven from his throne in Europe, in 1808, by the political events consequent on the invasion of Portugal by Napoleon I, took refuge in Brazil, where he remained till 1821. On his departure from Rio de Janeiro, the monarch conferred on his son Dom Pedro, Prince Royal, the office of regent of the kingdom of Brazil. Just as the vessel which was to bear him back to Portugal was about to sail, the old king pressed his son to his bosom for the last time, and exclaimed, "Pedro, Brazil will, I fear, ere long separate herself from Portugal, and if so, place the crown on thine own head, rather than to allow it to fall into the hands of any adventurer." The crisis soon afterwards occurred. The arbitrary measures of the Cortes of Portugal towards Brazil had the effect of hastening the declaration of independence. It was in the neighborhood of the city of San Paulo, and on the 7th of 9th month, 1822—the day from which Brazil dates her independence, that the Prince Regent read the "dispatches which drew from him the exclamation, "Independencia ou morte," and which became the watchword of the revolution. On the 12th of 10th month he was proclaimed, and on the 1st of 12th month crowned Emperor, as Dom Pedro I. Portugal acknowledged the independence of Brazil in 1825.

Until the middle of 1823, the first emperor possessed in Brazil a high and well-deserved popularity. He was the creator of the empire—he had delivered Brazil from anarchy, and had given her political liberty. But the jealousies between the Portuguese and the Brazilians, and the difficulties which ensued in the government, led to the forcible dissolution of the assembly by the emperor, and to the loss of his popularity. The administration of Dom Pedro I, lasted about ten years. The first emperor was energetic, a lover of representative institutions, but as a ruler imprudent and inconstant. With formidable difficulties to surmount, he committed grave faults; and in 1811 events occurred which led to his abdication in favor of his son, the present emperor, then a boy of five years of age.

Dom Pedro I, embarked for European board the English line-of-battle ship "Warspite," possessed, it is said, with the idea that his personal popularity would enable him to unite the crowns of Portugal and Spain, and rule over the whole peninsula, by means of a revolution that would compensate him for all he had lost in Brazil.

From on board the "Warspite" he addressed to his son these parting words of paternal advice: "Love your country; follow the counsel of those who have the care of your education; and rest assured that the world will admire you, and that I will be filled with gladness at having a son so worthy of the land of his birth." The guardian to whom Dom Pedro committed the care of his son, was José Bonifacio de Andrada, the Franklin

* The word "Dom" (Dominus) which always precedes the name of the emperor, is not used indiscriminately in Spain, but is a title applied by the Portuguese, and their descendants, only to monarchs, princes and bishops.

of Brazil, as he has been termed. This eminent Brazilian statesman and man of science conducted the early studies of the young emperor, and perhaps from him the royal prince imbibed those scientific tastes and that desire for knowledge which have throughout characterized him.*

From the time of the abdication of Dom Pedro, the government was conducted by regency, which lasted till 1840, when a revolution resulted in the proclamation of majority of the emperor, then in his fifteen year. During the whole of this period country was torn by factions, a prey to war, and ravaged by bands of marauders; it was not until the emperor assumed the reins of government, that peace and prosperity dawned upon Brazil. In the year preceding the proclamation of the majority of the emperor, steam navigation had been introduced along the whole Brazilian coast, so that news of the events at Rio de Janeiro was made known in every town of the Atlantic-board, and in a few weeks the most note parts of the empire were sending their viras for Dom Pedro II. The emperor was crowned on the 18th of 7th month, 1841. The titles acknowledged by the constitution as pertaining to him are, "Constitutional Emperor and Perpetual Defender of Brazil."

One of the reasons assigned by the General Legislative Assembly for investing the emperor at so early an age with his constitutional prerogatives, was that that body "recognized that happy intellectual development with which it has pleased Divine Providence to endow his Imperial Majesty." These were no words of adulation, but of sober truth. The mind of Dom Pedro was of mature age at the age of fifteen he was remarkable all in his tastes, application to study, and advancement in knowledge. He delighted the natural sciences, and he had besides shown a marked facility in acquiring foreign languages.

Dr. Reinhardt, who spent many years in Brazil as a naturalist, visited the capital of the empire when Dom Pedro II was young. Hearing that an American Savoy was about to enter upon a scientific exploration of the country, his majesty sent for him to receive his aid in performing certain chemical experiments, an account of which he had perused in the European journals of science. Dr. Reinhardt has said that young monarch, in his enthusiasm, paid attention to the time that flew by, as if tropical clime and in a close room, they were cooped up for hours over the fumigant chemicals.

It is well known at Rio de Janeiro that emperor is a good topographical engineer, and has a taste for art. The royal library about in the best histories, biographies, and encyclopedias. It has been remarked that a stranger can scarcely start a subject in regard to own country that would be entirely new to Dom Pedro II. With the literature of England, Germany and the United States, he

* José Bonifacio de Andrada, was the eldest of 10 brothers, all remarkable for their talents, learn public service, and sterling patriotism. He had the post of Prime Minister of Brazil at the time of Declaration of Independence, and in 1833, when promoted to the office of tutor to the emperor by a fact the venerable man retired from public life, to the little island of Paqueta, in the Bay of Rio, and died in 1838.

ry considerable acquaintance. When
 arline's appeal for assistance was forwarded
 the waters, it was the Emperor of Brazil
 rendered him greater material aid than
 other, by subscribing for 5,000 copies of
 orks, for which he remitted to the sen-
 LITTERATEUR one hundred thousand

(To be concluded.)

Selected for "The Friend."

Pike on the Government of Families and
 the due Restraint of Children.

parents rightly discharge their duty
 their children, it might go a great
 together with their own good examples, in
 religious impressions upon them, as
 in influencing them to perform their
 towards their parents. But, through
 care of parents in both these respects,
 few thousand of children have been
 of which number I will not exclude many
 in the compass of our Society. Abraham
 his faithfulness, is called the friend of
 and God gives this character of him. "I
 him, that he will command his children
 his household after him, and they shall
 the way of the Lord, to do justice and
 ent." Gen. xviii. 19. And Israel was
 ally commanded, diligently to teach
 children, and to tell their sons, sitting
 rising up, in the house, and on the way,
 to keep the law of the Lord, and to fear
 all the days of their life. David instruct-
 his son to keep the law of God; and when
 in the other hand, though Eli reproved
 his, yet, because he did not restrain them
 judgments of God came upon him. A
 way to train up a child in the way he
 go; he, who truly loved his children,
 chasten them betimes; and to bring
 up in the fear, nurture, and admonition
 of the Lord, and to have them in subjection
 to his gravity. It most plainly appears how
 how absolute, and how indispensable a
 duty upon parents towards their children,
 in order to their instruction in the way and
 of the Lord, by commanding, instruct-
 ing, correcting, restraining, admonishing, and
 bringing them in subjection from their child-
 hood all in due measure, time, and place, at
 different occasions may require. But
 contrary hereto, I have observed two sorts
 of parents, who, by their own ill manage-
 ment, and by keeping their authority over,
 and charging their duties to their children,
 define obligation they are enjoined to do,
 have remained them with regard to all that is
 due. The first are such, who, though they
 have moral in their own lives and conver-
 sation, and are no bad examples to their
 children, yet, by their foolish indulgence, falsely
 deduce, have thereby been the very means of
 ruin. A child may be not unfitly com-
 pared to a young growing twig, easily bent
 fit, but as it increases in strength, be-
 comes pliable, and when it is a great tree,
 unshakable; and thus, most children when
 young, by the golly care of parents, be-
 come up very much as the parent pleases;
 and, to what purpose, were the above prop-
 erties given? But, as evil and folly are natu-
 rally band up in the heart of a child, so, that
 nature, not being kept down or restrained
 by an indulgent parent, gradually grows
 stronger and stronger, and in the end becomes
 standing, and rules. Thus, I have, with
 me, seen some foolishly indulgent parents,

who were so blind as not to see faults in their
 children, or if they did see them, through
 excessive indulgence, would not restrain them,
 which in the end has proved their ruin. No
 wonder then, if such parents should lose all
 authority over their children, as well as such
 children disregard their parents, for want of
 keeping them in due subjection, as soon as they
 attain to any degree of understanding, which
 they will soon do, to discern their parents'
 fondness. And, when too late, those very
 parents begin to feel the smart of their own
 folly; and yet, by reason of their blindness,
 can hardly even then see, that they have been
 the original cause of it, for want of keeping
 their children in due subjection; and some
 have erred out for advice, complaining their
 son is grown so disobedient, they know not
 what to do. And yet I have known when
 Friends have gone under a religious concern
 to such parents to give them advice, instead
 of taking it well, as they ought to do, they
 have been so blind and stupid as to return
 undue reflections; and others again, who have
 taken it better, would excuse themselves with
 the most plausible reasons they could invent,
 saying, the child is wild and playful, and they
 do not like to correct it as it has a weak con-
 stitution, &c. Now, in those cases, it is my
 judgment, that when such private admonition
 has been without effect, it becomes the indis-
 pensable duty of the church to interpose, by
 dealing with them more closely or openly;
 as the example of such parents and children, is
 a hurt to our youth, and a dishonor to our
 holy profession in general, and, as the wise
 man said, "Foolishness is bound in the heart
 of a child, but the rod of correction shall drive
 it far from him." Prov. xcii. 15. So, foolish
 fondness being bound up in the heart of those
 parents, the rod of church discipline should
 be used, in order, if possible, to drive it away.

But notwithstanding all the care of golly
 parents, it has happened that some will be
 disobedient; for we find that Samuel, a great
 and good man, had wicked sons, yet we do
 not read that he was blamed, no doubt be-
 cause he did his duty. The difference lies
 here,—that, if parents do truly discharge their
 duty, the children's blood will fall on their
 own heads; but on the contrary, if parents
 by their indulgence do contribute to it, the children's
 blood may lie at their doors.

As to the education and management of my
 own children, I shall not say much. I love
 those of them who deserve it, very dearly;
 and, when I have observed them sober and
 religiously inclined, I thought them as near
 and dear to me as my own life: on the other
 hand, when I have observed anything in them
 that tended to their hurt, such as wildness,
 rudeness, evil words, or actions, bad company,
 or an inclination to pride or height, or to this,
 or the other new fashion,—these things, I
 could not see in my children, without duly
 discountenancing, and advising, reproving, or
 correcting, as the nature of the offence re-
 quired. Neither does my conscience reproach
 me for conniving at, or countenancing any
 of these things in my children; and I can, in
 sincerity, say, that I have often desired, that
 as they grow in years they may grow in the
 fear and favor of God, more than to increase
 in all the riches of this world; and I bear my
 dear wife witness, that she has been of the
 same mind with me, in all these respects. As
 example very often prevails beyond precept,
 and children are generally apt to take their

parents for example, so the example of bad
 and wicked parents is apt to prevail upon
 their children, without an overruling Provi-
 dence interpose; and to this cause, I believe,
 is owing the great deluge of wickedness that
 has so much overspread the christian world.

Grape Culture in Los Angeles.—Good grape
 land here costs from \$10 to \$25 per acre.
 When the latter price is given, the land has
 facilities for irrigation. At present many
 think irrigation unnecessary in new vine-
 yards; but vines accustomed to it cannot
 safely dispense with it. In planting a vine-
 yard, the land is ploughed at least eighteen
 inches deep, and a hole is made with a crow-
 bar, into which the cutting is dropped. The
 mission grape is giving place to foreign varie-
 ties, cuttings of which have been purchased,
 at prices varying from \$5 to \$10 per thousand.
 They are planted in February and March,
 and, when irrigation is considered necessary,
 the water is turned on both before and after
 planting. The vines are about six feet apart,
 or at the rate of a thousand to the acre.

Plowing the first year costs about \$5 per
 acre; after that, a light surface plowing,
 to keep down the weeds, is all that is required,
 and costs about \$1.50 per acre. Water for
 irrigating costs about \$5 yearly. Pruning,
 per acre, costs about \$1 the first year, \$2 the
 second, and \$3 a year when the vines are in
 full bearing. This work is done chiefly by
 Indians or Mexicans. At the end of three
 years the yield may be estimated at five
 puns of grapes to the vine; at four years,
 eight pounds; and at five years, twelve pounds
 or upward. The whole cost of an acre of
 grapes, including price of land, cuttings, water
 and cultivation, up to the time they commence
 bearing, may be estimated not to exceed \$16.
 The yearly expense after this, without count-
 ing the cost of gathering and sending to mar-
 ket, would be only about \$10 p. r. a.

The manufacturers of wine in Los Angeles
 are willing to buy all the grapes they can get.
 The price ranges from 65 cents to \$1 per one
 hundred pounds. This would give the price
 of an acre of grapes as ranging from \$75 to
 \$120, and upward. When made into wine
 they would be worth \$300 or \$100. Taking
 the lowest price paid for the grapes, the profit
 per acre, after paying for cultivation, gather-
 ing and hauling to market, cannot be less than
 \$50. It is seldom that a piece of land pro-
 ducing nothing but grapes is sold, and, there-
 fore, we have but little in the way of actual
 sales from which to form an opinion relative to
 the price of an acre of vineyard in full
 bearing. But we can derive our conclusions
 from another source equally trustworthy. A
 hundred dollars will bring their owner, in the
 way of interest, from \$12 to \$15 annually.
 From this we may conclude that an acre of
 grapes that brings its owner a profit of \$50
 annually is worth \$300—a good return for the
 \$16 originally invested.—Overland Monthly.

Selected.

Should the hour of darkness be extended to
 the latest moment, should the final cup and
 baptism be the most bitter; should our dy-
 ing words under these awful feelings, be in
 that most loving language of the Son of God,
 "Eli, Eli, lama sabachthani!" I should have
 no more doubt of the righteous soul thus
 tried, a-cending from the cross and apparent
 dereliction to an immortal crown of righteous-
 ness, and mansion of eternal glory; no more

doubt of these, than if I saw them ascending in the fiery chariot of sensible, celestial, soul-rejoicing favor.—*John Thorp.*

For "The Friend."

Although approving in great measure of the article in the last number of "The Friend," entitled "The Two Ways," and with no desire to lessen its real value, does not the author carry the idea of the necessity of suffering a little too far, in quoting the passage from Jeremy Taylor which says: "He made for us a covenant of suffering, His very promises were sufferings, His rewards were sufferings, and His arguments to invite men to follow Him were only taken from sufferings in this life and the rewards of sufferings hereafter?"

That the path of the true disciple is now, always has been, and will continue to be a tribulated one, there is no question; but do we not also read that tribulation worketh patience, patience experience, and experience hope? Why then surround it so entirely with forebodings of continued and unmitigated sufferings; does it not require a care on this point, lest we should make it so forbidding in its aspect as to cause our young people to turn aside, and seek something more attractive, at least in appearance? True religion is not a gloomy thing—the writer well remembers, when a young man, having been called from scenes of gayety to the bedside of an aged grandparent, suffering from bodily disease but clear in intellect, who addressed him in language similar to that used by Addison to his son-in-law Altamont, "I have sent for thee that thou mayest see in what peace a Christian can die;" and that placid death-bed scene, has again and again risen up before the view of his mind, accompanied by such feelings of deep encouragement, as to furnish a true foundation for hope, when afterwards encompassed by many doubts and fears. The foundation does indeed stand sure, and we fully believe the great Maker of the Universe knoweth them that are His, and will not permit them to be tried beyond their power of endurance, but will, with each temptation, make a way for their escape.

Again, do we not read that Light is sown for the righteous, and gladness for the upright in heart. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. How many are there of those who, although treading the narrow path, can testify to the deep feeling of true peace, which from time to time, and from one season to another, is graciously permitted to rest upon their minds. The many interesting accounts recorded in the four vols. of Piety Promoted, are full of promise and encouragement.

"These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world."

T.

Soundings in the Baltic.—During the past summer, a German vessel has been employed in taking careful series of soundings in the Baltic, cruising in different directions, with a view to ascertain the depth, the currents, and other phenomena of that peculiar sea. The greatest depth, 720 feet, is between Gotland and Windau; from which it appears that the sea is not so deep, by 350 feet, as was believed from former soundings. Between 600 feet

and the bottom, the water was exceedingly cold, even in July; no vegetation was brought up by the dredge, and no living thing, except a few worms. Plants are most abundant in the first sixty feet below the surface, and animals are numerous down to three hundred feet. Below that depth, the cold probably checks the existence of fresh-water species, while the small quantity of salt in the water is fatal to the life of marine animals. Generally speaking it may be said that the western half of the Baltic contains abundant life and vegetation, while the eastern half is barren. We understand that a full account of this exploration, with the scientific results, the force, extent and direction of currents, the proportion of fresh, salt and brackish water, and lists of animals and plants, is to be published. Salt water is poured in an unrecurrent from the North sea, while the brackish water flows out as a surface current.—*Chambers' Journal.*

For "The Friend."

Two kinds of Ministry.

Our early Friends in the ministry, it is said, directed people to a principle *within themselves*, though not of themselves, by which all they asserted, preached, and exhorted others to, might be wrought in them, and known to them, through experience, to be true; while others say many things true in words, of God, Christ, and the Spirit; of holiness and heaven, that all men should repent, &c., and yet speak not of their own knowledge and experience, nor direct to a divine principle or agent, placed of God in man, to help him; nor how to know this, and wait to feel its power to work that good and acceptable will of God in them; even as some formerly of whom the Prophet testifies, saying: "Though they say the Lord liveth, surely they swear falsely;" because not, like Paul, from the evidence of their own experience, who says: "Now I know that my Redeemer liveth, and because he liveth I live also." Much of our modern preaching seems of the latter sort; a sentimental, sensational, superficial display of words, uttered seemingly more to please and excite than to correct and humble into self-nothingness; more in the finite wisdom of the preacher seeking to draw the attention of the people to himself, than in that which is from above, and points to Christ as the only true teacher and guide, our only hope of salvation; even as "the Minister of ministers," from whence all true ministry flows, as directly or immediately witnessed in the secret of the soul, or through his appointed instruments.

The Early Days of Chicago.—James Thompson writes to the editor of the Randolph (Ill.) Plaindealer a letter containing some interesting reminiscences of the early days of Chicago. He says: "I laid off the first lots ever laid out in Chicago, in the year 1828, I think. I laid off four hundred lots by order of the commissioners, Edmund Roberts, Kaskaskia, Dr. Jane, of Springfield, and another whose name I do not recollect; he was from Alexander county. There was only one hotel or boarding house in the place. There was an election held at the time we were there for captain of a militia company, and the election was warmly contested by two prominent men of the place, and I think all the legal voters attended the election and voted. When counted there were twenty-seven in all.

There was a small fort on the bank of the

lake, near the mouth of the Chicago river was guarded by about fifty men, who vented the Indians from doing mischief, also ran the line of the canal from the mouth of the Fox river—where Ottawa now stands to the fork of the Chicago river, a distance of ninety-five miles, but there was no peo- ple living near the line of the canal at that time. We also laid out the town of Ottawa, and, as now settled, above and below the Fox river and on the south side of the Illinois river there was not any person living where the town now stands when we surveyed it.

THE FRIEND.

TWELFTH MONTH 9, 1871.

A copy of the printed minutes of the Yearly Meeting having come to hand take the following extracts therefrom: At Ohio Yearly Meeting of Friends, at Mount Pleasant, by adjournments, the 25th of the 9th month to the 28th of same, inclusive, 1871.

Reports have been received from all Quarterly Meetings. The Representative thirty-nine in number, were all present.

The exercise that prevailed in this meeting last year on behalf of the Indian nation coming again before it, it was concluded to appoint the following Friends, to unite a committee of women's meeting, to have subject under care and to report when required.

The reports from the Quarters show aggregate of 936 children of a suitable age to school; 378 have attended Friends' schools exclusively; 422 have attended trich schools exclusively; 59 have attended Friends' and district schools; 1 at the deaf and dumb asylum; 66 have not been going to school the past year, most of whom I have been receiving instruction at home; schools have been taught the past year, varying from one and a half to ten months, one family school for two months. The heretofore is again referred to subordinate meetings, and the Quarters are desired to forward accounts to this meeting as heretofore.

The representatives are desired to go together and propose to next sitting Friends to serve the meeting as Clerk the year, and one to assist him; also two Friends to serve as messengers to the women's meeting.

Third day of the week and 25th of the month. The meeting gathered near the time to which was adjourned.

Elwood Dean, on behalf of the representatives, reported that they had conferred together and agreed to propose the name Edward Stratton for Clerk, and John Smith for assistant, which was united with and they appointed to the service. Also names of Aaron Frame and William Blum for messengers to the women's meeting which was united with, and they appointed to that service.

The committee continued from last year's visit Springfield Quarterly Meeting and Monthly Meetings comprising it, reports follows: The committee continued from year to year visit Springfield Quarterly and Monthly Meetings composing it, have given attention thereto, and after conferring with

Committee of Salem Quarterly Meeting, and a free interchange of sentiment there we would now propose to the Yearly Meeting that Springfield Quarterly Meeting be discontinued, and the Monthly Meetings being thereto attached to Salem Quarterly Meeting on behalf of the committee.

On deliberation thereon, way did not adopt the proposition contained in the report, and the subject is referred back to the committee for another year, and they are desired to render such care and assistance to the Quarterly Meeting and its branches as may think best, and report again to this year next year.

The state of Society was then considered regarding the Queries and the answers from the Quarterly Meetings, and proceeded in as to the fifth Query, inclusive.

Exercise having prevailed on the present day, in consequence of some of our members having joined with and participated in other organizations, and believing that all such associations have an injurious effect on engaged therein, and are altogether inconsistent with our religious profession, there the following Friends were appointed to be the subject into consideration, and to report to a future sitting what course of action they may deem best in the case.

On the 10th day, afternoon. The meeting assembled pursuant to adjournment.

On the consideration of the State of Society concluded by reading the remaining Queries and the answers from the Quarters.

When thus assembled to consider the queries concerns of the Church, our hearts were humbled under a feeling of our own weakness, and the many deficiencies brought to our notice by reading the answers to the Queries, have been cause of mourning, notwithstanding our unfaithfulness, and have the unslumbering Shepherd of Israel still watching over us for good, and in our sense of His continued mercy and unfeigned goodness, we feel drawn to address you, our absent brethren, desiring that we may be more earnestly engaged, and by your calling and election made sure, endeavoring more diligently to follow the path of our salvation in all His requirements; and we would be strengthened to put hand to hand, and shoulder to shoulder, to remove any deficiencies apparent amongst us. We are fully persuaded that a diligent attitude of all our meetings for worship and prayer is a duty incumbent upon us all, without which we cannot hope to grow in grace; and in the knowledge of the ever precious Truth; as says the Apostle to the Hebrews in his day, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: much the more, as ye see the day approaching." If we are concerned to assemble for the purpose of Divine worship, and to be earnestly engaged to know our own willings and doings to be brought into subjection to the Divine Will, we shall, no doubt, expect the gracious promise verified, "Where two or three are gathered together in my name, here am I in the midst of them." As the Holy Redeemer is present to reprove, strengthen and comfort us by his Holy Spirit, we shall not only be preserved from a wandering mind, but from a drowsy or luke-

warm disposition, and enabled to bow in deep prostration of soul before the Lord, the ever-living God, and to worship Him in spirit and in truth; and thus our spiritual strength will be renewed and we enabled to mount up with wings as eagles—no run, and not be weary; walk, and not faint. So walking, parents will be brought to feel the weighty responsibility resting on them, and the necessity of endeavoring to train up their precious offspring in "the nurture and admonition of the Lord;" not only by directing their youthful minds to the teachings of Truth in the secret of their own hearts, and encouraging them in the way of virtue, by suitable precept and consistent example, but also by proper restraint; doing all we may be enabled to do to bring them to Christ, that His blessing may rest on both parents and children. As was said of the patriarch Abraham, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring unto Abraham that which he hath spoken of him;" that we may be preserved from the sin of Eli, who restrained not his sons, for which the judgments of the Lord were visited upon him and his household. And we desire that Friends may be encouraged to collect their families at least once in the day for the reading of a portion of the Holy Scriptures, having their minds turned towards Him from whom all our blessings come, both spiritual and temporal, fully believing that He who dictated them, by His Holy Spirit, often condescends to be with His humble, dependent children on such occasions, uniting their hearts together and renewing their faith and confidence in Him.

And dear children, "Obey your parents in the Lord, for this is right." May we all, both old and young, come more and more to sit under the teaching of the Holy Spirit, the Unction of the Holy One, to which the Apostle alludes, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." As we are brought under this teaching, we shall have no desire to follow the lo lo heres or the lo lores. If favored to sit under the teaching of the Minister of the sanctuary and of the true tabernacle which the Lord hath pitched and not man, we shall feel that a man-made and a man paid ministry will not satisfy the longings of an immortal soul, but will more and more see the beauty and excellency of sitting under our own vine and under our own fig-tree, where none can make afraid.

The guarded and religious education of our youth continues to be a source of much solicitude; and we would earnestly desire Friends to withdraw their influence and support from district and mixed schools, the evident tendency of which is to lead a way the tender and susceptible minds of their children from the simplicity of the truth. And they are affectionately entreated to endeavor to establish family and select schools under the care of Monthly Meeting Committees, thus guarding them as much as may be from the hurtful influences of the world around them; that when the solemn inquiry shall be made, "What have you done with those precious lambs entrusted to your charge," they may be enabled to present themselves, together

with their dear children, before the Lord in our solemn assemblies, entreating Him to remember them and the children He has given them.

The following report from the Boarding School Committee was read and united with, the several propositions contained therein were adopted, and the committee encouraged to continue their care in making the institution answer the object of its establishment:

From the minutes of the Acting Committee it appears the amount charged for boarding and tuition for session ending 3d month 16th, 1871, for an average of about 79½

pupils,	\$1,779 61
Articles sold and income from other sources,	1,267 68
Stock and provisions on hand,	1,127 00

Making	\$7,174 29
Expenditures,	\$6,333 13
Balance in favor of school for the session,	841 16

Amount charged for board and tuition for session ending 9th month 6th, 1871, for an average of about 24 pupils,	\$1,201 17
Articles sold and income from other sources,	420 06
Stock and provisions on hand,	912 50
Produce of farm,	550 00

Making	\$3,083 73
Expenditures,	\$3,513 31
Showing a deficiency for the session,	429 58

And a balance in favor of school for the year,	411 58
Financial condition of school at the close of session 9th month 6th, 1871.	
Claims in favor of school,	\$403 07
Cash on hand,	109 96
Live stock and provisions on hand,	912 50
Produce of farm,	550 00

Making,	\$1,975 53
Deduct debts owing by the Institution, including an unexpended balance of interest on the Benevolent Fund,	786 20
Shows a balance in favor of school of,	\$1,189 33

Making,	\$1,975 53
Deduct debts owing by the Institution, including an unexpended balance of interest on the Benevolent Fund,	786 20
Shows a balance in favor of school of,	\$1,189 33

Considering the remote situation of our friends in Hickory Grove Quarterly Meeting, the expense necessarily incurred in getting their children to and from the school, we propose that in their case a deduction be made of fifteen dollars for the winter session and ten dollars for the summer session, from the established prices for board and tuition.

We propose that each session be shortened two weeks, the winter session commencing three weeks after the week of Yearly Meeting and continue 20 weeks. Then to have a vacation of three weeks, and the summer session to continue 20 weeks. We would also propose that the price of board and tuition be reduced to fifty-six dollars for the winter and forty-six dollars for the summer session. The subject of the scholars making social visits from the school coming under consideration, it is our conclusion that it would be to the advantage of the scholars and the good of the school in general to dispense with such visits during the school sessions.

Meetings for worship are regularly held twice a week at the school while it is in session, and for the information of such of our members as are unacquainted with the man-

ner in which the first-day of the week is spent, we will add that, in addition to the usual daily reading of the Holy Scriptures, the scholars are collected in the morning and evening, and portions of Friends' writings or other approved selections read to them. During the afternoon they are exercised in reading and reciting Scripture lessons, thus endeavoring to increase their interest in useful and instructive reading, hoping, should it fail to produce the desired impression at the time, it may be like "bread cast upon the waters," and exert a favorable influence in after years.

Fifth of the week and 28th of the month.

The meeting met near the time to which it was adjourned.

The minutes of the Meeting for Sufferings were read and its proceedings approved.

A testimony of Somerset Monthly Meeting concerning our late beloved friend Joseph Edgerton, produced by the Meeting for Sufferings, was read to our edification and was referred back to that body for its disposition.

Also one from Flushing Monthly Meeting concerning our beloved friend Abigail Branson, produced by same meeting, was read to our comfort and edification, and returned to the Meeting for Sufferings for printing and circulation.

The committee to whom was referred the consideration of the subject of secret organizations, produced the following report, which was satisfactory, and directed to the notice of subordinate meetings.

The committee on the subject of "Secret Organizations," having nearly all met, and taking the subject into consideration, were united in judgment that where our members enter into such organizations, including that called "Good Templars," such connections are subversive of the good order of our Society, and if continued in, must eventually lead such away from the principles of Friends. And as we believe all proper objects, either of benevolence or the cause of temperance, can be better sustained by our members in our own Society, we would most earnestly entreat all such as have become entangled with these alliances to return to the good order established by the Society of Friends. And we would encourage parents, overseers, and concerned Friends, to labor for the restoration of such, as they may be enabled to, in the true order of the gospel.

The meeting having brought its business to a close, under an humbling sense of our unworthiness of the favors bestowed by the Head of the Church, through the several sittings of this meeting, in granting us a little evidence of His protecting care being over us, the meeting concludes, to meet again at the usual time and place next year, if so permitted.

EDWARD STRATTON, Clerk.

NOTE.—The Ohio Yearly Meeting is held at Mount Pleasant, Ohio, commencing the first day in the 9th month. A public meeting is held at the tenth hour in the morning, and another at three o'clock in the afternoon. The meeting of Ministers and Elders the day preceding at the tenth hour.

SUMMARY OF EVENTS.

FOREIGN.—President Thiers, in his message to the National Assembly on the reopening of the session, refers to the treaty between France and Germany, the commercial convention with England, military law, and general reorganization of the administration, but offers no suggestions as to constitutional changes, and makes no allusion to political subjects. The Assembly met again at Versailles on the 4th inst.

The Germans have commenced fortifications in the passages of the Vosges.

General Rassel, the Communist commander, and two of his companions, were executed pursuant to sentence on the 28th ult., and on the 30th, Cremieux, one of the four communist leaders condemned to death by the communal court, was also shot outside the prison walls.

In Belgium there has been great dissatisfaction with the Ministry and some riotous popular demonstrations. On the first inst., it was announced in the Chambers that the king had demanded the portfolios of the ministers, and they had accordingly resigned. The Chamber of Deputies was also shot outside the prison walls. A new ministry was formed. The resignations had a tranquilizing effect, and Brussels became quiet.

The Austrian government has appointed Count Von Benst Minister to England, and Baron Von Laugenan Minister to Russia. Prince Meternich has asked permission to resign his post at the head of the Austrian Legation at Paris, which he has held since 1859.

The Pope protests against all ideas of compromise with the rulers of Italy, and expresses his confidence in the triumph of the church.

Much measles is felt in Spain in relation to the state of Cuba, where numerous military executions have recently taken place, among others eight medical students were shot in Havana.

There has been an increase of cholera in Constantinople within the last few days.

On the first inst., the cholera was raging with great violence at Havana Bay.

A Berlin dispatch of the 4th says: In consequence of the continued and frequent commission of murderous assaults on German soldiers in France, all provinces still occupied by the armed forces of Germany are declared in a state of siege. Perpetrators of such crimes will hereafter be tried by German court-martial, on the spot.

On the 4th inst. the Prince of Wales was still quite ill, but it was thought the symptoms show gradual amelioration of the disease, and it was hoped the crisis was over.

London.—Cansols, 92½. U. S. 5-20's of 1862, 92½; do. of '93, 1 ten-forties, 90½.

Liverpool.—Uplands cotton, 95½; Orleans, 95 a 10½. UNITED STATES.—The Public Debt statement of the Secretary of the Treasury shows that on the first inst., the total debt, less cash in the Treasury, was \$2,213,231,368, having been reduced \$3,402,080 since 11th mo. of 1871. The amount in the Treasury 996,256,555 in coin, and \$10,123,559 in currency.

The interests in Philadelphia last week numbered 508, including 233 deaths of small pox. The mean temperature of the Eleventh month, per Pennsylvania Hospital record, was 41 deg.; the highest during the month being 45, and the lowest 29 deg. The amount of rain 4.29 inches. The average of the mean temperature of the Eleventh month, for the past 82 years, is stated to have been 43.37 deg., the highest mean in that entire period occurred in 1849, 50.50 deg., and the lowest in 1842, 35.4 deg. The mean temperature of the three Fall months, 1871, has been 52.2 deg. The average of the Fall temperatures for the past 22 years has amounted to 47.8 deg. The rainfall of the past eleven months has amounted to 43.02 inches.

Miscellaneous.—The Chicago relief aid society had, on the 24th ult., received \$2,908,000 in cash, for the benefit of sufferers by the famine. The contributions came from forty foreign territories.

The Legislatures of Colorado and Wyoming have repealed the laws of those territories granting the right of suffrage to women.

The State debt of South Carolina, according to Governor Scott's message, is \$11,994,900. The second session of the forty-second Congress convened at Washington on the 4th inst., quorum present in both Houses. In the House of Representatives 310 members took their seats.

The President's message, sent into Congress on the opening of the session, treats a variety of subjects in a concise and lucid manner. His civil service policy is spoken of as succeeding, and liberal appropriations are recommended. The propriety of a general amnesty for the rebels disfranchised under the fourteenth amendment is suggested to Congress, as the exclusion does not now seem necessary or useful. The President speaks in favorable terms of Italy, and expresses the hope that the commission now under appointment will report a practicable plan. He notices the large and continued reduction of the national debt, and advises the abolition of all internal taxes except stamps and taxes on liquors and tobacco. In relation to the various reports and suggestions that revenue collections be made of the amount of surplus revenue col-

lected under the present laws, after providing for current expenses of the government, the interest, and a sinking fund, and that this surplus be divided in such a manner as to afford the greatest aid to the greatest number. The fluctuations in the relative values of gold and currency, are spoken of as attended with serious evils, which can only be remedied by return to specie payments, and this object should steadily kept in view. The initiatory steps to emancipation in Brazil, are noticed with satisfaction. The President in view of the fact that persons claim to be citizens of the United States, are large owners of slaves in foreign lands, recommends stringent legislation against such a practice. He renews the request an appropriation to determine the true position of forty-ninth parallel of latitude, between the Lakes Woods and the Rocky Mountains. He expresses dissatisfaction at the settlement of the troubles with England by a treaty, and recommends the necessary legislation with reference to the several commissions provide under it. He also recommends legislation to carry effect the provisions of the treaty relative to the British American provinces, before the commencement of fishing season.

The national debt has been reduced to the extent \$36,077,126 during the past year, and by the negotiation of the national bonds at a lower rate of interest, the interest on the public debt has been so far diminished that now the sum to be raised for the interest is only \$3,107,000,000 less than on the first of March, 1869. The total decrease in the public debt during 34 mo. 1st, 1869, to 12th mo. 1st, 1871, was \$211,892.

The revenue from customs for the last fiscal year was largely in excess of the estimates, amounting to \$206,270,408. The receipts from internal revenue \$143,998,453, being four millions less than the estimate.

The Postmaster General states the ordinary revenue of the Department for the year ending 6th mo. last at \$2,037,043, and the gross expenditures 390,104.

The Markets, &c.—The following were the quotations on the 4th inst. New York.—American gold, 150.00; do. 1851, 117½; ditto, 10.40, 5 per cent. Superfine flour, \$5.80 a \$6.20; finer brands, \$6.10, \$6.00. No. 1 Chicago spring wheat, 1.55; No. 1, \$1.51; red western, \$1.57 a \$1.60; amber, 1.61 a 1.62 white Michigan, \$1.67 a 1.69. Oats, 56 a 57 Western mixed corn, 78 a 79 cts.; yellow, 80 cts. No. 1, 80 cts. No. 2, 75 cts. for a bushel. Corn, 60 a 61 and 58 and New Orleans. Superfine flour, 5.75; brands, \$3 a \$3.82. Red wheat, \$1.53 a 1.61 a \$1.63. Rye, 95 a 95 cts. Old yellow corn, 78 a 80 cts, 54 a 55 cts. The cattle market was active prices rather higher. Sales of 1500 head of beef at 7 a 7½ cts. for extra; 7½ cts. for a superior; 4½ cts. for fair to good, and 4 a 4½ cts. per lb. gross for mutton. Sheep sold at 5 a 6 cts. per lb. gross, and at 6 a 6½ cts. per lb. for corn fed.

NOTICE.

The committee appointed by our last Yearly Meeting on the report of Benjamin Hovey, John Shreve, and R. W. May, Monthly Meeting will on the 13th inst., at 4 o'clock, P. M., in the large middle-room on Arch street, Philadelphia, 12th mo. 6th, 1871.

FRIENDS' ASYLUM FOR THE INSAN Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JUSTUS H. WINGTON, M. D.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

FRIENDS, on Fifth-day, the 16th of 11th mo. at Friends' Meeting-house, Philadelphia, ROSE LOVELL, of Falls Township, to SARAH, a daughter, Michael Satterthwaite, of Middletown, all of county Pa.

DIED, on the 7th of the Tenth month, aged 44 LETITIA M., wife of William Thorp, and daughter of Benjamin and Mary B. Sheppard, a member of Ford Monthly Meeting.

On the 10th of Tenth month, 1871, at his residence, near Marlton, New Jersey, SAMUEL B. B. in the thirty-second year of his age, a member of Evesham Monthly Meeting.

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, TWELFTH MONTH 10, 1871.

NO. 17.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

106 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

Dom Pedro II, Emperor of Brazil.

(Continued from page 125.)

As stated in Fletcher and Kidder's "Brand and the Brazilians," that the emperor's favorite modern poet is Longfellow. In recognition of his admiration for Longfellow, we have the following anecdote related by F. J. Longfellow's exhibition of American books, in May 1867, at the National Museum at Rio, presided over by that gentleman, "the emperor," he "opened the 'Homes of the American Poets,' and surprised me by the extent of his knowledge of our literature." He made remarks on Irving, Cooper, and Prescott, showing an intimate acquaintance with each. His allusion on the name of Longfellow, he made me with great haste and eagerness, reciting several of his poems de Monsieur Longfellow. It was the first time that I ever saw Dom Pedro II, manifest an enthusiasm which, in earnestness and simplicity, resembled the warmth of childhood when about to possess himself of some long cherished object. I said, 'I believe not, your Majesty.' 'Oh, no, no, I am exceedingly sorry, for I have not in every book-store of Rio de Janeiro Longfellow, and cannot find him. I have only a few of beautiful *morceaux*, but I wish the whole work; I admire him so very much.' On a subsequent occasion, for the purpose of presenting his majesty with a superb edition of Webster's Unabridged Quarto Dictionary, Hawthorne's Mosses from an Old Manse, and Longfellow's "Hyperion." Mr. Fletcher repaired to the palace of San Christovao. It happened to be a court-day, when noblemen, judges, ministers, and ambassadors were in attendance. "Presently," says our author, "Dom Pedro II appeared, his fine manly countenance glowing above every other. He was dressed in black, and with the exception of a richly jeweled sword on his left breast, his costume was simple, and contrasted with the brilliant uniforms of the court. Merely bowing to the titled gentlemen and representatives, he came directly to the 'Webster,' Hawthorne's, and 'Longfellow.' With a demure smile he addressed me, and led me to a open area, where he examined the books. I spoke of Hawthorne as an author of whom I had heard, and was glad to possess the Mosses from an Old Manse.' I called his at-

tention particularly to the 'Celestial Railroad,' which caused an allusion to Bunyan's "Guide and Road-Book to the Celestial City." Since the month of May he had procured all the poetical works of Longfellow; but had not yet added to his library any of his prose compositions. He there considered "Hyperion" a most interesting acquisition. 'Mr. Fletcher, when you return to your country,' said the emperor in conclusion, 'say to Mr. Longfellow how much pleasure he has given me, and be pleased to tell him how much I esteem and love him.'"

Since 1855, the same writer has visited Brazil four different times, and has had several long and intimate conversations with Dom Pedro II. He speaks of that monarch's continued interest in works that treat of Morals, Literature and Art. With the writings of Longfellow, and the Quaker poet Whittier, he is especially intimate, and on more than one occasion has made felicitous translations from their poems, of which he has sent autograph copies to the authors. In 1850, Dom Pedro II was made an honorary member of the New York Historical Society. This circumstance furnished occasion for a remark of Dr. Osgood, which may here be repeated, as not less forcible than true: "Dom Pedro II, by his character, by his tastes, application, and acquisitions in literature and science, ascends from his mere fortuitous position as emperor, and takes place in the world as a MAN." Seldom a session of the Geographical and Historical Institute of Brazil is held which is not honored by the presence of the emperor, and sometimes he takes part in the discussions of that learned body.

We may here give an extract from a composition of Dom Pedro II, written in 1852, and rendered into English from the Portuguese original, by an American writer. If the poetic expression of the translation is not felicitous, the noble sentiments of the royal author carry with them their own commendation:—

"If I am pious, clement, just,

"I'm only what I ought to be;

The sceptre is a weighty trust,

A great responsibility;

And he who rules with a faithful hand,

With depth of thought and breadth of range,

The sacred laws should understand,

But must not act by his pleasure-chance.

The chair of justice is the throne;

Who takes it bows to higher laws;

The public good and not his own,

Demands his care in every cause.

Neglect of duty—always wrong—

Detestable in young or old,

By him whose place is high and strong,

'Is magnified a thousand fold."

In the year 1865, Professor Agassiz made a scientific expedition to Brazil. One of the reasons he assigns for undertaking it is the fact that the Emperor of Brazil was deeply interested in all scientific undertakings, and had expressed a warm sympathy with his

efforts to establish a great zoological museum in the United States, and had even aided him by sending collections, made expressly under his order for that purpose. On arriving at Rio, Agassiz visited the emperor at the winter palace of San Christovao, which stands in bold relief against lofty green mountains. On the following day occurred a total eclipse of the sun. This was observed by the sovereign and the philosopher together, from the imperial observatory; but the clouds were poor countenances, and unfortunately obscured the phenomenon at the moment of greatest interest. The emperor showed a cordial interest in all the objects of Agassiz's expedition, and afforded him every possible facility in carrying out his plans. He visited the "Colorado," the steamer which had brought the Americans to Rio. From the pen of Agassiz (wife) who saw him on board, we give a description of Dom Pedro: "The emperor is still a young man, but though only forty, he looks careworn, and somewhat older than his years. He has a dignified, manly presence, a face rather stern in repose, but animated and genial in conversation; his manner is courteous and friendly to all."

At a large pecuniary sacrifice, Dom Pedro II, liberated all the slaves belonging to the property of the crown, and a general scheme of emancipation has been projected, the wisdom, foresight, and benevolence of which can hardly be too highly praised. Should nothing hinder its being carried out, slavery in Brazil will disappear within the century by a gradual progress, involving no violent convulsion, and perilling neither the safety of the slave nor the welfare of the master. The emperor openly declares his abhorrence of the system, but he is so circumstanced that in Brazil great social changes must be gradual. In a recent debate, which lasted three days in the Chamber of Deputies, the opposition to emancipatory legislation was defeated by 63 to 35. The vote showed that the oppositionists belonged mainly to the provinces of Rio de Janeiro and Minas Geraes.

The Roman Catholic religion is established in Brazil, yet Dom Pedro II has shown himself a friend of toleration. He has aided in the construction of Protestant chapels for colonists. The government has promptly suppressed riots attempted against the Brazilian Protestants; and other facts might be cited to show the favorable position of religious toleration in Brazil.

Much has, however, to be done in the way of public education. The emperor is keenly alive to any thing that can stimulate the love of knowledge among his people. When Agassiz was at Rio he was invited by him to give a course of lectures on scientific subjects. The emperor with his family attended all these lectures; and it is worthy of note, as showing the simplicity of his character, that instead of occupying the raised platform intended for them, he caused the chairs to be placed on a

level with the others, as if to show that in science there is no distinction of rank.

The pretty town of Petropolis, situate about three thousand feet above the level of the sea, is the summer paradise of all Rio Janeiroans whose circumstances enable them to leave the heat and dirt of the city, for the pure air and enchanting views of the Sierra. In central position stands the summer palace of the emperor, a more cheerful-looking edifice than the palace at San Christovão. Here he passes six months in the year.

When recently in London, Dom Pedro II devoted himself to systematic inspection of all interesting objects in the great metropolis. Beginning each day early, he made the most of his time, visiting Kew, Harrow, and other distant places before "London" was awake. Like a true man of science, as he is, one of his first visits was made to Sir Rodrick Murchison, then confined by illness to his own house. He attended a meeting of the Royal Geographical Society, of which he had been elected an honorary member in 1864, and in his address referred to the interest he took in the objects cultivated by the society, and said that he watched attentively the proceedings of all the learned societies. He spoke also of his ardent admiration for English literature. Sir Henry Rawlinson, president, acknowledged the indebtedness of the Royal Geographical Society to the Emperor of Brazil, for the assistance and appreciation he had accorded to it, and for the way he had used his high position to advance the interests of geographical science. Many splendid works owed their origin to the liberal encouragement of the Brazilian Government. His majesty, said Sir Henry, had shown himself actuated by the same spirit of geographical adventure, combined with the sagacious foresight which had distinguished his ancestor, Prince Henry, the great navigator.

Dom Pedro II, married in 1843, Theresa Christina, sister of the king of the two Sicilies; in his person he unites the blood of the Braganzas, the Bourbons, and the Hapsburgs. His father, Dom Pedro I, was an energetic Braganza; his mother, Donna Leopoldina, a Hapsburg, and sister-in-law to Napoleon I. By marriage he is related to several of the royal and imperial families of Europe. His eldest sister, the late Queen of Portugal, was married to Prince Ferdinand of Saxe-Coburg Gotha. His other two sisters are respectively married to the Prince de Joinville and the Comte d'Aquila.

In 1844, Brazil rejoiced in the birth of an imperial prince, Dom Alfonso, but his death in the following year brought mourning to the nation. In 1846, the Princess Imperial, Donna Isabella, the present heir-presumptive to the throne was born, and in the year 1847 her sister, Donna Leopoldina, who died recently. Isabella married Louis d'Orleans, Comte d'Eu, eldest son of the Duc de Nemours; and Leopoldina, Prince Auguste of Saxe-Coburg Gotha, whose mother was Clementine d'Orleans, so that both princesses married grandsons of Louis Philippe. The Comte d'Eu, it will be remembered, commanded the Brazilian forces in the late war against Lopez, and exhibited considerable military ability. It is well known that the education of the imperial princesses was not only superintended, but in a great measure personally conducted by the emperor himself. During the absence of the emperor and empress on their

European tour, the Princess Imperial was invested with the office of regent.

The empire of Brazil, in respect of the grandeur of its physical features and resources, is the most magnificent in the world. Since the accession of Dom Pedro II to the throne, its commerce has doubled every three years, and has been so extended with other nations, and particularly with Europe, that Brazil has attained by far the first place among those South American States, which were founded by the Peninsular races. As a field for emigration it has attracted large numbers of Germans. The throne of Brazil, surrounded as it is by institutions of a somewhat democratic character, has been securely maintained by the prudence and good government of the present sovereign, and by the moderation of his subjects, on whom the lesson of years of disorder has not been lost. — *Leisure Hour.*

Errors in Religion.

For "The Friend."

It has been said that most errors in religion arise from an attempt to separate what Christ did for us in His flesh, and what He performs in us by His Spirit. In the mean time this unequal upholding of Truth, or defective Christianity, has its leavening, stumbling, if not deadening effect, not only, in the first place, upon those who advocate and teach it, but secondly no less perhaps on those taught, who cannot clearly distinguish between the pure and the impure; between that which is whole and that which is but in part; between that which serveth God, and that which serveth him not. Which tending more closely to veil the understanding, causes that veil to be upon everything connected with spiritual life and progress.

That the unrenewed, ease-loving heart should try to build up a system of belief from embracing only what Christ did for us in the flesh, is not to be wondered at, seeing that there is so little of the daily cross and self-denial, of mortification and repentance, with that evidence of a real work of grace—a truly contrite spirit—called for or recognised in it. So that, as appears, exponents of this superficial profession of religion, have lately and repeatedly set forth in a mixture of truth and error, that "God, in his grace, has provided righteousness for us in Christ." That, "This righteousness is perfect, spotless, and it is 'on all who believe.'" That "It is well, in a way when so many theories are afloat, to understand the great doctrine of substitution." That "Christ as our substitute, gave his life a sacrifice for our sins." And,

"Payment God will not twice demand;
First at his bleeding Saviour's hand,
And then again at mine."

The latter on the other hand, embracing what Christ performs in us by His Spirit, and including the former, full many shrink from and reject because it demands the sacrifice of the will and affections—the all we have and are—to Him who died for us and rose again. Thus to the young man whom He loved, Jesus said, "Sell whatsoever thou hast;" "and come, take up the cross, and follow me." Again, the kingdom of heaven is compared to

treasure hid in a field; and to a merchant seeking goodly pearls; for which, all else first to be parted with. This latter, more is represented as an inward, diligent sowing of the house of the heart for the loss of silver; as submission to Christ Jesus Mediator of the new covenant of light life; as an inward warfare "with burning fuel of fire;" an operation like to "a refire, and like fuller's soap;" a baptism thorough in its working, even "with the Holy Ghost and with fire." Involving also a surrender of ourselves, and obedience to that which is quick and powerful, and sharper than two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joint and marrow, and is a discerner of the thoughts and intents of the heart." This likewise for repentance which precedes either a remission of sins, or transformation from a sterner nature to a state of grace. A repentance which the Most High, through His Prophet thus describes: "Then shall ye remove your own evil ways, and your doings were not good, and shall loathe yourself your own sight for your iniquities and abominations." A repentance unto salvation which godly sorrow alone worketh. Repentance in which we are humbled by God, in true contrition for sin which hitherto separated us from Him. A repentance which His goodness leadeth unto without which all must perish.

This plunge into the depths of the judgment; this godly sorrow for sin, true-hearted repentance and amended life; this taking up the cross of Christ, not only crucifies to the world, but yokes the rebellious uprisings of the unrenowned heart, is what our carnal will and wisdom wholly at enmity with God, will ever so to withstand; and, however vainly, seek substitution for. And hence the many objections—the by-ways and high-ways—there are and the lo-ther's—that abound avoid the humiliating sacrifice of the will that daily, prayerful dependence, which it requires all those who come unto God "believe that He is," at the same time for much more than this, even to yield selves passively and wholly to Christ Jesus Lord of all, unto the experience, through eternal power, of being buried with Him baptism into death; that like as Christ raised up from the dead by the glory of His Father, even so we also should walk in newness of life. "For," continues the Apostle "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this our old man is crucified with him," &c. The way to receive Christ Jesus, and to saveingly to Him; to avoid fatal errors of opinion, by placing the government of ours upon His shoulders; to be rooted and up in Him, and established in the faith which Jesus is the Author and Finisher through which those of old subdued doms, wrought righteousness, stopped mouths of lions, and out of weakness made strong, &c.: a faith that overcome world, and the end of which is the salvation of the soul.

Seeing that man's true happiness or eternal consists in the saving knowledge of God; seeing also that our ease-loving heart, seconded by the subtlety of an unweary are in constant danger, unless the "wate

* See "Conference of Friends at Willow Park, Dublin," held on the 22d and 23d of 8th month, 1871. Quoted from because at hand; but which corresponds with similar testimonies from similar gatherings as well as divers other sources in this land.

dily kept, of taking up with that which
 present peace, though it be but a false
 and rest; and seeing, moreover that
 once settled in worldly ease, the first
 power, caused by conviction for sin through
 of the Holy Spirit, having subsided,
 hard it is to break up this false repose
 confidence, and to seek afresh the new
 living way; how careful should we be
 the first not to mistake error for truth,
 ination for revelation, or the shadow for
 substance. But rather through submis-
 of soul and body to the Lord Jesus, know
 after that He hath humbled under a
 of sinfulness and vileness, to raise up
 us, to open the eyes, to turn from darkness
 light, and into the power of Satan unto
 light; that we may, in our measure, with the
 Apo-tle, receive forgiveness of sins, and
 brance among them which are sanctified.
 the life that was in the Eternal Word, and
 is the light of men, is sufficient for all
 needs, if we will but believe in and obey
 It will take of the things of Christ, and
 them unto the obedient soul. "While
 we the light, believe in the light, that ye
 be the children of light." Again, "This
 condemnation, that light is come into the
 world, and men loved darkness rather than
 light, because their deeds were evil. For
 every one that doeth evil, hateth the light,
 for he cometh to the light, lest his deeds
 should be reproved. But he that doeth truth
 cometh to the light, that his deeds may be
 made manifest that they are wrought in
 light."

mistakes in religion, in the case of those in
 whose desires have been begotten after Christ-
 ness, perhaps very often arise from not
 making a thorough surrender to Him who
 is all power in heaven and in earth; who,
 giving up our weak estate, is sufficient for
 our own work; and who must be the Alpha
 and Omega of all in redemption, which, from
 beginning to end, is only through the mercy
 and forgiveness of God. Were there a more
 ready yielding of ourselves to the thoroughly
 reforming power of Heavenly grace; were
 we, like Mary of old, brought to sit at the
 feet of Jesus, in self-abasement and humility
 at the words from His mouth; did we
 draw from all power but power Divine to give
 life, and preserve the soul in the way it
 should go, it would do much to draw down
 the eternal, sustaining grace, sufficient for all
 needs, and give us the joys of God's salva-
 tion.

When I am weak (in myself), then am
 strong (in the Lord,) saith the Apostle: who
 knew where alone to look for refreshing
 powers, the living supplies of celestial dew.
 Errors in religion mostly have their begin-
 ning in very little things. Thus a deviating
 step, though scarcely noticeable at first, being
 unheeded, will at length reach a divergence,
 and the duller observer could not fail to
 detect it. Many, it is believed, have thus almost
 without suspicion, entered wrong ways, who
 they had seen the end from the beginning,
 and distinguished the fatal termination from
 the beguiling smoothness of the entrance,
 and had been very far from taking the
 step in a path which leads from, rather
 than into the footsteps of the flock of Christ's
 disciples, and beside the shepherd's tents.
 "Many it is to be feared, though aiming
 at a revival in religion, have in this way
 turned aside, little by little, from the christian
 path of their fathers, and, not retracing their

steps, have ultimately made shipwreck of faith
 and a good conscience. The doctrines and
 testimonies of our Society, for instructing us
 in which we have great cause to be thankful
 to our Father in heaven, must be preserved
 entire, if preserved at all. How lamentable
 is the fact that of those who have turned
 aside from a faithful support of them, even in
 their so accounted smaller requisitions, how
 few but have found one deviation to be but a
 stepping stone to another, one giving way to
 reasoning, but the opening door to the enemy
 with his multiplied grosser presentations, till
 more and more weakened and blinded by the
 mists and darkness of error, they have ultim-
 ately become like the salt that has lost its
 savor. If we are not faithful in *that which is
 least*, says the Saviour, we are not likewise in
 much; while he that is unjust in *the least* is
 unjust also in much. Let us, then, avoid the
 smaller deviations (as some term them) from
 the right way of Truth which the Lord
 opened to our forefathers, and in which we
 have measurably been kept hitherto, and the
 larger ones will not have to be mourned over
 and repented of.

Did we but faithfully acknowledge the Lord
 in all our ways, and, with the Psalmist, set
 Him always before us; did we duly heed the
 awful admonition conveyed in the life of king
 Saul, and not keep back part of the price of
 obedience, in reserving "the best of the sheep
 and the oxen,"—"the least offensive sins, but
 most cherished and loved by us,—but yield
 all a willing sacrifice to the Lord; could we
 but be induced to cast out, with the profligate
 aid from on high, all the old inhabitants of
 the land—the native loves and lusts of the
 fallen corrupt heart—so that they should not,
 as "snares and traps," as "scourges" and
 "thorns," hinder nor vex us, beguiling in
 our weakness and blindness; did we turn a deaf
 ear to the cruel charmer, however wisely and
 persistently he charm, and through humble
 dependence upon Saving Help, say when pre-
 senting any of his designs upon us, "Get thee
 behind me, Satan," how would the Lord Al-
 mighty arise as a morning without clouds, and
 more manifestly bare His arm of deliverance,
 clothing the soul with the peace and the
 righteousness of Christ. He, as an ever-
 present Helper, would make a way where
 there seemed to be none; would say to the
 threatening billows, thus far and no farther
 shall ye come. In the light and fellowship of
 His Holy Spirit, we should be permitted to
 see light; as participants in the sufferings of
 a lowly-minded Lord and Saviour, we should
 not be allowed materially to contravene His
 will concerning us; and thus the living, soul-
 rejoicing experience would more and more be
 ours: "Lo, I am with you always, even unto
 the end of the world." "This God is our
 God forever and ever; he will be our guide
 even unto death."

The Pores.—It is a curious fact illustrating
 the necessity of cleanliness, and of keeping
 the pores of the skin open, that if a coat of
 varnish or other substance impervious to
 moisture be applied to the exterior of the
 body, death would ensue in about six hours.
 The experiment was once tried on a child in
 Florence. On the occasion of Pope Leo the
 Tenth's accession to the papal chair, it was
 desired to have a living picture to represent
 the golden age, and so a child was gilded all
 over with varnish and gold leaf. The child

died in a few hours. If the fur of a rabbit or
 the skin of a pig be covered with a solution
 of India rubber the animal ceases to breathe
 in a couple of hours.

Monkeys in India.

I always found that those places in the East
 which pleased me most, were such as had no
 pretensions to imitate my native land, and
 that away in the jungle, or amongst the least
 frequented parts of the cantonments, where
 nothing which struck the eye provoked an
 unfavorable comparison, but all was thorough-
 ly in keeping with the customs of the country
 to which it belonged, I was able to enjoy and
 interest myself as I ever failed to do in the
 more civilized quarters. There was just such
 a drive in Bangalore—one which led by a
 large tank through the "monkey-top" and
 "pettah" to the fort which we took, in 1799,
 and which is now garrisoned by European and
 native troops.

A "monkey-top" means a monkey grove:
 the "pettah," the native town; but it is to the
 former I wish to allude.

The English children in Bangalore used
 constantly to petition to be driven out to the
 "top," to feed the monkeys with bread; and
 it was certainly a most curious sight to drive
 quietly along this road of an evening.

As soon as the last English house has been
 left behind, the jungle-bushes rose up gradu-
 ally on each side of the hedge which skirted
 the thoroughfare, until it was thick grove
 everywhere, and the larger trees met over-
 head and interlacing their branches, formed a
 leafy avenue for some distance.

When I drove out for the purpose of feed-
 ing the monkeys and watching their gambols,
 this was the spot where the carriage was
 brought to a standstill. I would look all
 round me and neither see nor hear signs of
 any living thing, except perhaps the whirr of
 beetles and grass-hoppers, enjoying themselves
 in the hedges. Then I would direct the horse-
 keeper who accompanied me (and which long-
 enduring individual had run on foot behind the
 vehicle the whole way from the cantonment)
 to call the monkeys in his native tongue. Ad-
 vancing to the front, and looking very much
 (in his blue-and-white turban, blue coat and
 short white breeches) like a big monkey just
 hopped off an organ himself, he would call to
 the brutes in the Tamil tongue, "Bah! bah!"
 (Come! come!) and after a few seconds the
 effect would be magical.

Peering through the leafy branches would
 be seen one grinning face after another, and I
 then, reassured by the voice and appearance
 of their own countryman, the monkeys would
 drop silently from bough to bough, until a
 whole colony of them stood in the main road,
 surrounding the carriage and waiting eagerly
 to see what I had brought for them.

Thus viewed, they formed a wonderful sub-
 ject for speculative thought. I have seen the
 place covered with them, from the old grey-
 beard, which had seen, perhaps, a dozen or
 more summers, to the baby-monkey, which
 had just left its mother's arms.

Regarding them as a whole, as a colony or
 nation, they were just like human creatures.
 There were the mothers, holding their young
 in their arms; and, with the exception that
 they will occasionally fly after their enemies
 right over a hedge, or up a tree, regardless of
 the terrified looks of the little pink-faced crea-
 tures that cling round their waists all the

time, they behave much as other mothers do. Then, there were the old gentlemen of the party—the "Father Abrahams," as we used irreverently to term them, who cultivated white bristles and showed all their teeth, and growled when they felt themselves insulted. I used to carry bread and fruit for these brutes, and when I threw a piece amongst the crowd, if a young monkey got it he was sure to be pursued by a "Father Abraham" and bitten, until, with a horrid squeak he relinquished his prize. This coarse injustice used vastly to excite my indignation, and my greatest triumph was, when having by dint of much coaxing and many a tempting bait, induced a "Father Abraham" to approach within reach of my driving-whip, I was enabled to give him the lash as he deserved. With one bound he would fly beyond reach and remain there, shaking and growling with rage, as he showed all his teeth and longed for the revenge he dared not attempt.

There was one monkey in the Bangalore top which used quite to frighten me by her audacity in trying to snatch the bread out of my hands. One day she took off the whole loaf as I was about to break it, and, I have no doubt had a fine feast, as she was quite able to hold her own. She was a mother, which perhaps accounts for her boldness; but more than once she laid hold of a piece of my dress, and swung herself into the carriage, almost on to my lap, and she was such a formidable-looking creature that I was afraid to refuse her anything. She had had her upper lip bitten off, I suppose in fight, which had left all her teeth exposed, and gave her a most savage appearance.

In the "pettah," monkeys were almost as numerous as in the "tope," and made themselves twice as unpleasant. The lower class of Hindoos worship this animal as the representative of their god Hanimann, and therefore they dared not interfere with them. They ran all over the roofs of the houses and shops just as they pleased, gibbering, and chattering at the passers-by; and the native women, who kept fruit-stalls in the bazaar, were obliged to sit over them with a stick to ward off the thieving brutes.—*Church's Sketches of Anglo-Indian Life.*

The stronghold of Christianity is in the hearts of those who have felt its power. We do not undervalue the evidences which have been wrought out of the miracles, prophecies, history, striking coincidences, moral character of the sacred writers and social results effected,—all of which attest the truth of the Gospel; still, the great argument is what the Gospel actually does in the heart of the individual believer. Paul, transformed from a persecutor into a preacher, was in himself a more conclusive demonstration of what Christ's grace could do than was any epistle he ever wrote. And it is because the experience of the Christian, led on by the Holy Spirit, explains and confirms the teaching of Scripture, that the latter has its convicting and comforting power. The Psalms "find" us, because the experiences they describe, and out of which they sprang, have been reproduced in us. The terror and anxious question of the Philippian jailer seem natural, when we have passed through like convictions and been calmed into peace by the same answer,—*"Believe on the Lord Jesus Christ, and thou shalt*

be saved." When there is an inward assurance of pardon, renewal, and well-founded hope—Christ within us, the hope of glory,—then the doctrines of the Gospel become clear in their own light, and the evidences for its divinity are satisfying beyond possibility of doubt. Said the illiterate candidate, when questioned as to his creed: "How do I know that Jesus Christ is divine? Why, by this, He has saved my soul." And the answer was sufficient.

CHICAGO.

BY JOHN G. WHITTIER.

Men said at vesper, "All is well!"
In one wild night the city fell—
Fell shrines of prayer and marts of gain
Before the fiery hurricane.

On three-score spires had sunset shone,
Where ghastly sunrise looked on none.
Men clasped each other's hands, and said,
"The City of the West is dead!"

Brave hearts who fought, in slow retreat,
The fiends of fire from street to street,
Turned, powerless, to the blinding glare,
The dumb defiance of despair.

A sudden impulse thrilled each wire
That signaled round that sea of fire;
Swift words of cheer, warm heart-throbs came;
In tears of pity died the flame!

From East, from West, from South and North,
The messages of hope shot forth,
And, underneath the severing wave,
The world, full-handed, reached to save.

Fair seemed the old; but fairer still
The new, the dreary void shall fill
With dearer homes than those o'erthrown,
For love shall lay each corner-stone!

Rise, 'stricken city!—from the throw
The ashen sackcloth of thy woe;
And build, as to Amphion's strain,
To songs of cheer thy walls again!

How shriveled in thy hot distress
The primal sin of selfishness!
How instant rose to take thy part
The angel in the human heart!

Ah! not in vain the flames that tossed
Above thy dreadful holocaust;
The Christ again has preached through thee
The Gospel of humanity!

Then lift once more thy towers on high,
And fret with spires the western sky,
To tell that God is yet with us,
And love is still miraculous!

—Atlantic Monthly.

"WHEN I REMEMBER."

Sorrows humanize our race;
Tears are the showers that fertilize this world;
And memory of things precious keepeth warm
The heart that once they did not hurt.

That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose and wish they might forget.

For life is one, and in its warp and woof
There runs a thread of gold that glitters fair,
And sometimes in the pattern shows most sweet
Where there are sombre colors. 'T is true
That we have wept. But oh! this thread of gold,
We would not have it tarnish; let us turn
Off and look back upon the wondrous web,
And when it shineth sometimes, we shall know
That memory is possession.

When I remember something which I had,

But which is gone and I must do without,

I sometimes wonder how I can be glad,

Even in cowslip time when hedges sprout;

It makes me sigh to think on it; but yet
My days would not be better days should I forget.

When I remember something promised me,
But which I never had, nor can have now,
Because the promiser I no more see

In countries that accord with mortal vow;
When I remember this I mourn—but yet
My happiest days are not the days—when I forg
Jan Inge

How Paper Boxes are Made.

In the establishment which we visited heating and power of the establishment furnished by two boilers, one being general although not exclusively, employed for engine, and the other for drying and heat purposes. The amount of pastebord used the manufactory under consideration is al four hundred tons per year, and the am of flour for paste covers five hundred bat annually.

On the second floor is the cutting department, which is in many respects the most interesting in the entire building. The machinery employed at this business are men and numbering a score or more, and the machinery is of the most ingenious character, being together with the rest of that used in this manufactory, the special adaptation of the proprietors to the wants of the constantly increasing needs of manufacture. One machine worked quite easily by a mere lad, cuts the top and bottom pieces of the little boxes, of which such an immense quantity constantly used. The work is done in all the various sizes of needed discs are regular by a simple ratchet arrangement, and it requires the strips of pastebord to be fed have in a twinkling the little round pieces the boxes desired. Another machine, by adaptation of an adaptable disc, cuts out perfect accuracy oval pieces, such as for the tops and bottoms of hat boxes and like. Still another cuts out the bottom sides, at the same time, of a prospective cutting out the piece of the necessary; and scoring the pieces at the place where side pieces will rise. This is a beautiful arrangement and a great saving of time, machine working by steam, as most of others, and turning out its work with great rapidity ready for use. Other larger machines also propelled by steam, cut out work larger size, for large shirt and trim boxes and the like. In each case the cutting and scoring is done simultaneously, the fitting being accomplished as expeditiously that of the printing press, and with as little trouble. Not quite in the line of cutting, moving in a similar direction, is a machine which, by a simple turn around two cylinders gives the strips of pastebord their curve the use of paper-collar boxes, ready for pasting and the addition of the tops and bottoms. All the cutting, with the exception some fine work, is done in this room. The smallness of the order will not warrant the expenditure of steam machine work, but cutters are used,—the well known grad-board with its ponderous scythe-like blade, loaded at the lower end with a heavy s. The various sizes are cut on these boards with great facility by hand work, but with not much exactness, and, of course, with decreased celerity. The work, as it is cut up by the gross for the sake of regularity, the quantity of word done. It is then taken up stairs to be pasted together and made the various styles of boxes.

The third and fourth stories are occupied with the exception of a small special cut

ment, by girls, of which there are about a hundred. These do the pasting and combing work. Long tables ranged along the sides are occupied at small intervals by the box workers. Glue pots are sunk in the benches, one for each girl. She receives the pieces and tops of the boxes, and puts them together, completing them in every part, and sends them ready for packing. The work is so simple, and yet requires the exercise of considerable amount of tact and taste. It is necessary to make both ends meet, as well as the manufacture of paper boxes as in the interests of household expenditure, and requires long practice to attain celerity and the same time neatness in the task. The work is done by skilled hands, are, of course, intrusted with the finer work, requiring much delicacy of arrangement and the utmost care.

Work is done by the piece, and swiftness is necessary as a skill. It is a very interesting sight to see these very fair champions of the glue-pot and brush, as like skilled artisans construct the important articles which are destined to hold so many and precious pieces of manufacture. To smooth off and fit the work a little steel instrument is held with which every little edge is held up to its place and made as neat and tight as the senser fingers and sharp eyes can make it. At the end of each of the upper stories are the packing rooms, where the boxes are put up by grosses or otherwise for shipping. One of the most interesting of the departments is that in which small cylindrical boxes of pasteboard are formed for the pills, whose tops and bottoms were, as mentioned, cut out below by an ingenious machine. The cylindrical rings which form the sides of the box are taken out of the hollow cylinders previously formed by gluing together the long sides of a rectangular slip of cardboard. This cylinder is then placed on a revolving turning machine, and the cylindrical figure cut out by a few deft applications of a knife to a grooved strip, as in the operation of the turning wheel. The celerity with which these little box frames are turned out is wonderful, and the exactness with which they are cut, is a great improvement over the old and cutting arrangement.

The various sorts of work made average, at the establishment mentioned, forty in a day, and in the month, of various descriptions, a thousand different kinds. One firm in the city requires three hundred sorts of boxes of different patterns, and one paper collar factory uses from fifteen thousand to twenty thousand boxes a year. Druggists' boxes, perfumers' boxes, boxes for soap, confectionery, jewelry, hardware, shoes, paper hats, hats, bonnets, segars, woolen goods, trunks, fancy articles, such as pipes, china and the like, brushes, handkerchiefs, pills, and what not, are here manufactured by the thousands, plain, and glorious in every hue of the rainbow, from an inch in diameter to two or three feet square, and of all imaginable shapes.—*Phila. Inquirer.*

The next evil I have to warn the youth of, is the beware of an high, proud mind, from which he desires after the glory of this world, which bring on a train of unnecessary cares and troubles. It may be easily seen, the proud man and woman never want to be satisfied, because they seldom have a settled contentment. The chief reason is, they go far

from God, the alone Author of true content. As saith the Scripture, "The Lord beholdeth the proud afar off."

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 123.)

The subject of business is one, which our Author not unfrequently alludes to in his memorandums, as claiming his serious attention. He no doubt felt the need of a jealous and watchful care over himself, lest he too should be carried away by the all-engrossing spirit of the world in his lawful pursuit, as he could not fail to see had been lamentably the case with very many who, neglecting to seek first the kingdom of God and the righteousness thereof, had for want of this preserving ballast, made shipwreck of faith and a good conscience. How desirable that we should not allow our eyes to become so blinded by the love of wealth or the conveniences which it procures, neither by the example of others bent on amassing it, as to cause our hearts to be diverted from Him, whose are the cattle upon a thousand hills; who can alike bless a little or a blast a great deal; and who is the chiefest among ten thousand, yea altogether lovely. How desirable that we should not put our trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy. How desirable that heaven should be the anticipated home, and the earth, with all its accumulations, its promises, its hopes, and its pleasures, but the footstool of such as have experimentally to realize the awfulness of the eternal state, with the solemn reality of our having a never-dying soul to be saved or lost. How desirable to forestall, so far as we can, the whole concerning our immortal well-being, by laying up in store for ourselves, not "Wealth heaped on wealth, which truth nor safety buys," but a good foundation against the time to come. How this would tend to humble the unhalloved heart; how point to costly sacrifices in self-denial; how abate the ardor of slavish ambition; and how remind of the Saviour's solemn interrogatory: "What shall it profit a man to gain the whole world, and lose his own soul?"

"1816. June.—According to my present feelings and experience, I do verily believe that the business upon which I have entered, is such, as requires much more time, close study and attention, than I can conscientiously give up thereto; it does entail such entanglement and engrossment in the things of time, as to leave to uncertainty and almost inevitable neglect the things of eternity. I also am of the firm persuasion, that business is not of that first importance, which is so generally attached to it; but is and should be secondary and subordinate to the first and greatest object in life.

"1816. June.—On considering the subject of the business proposed to me to enter upon, [that of a solicitor,] I can acknowledge that I would this day sign the articles of clerkship, if I thought it right to do so; but I feel too much given up and dedicated in heart and mind to Him, who for all my life long blessed and helped me, for me to undertake this proposed occupation; and therefore I do trust, that though my relations may not approve the decision, they will respect the motives. It is, and has been day and night, my most ardent desire to acquaint myself thoroughly, in spite of every obstacle, with the will of the

Lord concerning me; and I may safely and sincerely add, that there is and has been no fear, no grief, no joy, so impressed on my soul, as the fear of not doing, the grief at not having done, and the joy of having done, what I know or believe to be right.

"1816. I remember, when under great exercise, long continued on the subject of business, and amidst many thoughts as to getting a livelihood in the world, with my very restrained views every way, I opened a book in great fluctuation and sore grief of mind, as it lay near me, craving that I might be secretly informed in this way, or in any way with certainty, as to the line of duty prescribed to me by heavenly wisdom: when, to my astonishment, I found immediately to my hand this passage from William Penn's No Cross No Crown,—"Whoever thou art that wouldst do the will of God, but faintest in thy desires from the opposition of worldly considerations,—remember, I tell thee in the name of Christ, that he that prefers father or mother, sister or brother, house, &c., to the testimony of the light of Jesus in his own conscience, shall be rejected of Him in the solemn and general inquest upon the world, when all shall be judged, and receive according to the deeds done, not the profession made, in this life. It was the doctrine of Jesus, that "if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee, thou must pluck it out;" (Matt. v. 29, 30.) that is, if the most dear, the most useful and tender comforts thou enjoyest, stand in thy soul's way, and interrupt thy obedience to the voice of God, and thy conformity to his holy will revealed in thy soul, thou art engaged, under the penalty of damnation, to part with them."

"Part I: chap. i: sect. 21st. O! here was a revelation indeed to me, if ever there was one; for as surely as there is a secret Divine Power, it was manifested in my soul in the reading of this passage; and it so overcame me in gratitude to the Father of mercies, that my knees were bowed and my heart was contrited before Him at that favored season, and tears fell in abundance.

"There has indeed been a wonderful Providence all along about me, too large to be fully set forth in order. When the time for my decision and signing of the articles of clerkship arrived, whereby I was to serve in an attorney's office for five years, with every prospect that a handsome income would succeed my application to this line of business; and when the draft of the deed was about to be sent to be engrossed, and I was to take it to the law-stationers for that purpose; borne down by hidden trials, my earnest fervent petition (in a secret place, where I stepped aside to pour out my soul unto God) was, that if the Lord was my guide and my leader, he would make a way even now, when there appeared none, to get out of the predicament in which I was so closely confined: and speedily that day I was taken ill, and obliged to see a physician, who ordered me to Southampton as soon as I could go; which was accordingly effected in three days. I have cause to remember to this day, how closely the Mighty Helper was about my bed and about my path at that time; so that my tenderness of heart, and my cries and tears in secret, were often remarkably answered, and were felt even to prevail with God. My song also was unto him in the night season; and living praises would ascend, in very small intervals of time,

when the soul had a few seconds only to turn to its Comforter. When I returned from Southampton I resumed my station at the desk; but my eye saw clearly that that place was not my lot, though I did not even then think of giving up the profession altogether; but that was also shown me in due season, when I was able to bear it. So that there is indeed ground for me yet to trust and not be afraid, as well as for others; seeing that there is One, who can make darkness light, and crooked things straight, and hard things easy."

"He finally relinquished the pursuit of the law in the latter end of this year.]

(To be continued.)

A Father's Advice to his Son.

Selected.

I have no doubt of thy industry and attention to business, and yet a few hints may not improperly be offered for thy consideration. In carrying on the important business thou hast undertaken, keep such an oversight as to be acquainted with all its parts, and particularly with the account books; however trustworthy any one may be whom thou employs, a personal knowledge appears to be indispensable.

Keep a distinct cash book, and let it be balanced at least twice in every week: my practice when in business was to do it daily. Always examine whether the cash on hand corresponds with the balance.

Let no piece of work leave the premises without the requisite entry having been first made. A personal inspection will detect errors either in quantity or price.

Avoid leaving balances due and uncollected. Sometimes a considerable sum is absorbed in this way. My master was accustomed to say that more money was lost from not asking for it when it was to be had than from any other cause. Some persons feel a delicacy about asking for money due them; that seems rather out of place. It ought always to be understood that men are at liberty to claim what they are justly entitled to. In making collections be sure to call at the time mentioned by the debtor.

A bill book should be kept, and it might be well to have a memorandum book for daily inspection, an account of payments to be made as well as important business to be attended to. Make a practice to be punctual in thy own payments, or if any unforeseen contingencies render it impracticable, pay a part on account, and ask as a favor an extension on the balance.

I scarcely need express my confidence that whatever may be thy press of business, thou wilt endeavor to arrange it so as not to interfere with the attendance of religious meetings; but I would just hint my earnest wish that on these occasions thou may be favored to leave the world and its concerns at home, and through the fresh extendings of divine love and mercy, be made and preserved a living worshipper. I have no doubt that thou wilt continue plain and exemplary in thy personal appearance and language, and I earnestly desire that thy whole conduct and deportment may be in correspondence with it.

Examples of uprightness in bearing these and the other precious testimonies committed to our forefathers, are much needed in the present day.

For "The Friend."

I have feared that Friends of the present time, in giving prominence to the necessity of thorough cleansing from sin and the defilements of the flesh and spirit, through the washing of regeneration, as opposed to the slight and easy process by which some appear to expect to attain to all the benefits of the coming, sufferings, death and resurrection of our Saviour, might give ground for the accusation that they do not look for complete freedom from sin and condemnation, and the consequent peace and assurance of salvation, until they reach the borders of the grave.

Our early Friends were full and clear in declaring the doctrine, at that time a strange one to many, of christian perfection and present salvation from sin and its punishment hereafter. Though this was to be effected by the operation of the Holy Spirit, inwardly revealing the cleansing blood of Jesus Christ, and applying His purging fan; not by picturing to the imagination Him bleeding and dying on the cross. "For by one offering He hath perfected forever them that are sanctified."

Let us be careful to proclaim all the inestimable blessings of faith in Christ through good works made perfect; and to speak well of the ever-blessed name of the Lord and His preserving power, so that from the rising of the sun to the going down thereof, His name may be great among us, and have that praise which is comely from his followers, whereby it may be glorified among the people, and they drawn to come under the government of the Prince of Peace, and Jerusalem to become more and more a joy and rejoicing in the earth.

Twelfth mo. 1871.

Novel Reading.—President Porter of Yale College says of the effect of Novel Reading. It is not easy to turn to a history or scientific essay when an attractive novel is lying by its side, particularly for one to whom novel-reading is new. There is no fascination connected with reading to be compared with that experienced in youth from the first few novels. The spell-bound reader soon discovers, however, that this appetite, like that for confectionery and other sweets, is the soonest cloyed, and that if pampered too long it enfeebles the appetite for all other food. The reader of novels only, especially if he reads many, becomes very soon an intellectual voluptuary, with feeble judgment, a vague memory, and an incessant craving for some new excitement. It is rare that a reader of this class studies the novels which he seems to read. He knows and cares little for the novel of character as contrasted with the novel of incident. He reads for the story, as he says, and it usually happens that the sensational and extravagant, the piquant and equivocal stories, are those which please him best. Exclusive and excessive novel reading is to the mind as a kind of intellectual opium eating, in its stimulant effects upon the phantasy and its stupefying and bewildering influence on the judgment. An inveterate novel reader speedily becomes a literary *roue*, and this is possible at a very early period of life. It now and then happens that a youth of seventeen becomes almost an intellectual idiot or an effeminate weakling by living exclusively upon the enfeebling swash or the poisoned stimulants that are sold so readily

under the title of tales and novels. An apprenticeship at a reform school in literature with a spare diet of statistics, and a hardy of mathematical problems, and the sim beverage of plain narrative, is much need for the recovery of such inane and half mented mortals.

Selected.

How many are enduring afflictive bereavements, or painful suffering; and while we in the body, I anticipate little else than tortification or affliction of some kind. I work for us a far more exceeding and eter weight of glory, this will outbalance every possible tribulation we can here endure. is, however, not necessary to be constant dwelling on the gloomy pictures of life; us gird up our loins, and try to keep our lan trimmed, so as to be ready to open to our L at his coming; and all those servants wh He finds thus watching, He will command sit down to meat, and come forth and se them himself. And thus we shall, as we p along, realize the blessedness of the relig we profess, to sustain in the hour of t comfort and cheer with Divine consolat from time to time, and furnish in the with a blessed hope of everlasting rest peace; where all sorrow ceases and God s wipe away all tears from every eye.—I
Evans.

Tamed Animals.

R. H. Elliot, in describing his experie when a resident in the jungles of Mys in Southern India, mentions several case which the wild animals of that country only became domesticated, but seemed to fer the company of man to the society of t own species. He says:

"The first instance I have to notice is t of a stag which belonged to a neighbor mine. This animal, which had been ca when a fawn, used to accompany the coo to their work and remain with them al but in the evening it went away to the ju regularly, to return as regularly the follo morning. It thus roamed the jungle night, and remained with man all day. last it became dangerous, as tame stags o do, and had to be shot.

Another still more extraordinary instst was a pet of my own—what the natives a flying cat, but in reality a flying squirr an animal that sleeps all day and feed night, and is in habits somewhat like the tribe, though clearly of the squirrel or Its wings, if they can be called such, cor merely of a flap of skin stretching from fore to the hind legs. When at rest this is not very noticeable, and the animal sents, when on the ground or on the bra of a tree, the appearance of a very l grey-furred squirrel. It cannot, of course from the ground, but when travel from tree to tree, it simply starts like a on the trapeze—descending from one p to rise again to about a similar level on opposite tree. One of these animals brought to me when it was about half-gr and soon came to consider my house a natural home. It soon found out an clothes bag hanging at the back of a c and in this it slept all day. It came o dusk, and used often to sit on the back of chair at dinner, when it got fruit and b After dinner away it went to the jungles,

dom saw anything of it till about three o'clock in the morning, when I used to return to the house and curl myself up at my feet. When I rose in the morning my pet took itself to the es-bag, and there spent the day, to go through the same round the following night. A very interesting animal met with the usual of defenceless pets, and was killed by a hawk as it was making its way to the jungle the next night.

Another pet of mine was a hornbill, one of the birds of discordant note, huge beak, and box-like crowned head. This creature was also totally unrestrained, but showed a decided preference for the society of man. One day I joined some of its species which made its appearance in the jungle near my house, soon got tired or disgusted, and speedily abandoned them. It used to swallow its food as a man taking a pill; and it was surprising to observe the ease with which balls of about the size of two large walnuts were swallowed. On one occasion it flew off with a bunch of keys, but was luckily seen by my servant, who gave the alarm. The bird flew back his head the moment he alighted on a convenient branch, and it was only the fact that prevented his bolting the entire nest. Finding my people close upon him, I soon had the satisfaction of seeing him fly through some hundreds of yards off, where he seemed to take a peculiar pleasure in turning his keys from the tops of the high-crooks, and it was some time before he let them drop, which I conluded he did merely to see he could not swallow them.

Now, none of the pets I have mentioned, may be observed, were made miserable by their habit; but it is very remarkable that all of them must have had frequent opportunities of resuming the acquaintance of their species, the force of habit seems to have chained them to the places they had accustomed to."

The old English plainness and sincerity, the generous integrity of nature and honesty of disposition, which always argues true greatness of mind, and is usually accompanied with a dauntless courage and resolution, is in a great measure lost among us. The dialect of conversation is now a-days so swelled with vanity and compliment, and so surfeited (as I may say) with expressions of kindness and respect, that of a man that lived an age or two ago and returned into the world again, he would not want a dictionary to help him to understand his own language, and to know the intrinsic value of the phrases in fashion; it would hardly at first believe at what a rate the highest strains and expressions of kindness imaginable do commonly pass in our credit payment; and when he should come to understand it, it would be a great while before he could bring himself, with a good conscience and a good conscience, to converse with them upon equal terms, and in their own way.—*Archbishop Tillotson.*

The ant-eating woodpecker (*Melanerpes formicivorus*), a common California species, has a curious and peculiar method of laying its provisions against the inclement season. The round holes are dug in the bark of the dead oak, into each one of which is inserted an acorn, and so tightly is it fitted or driven in that it is with difficulty extracted, and the bark of the pine trees, when thus filled,

presents at a short distance the appearance of being studded with brass-headed nails. Stowed away in large quantities in this manner, the acorns not only supply the wants of the woodpecker, but the squirrels, mice and jays avail themselves likewise of the fruits of provident labor.

THE FRIEND.

TWELFTH MONTH 16, 1851.

Perhaps no event which has taken place in the present century has more favorably distinguished it than the general overthrow of the system of slavery, tolerated or more or less encouraged by every nation professing Christianity, ever since the latter was first embraced as the national religion. There probably have never before been national acts that have arrested or materially alleviated so much and so great human suffering and degradation, or laid the foundation for a greater increase of domestic comfort and social enjoyment among a class to which they had been almost hopelessly shut off, as did the enactment of laws by which Great Britain liberated the slaves throughout her dominions, the decrees which put an end to slavery in the colonies of France, the ukase that emancipated the serfs in Russia, and the proclamation of Lincoln abolishing slavery in the United States. To these may now be added the recent action of the Government in Brazil, by which the children of all slaves born after the legislative bill became a law, are declared free.

Although several of the provisions in the Brazilian enactment are defective, allowing the continuance of the servitude of those now subjected to it, and they liable to all its abuses, yet, as an initiatory step, it gives the death blow to slavery in that vast empire, and must create a feeling in the breasts of those intended to be still held in bonds, that will render it very difficult if not impossible, in connection with the determined efforts of the advocates of immediate emancipation, to prevent them from gaining their freedom before many years have passed by.

It had long been known that the emperor was favorable to the abolition of slavery in his dominions, and had promoted the efforts of those members of the community, who were laboring to convince the planters and others opposed to it, that their interest as well as the rights of humanity demanded the removal of its enormous evils. In the fifth month last the cabinet introduced the bill which has now become a law into the House of Deputies, where it met decided opposition from both those who were desirous to continue the system of slavery, and those who favored immediate emancipation. There were repeated stormy and obstinate discussions on the subject, and on proposed modifications of the provisions of the bill, so that it was not until the Ninth Month that it passed the House, and was sent to the Senate. In the latter body it was finally adopted with only four or five dissenting votes. The Emperor being in Europe, the Princess Regent immediately sanctioned and signed the bill, and from that date no more slaves will be born in Brazil. Their importation had been made a penal offence some years before.

One of the objectionable provisions of the law obliges the master of the slave mother to maintain her free-born child until he or she is eight years old, when he may turn him over to the government and receive its bond for \$300, or keep him as he does his other slaves until he is twenty-one years of age, and he is under no obligation to give him instruction of any kind. As the master cannot legally retain these free-born blacks after the twenty-one years have expired from the passage of the law, he has little pecuniary interest in their lives, and they may be subjected to all the rigors of slavery, be badly fed and clothed, and should they survive the ordeal, be turned adrift when of age, abject and imbruted, and fitted for no employment but that which requires physical force only.

It was soon found in the British West Indies that the apprentice system was a failure, and the evils of this provision of the law in Brazil are so patent, and must prove so hazardous of the peace and well-being of the community, as well as destructive of an important part of the laboring population, that we may confidently anticipate its being changed so as to secure greater protection, and some education to the free-born blacks.

It is a pleasing circumstance that since the passage of the law, the Benedictine monks have given immediate freedom to all their slaves, about sixteen hundred in number, and propose, with the government's consent, to divide a large landed estate among them. It is thought this example will be followed by other orders, who notwithstanding the denunciation of slavery by the pope, have continued to hold slaves. All the slaves belonging to the government, many thousands in number, have been at once set free.

Notwithstanding the very objectionable features in this initiative movement towards the blessing of liberty to all, there are many redeeming and hopeful circumstances attendant upon it, which give the philanthropist reason to believe, that it is the beginning of the end of slavery in Brazil, which cannot be long deferred. Public opinion in favor of this consummation is becoming too strong, and too openly expressed to be disregarded; and the force of example in complying with it, and, as we may hope, the increased pecuniary benefits resulting from free-labor, compared with that extorted by the lash, will, we confidently expect, ere long, sweep away an evil, which many there have again and again, denounced as a curse upon the land.

It is interesting to observe, that the principles of the gospel of Christ, as they exert their influence, however gradually, on the hearts and minds of the people, produce similar results without respect to locality. It is they, and they only, under the guidance and government of the Holy Spirit, that truly reform and elevate, making man sensible of his relation to his Almighty Creator, to his fellow men, the responsibility thus devolved upon him, and the duties he owes to both. They are certainly slowly but surely spreading among the children of men, and must finally "take possession of the gates of their enemies." It is a solace amid the chafings of religious professors, and discouragement at the apparent decadence of vital religion in circles in which we are more immediately interested, when dark clouds obscure the vision, and the mental eye fails to discern where the

kindness of the Son of the Highest is gaining ground among those around us, to extend the view over the world at large, and mark events that have or are taking place—such as those to which we have been referring—which, though we may not be able to detect or trace out every link in the chain, are evidently connected with the spread of a more enlightened appreciation of the fundamental principles of christianity, and exhibit great and benign reformations accomplished, corresponding to the predictions and promises contained in the Holy Scriptures; thus confirming our faith in the fulfilment of the word of the Lord, that the earth shall be filled with righteousness as the waters cover the sea.

SUMMARY OF EVENTS.

FOREIGN.—The weather in France has been severely cold. On the 10th inst. the Seine was frozen over firmly, and railroad traffic was impeded by a heavy fall of snow. Temp. 5° below zero, Fahrenheit.

The Orleans press, after a long interview with President Thiers, have consented to defer for the present their claim to seats in the Assembly. There is a report current that Thiers will relinquish the presidency in favor of the Duke D'Anmale.

A bill has been presented in the Assembly annulling the decree confiscating the property of the Orleans Princess.

A vote of urgency upon the bill providing for the return of the Assembly to Paris, was passed by a small majority.

The appeals of the Communists convicted of the murder of Generals Leconte and Flandin, and sentenced to death, have been rejected by the Commission of Pardons.

President Thiers, in his message, recommends that the annual army contingent be fixed at 90,000; he deprecates the indebtedness of the country, but says it is due to the machinations of the Pope in England, France, and the United States, and to the neglect in the maintenance of his spiritual independence, and will, in case of need, give him vigorous support.

A Berlin dispatch of the 9th says: In the lower house of the Diet to-day, Delbrück presented a bill for reform in taxation the object of which is to lighten the burthen on the lower classes, to diminish the gift and slaughtering taxes, and makes important reductions in taxes which bear on articles used by the lower classes.

Count Andrassy has received the congratulations of the Russian government, on his elevation to the Premiership of the Austrian Empire, coupled with an expression of confidence in the wisdom and justice of the policy which will be pursued under his administration of the foreign relations of the Empire.

The recent municipal elections in Spain have shown an unexpected strength of the Radicals, who have been successful in most places. Of the members of the Madrid Council, all the Radicals have elected 75, the Republicans 10, and the Ministerialists only 5.

Political agitation is rife in England. At Birmingham an imposing demonstration has been made in favor of the radical reform of the House of Lords, and the limitation of its power to defeat or suspend the progressive legislation of the House of Commons. Resolutions were adopted protesting against the principle of hereditary legislation, and demanding the withdrawal of legislative functions from the Bench of Bishops.

At Reading the proceedings of a similar meeting were disorderly, and at last a rush was made into the hall, a large crowd from the outside, and the consequence was a riot, and the expulsion of the R-publicans. The speaker of the evening was obliged to flee to save himself from threatened violence.

President Grant's message to Congress made an excellent impression in England, and is favorably reviewed by the British press generally.

The antiques in the diamond fields to the British dominions in South Africa has been completed, in fulfillment of the recent contract sale. The fields, it is said, continue to be productive, but violent storms have visited the district, causing great damage to property, and serious loss of life.

The dispatches from England during the week ending on the 11th inst., have related principally to the illness of the Prince of Wales, heir apparent to the British throne. Early in the month his disease (typhoid fever) appeared to be abating, and his recovery was con-

sidered probable, but an unfavorable change afterwards took place, and on the evening of the 11th inst., his death was supposed to be near at hand.

The public and private telegraph service in England has been greatly embarrassed by a strike of many of the telegraphers. The wires are crowded with messages, and serious delays are expected.

London, 12th mo. 1. 11th.—Canals, 92. U. S. 5-20's of 1872, 102; of 1867, 95; ten-forties, 90.

Liverpool.—Uplands cotton, 96-1/2; Orleans, 104d. Sales of the day 20,000 bales, including 7,000 for speculation and export.

The Mexican insurrection seems to be growing more formidable. General Trevino, commanding the insurrection at Tlaxcala, Coahuila, has captured that place from the national troops, and was preparing to march against San Luis Potosi, two hundred miles south, and half the distance to the capital. North of San Luis Potosi there is virtually no government force or authority, while the country below is more or less convulsed. Elections in the Cortes took place on the 11th, throughout Spain, and it was known that evening that the Republicans had elected their candidates in twenty-three of forty-eight capital provinces, and in forty-three smaller towns.

The Swiss Federal Assembly has passed a bill relating to civil marriages.

A dispatch from Bombay states that the cholera is raging with great fatality among the natives of Lucknow and its vicinity.

An Alexandria dispatch of the 10th states that the cholera has appeared in that city.

THE HOUSE OF REPRESENTATIVES.—In Congress little has yet been done beyond the appointment of committees, the introduction of bills and resolutions, and other business of a preliminary kind. A bill has been introduced in the Senate to punish polygamy. Other bills have been prepared in each house providing enabling acts to show the position of Utah in respect to constitution and apply for admission into the Union. These bills will exact a condition precedent that polygamy shall be abolished after a certain date. The delegate from Utah and the Mormons generally are willing to accept this compromise, and it is believed that it will pass this morning at this session.

The House of Representatives has before it the apportionment bill reported at the last session. The bill provides that after the 3d of 3d mo. 1878, the House of Representatives shall consist of 281 members, to be apportioned as follows: Maine, 5; New Hampshire, 2; Vermont, 2; Massachusetts, 11; Rhode Island, 1; Connecticut, 5; New York, 32; New Jersey, 7; Pennsylvania, 20; Delaware, 1; Maryland, 6; Virginia, 9; North Carolina, 8; South Carolina, 5; Georgia, 9; Alabama, 7; Mississippi, 6; Louisiana, 5; Ohio, 19; Kentucky, 10; Tennessee, 9; Indiana, 12; Illinois, 19; Missouri, 12; Arkansas, 4; Michigan, 1; Florida, 3; Texas, 9; Iowa, 9; Wisconsin, 8; California, 4; Minnesota, 3; Oregon, 1; Kansas, 3; West Virginia, 3; Nevada, 1; Nebraska, 1.

According to the report of the Secretary of the Navy, it now consists of 179 ships of all classes. These, when in commission for service, carry 176 guns, exclusive of mortars and small caliber ones. Of 22 ironclads, only one is now in commission, the others being laid up at League Island and other stations. The survey of the Isthmus of Darien, under Commander Selridge, shows that the Attrato is navigable for ships of the largest size, having a width of 1500 feet, and a depth now of 30 feet, and 30 feet. A canal of the necessary canal is 31 2/10 miles, the distance from the Attrato river to Cupica Bay, of which 23 miles is a flat plain, with a rise of 90 feet, and no difficulties of construction. The remaining eight miles present the only engineering obstacles.

The Government bullion at the Mint and branches during the year were: gold, \$37,054,292.26; silver, \$3,975,982.54; total, \$41,030,184.80. Deducting from this the repositos, or bars made at one branch of the Mint and repositied in another for coinage, the amount will be \$39,157,404.13.

Governor Casswell of Wyoming, has vetoed the bill respecting the woman suffrage act.

The final report of the Superintendent of the census for 1870, makes the total population of the United States and territories 38,923,210, viz: 33,589,857 whites, 4,886,387 colored; 383,712 Indians, and 62,254 Chinese. The close of navigation on the Mississippi at St. Louis, occurred on the 21st of Eleventh month, after a boating season of 225 days. In 1870 there were 240 days.

During the late violent storms on the plains, while the railroad train was stopped near Kit Carson, a large number of buffaloes congregated around the train, and stood on the lee side of it for protection against the storm.

The interments in the city of Philadelphia, for 20th mo. the 9th inst., numbered 432, including 199 small burials.

It is stated that the Michigan silver mines have year yielded about \$1,000,000 worth of ore. The mate is that about \$100,000 a month can be taken at a cost of only \$8,000. The Wyandotte smelting works have sent \$400,000 to the mint from one alone.

The surplus of wheat in Oregon this season is mated at 75,000 tons, nearly all of which will find a way to Europe.

The report of the Acting Commissioner of the In Affairs, which has just been published, says that the result of the policy inaugurated by President Grant the prevalence of peace with those tribes who formerly most hostile to the government. He is the prospects of a permanent peace with the Apaches now better than they ever have been.

The Markets, &c.—The following were the quotations on the 11th inst. New York.—American gold, 1 U. S. 5 cents, 1881, 1177; ditto, 1868, 1155; ditto, 10 5 per cents, 1091. Superfine flour, \$5.80 a \$6.10; brands, 86.25 a \$10.10, the latter for St. Louis do extra. White Michigan wheat, \$1.68 a \$1.70; at \$1.50, \$1.62; red western, \$1.59 a \$1.67; No. 1 winter, \$1.57; No. 2, \$1.55; Old western, \$1.58 a \$1.60. State 95 cts. Southern white corn, 86 a 90 cts.; yellow 79 a 80 cts.; western mixed, 76 cts. Philadelphia Cotton, 20 a 21 cts. for uplands and New Orleans Superfine flour, \$5.25 a \$5.75; finer brands, 58 1/2 Michigan white wheat, \$1.72; Pennsylvania red, \$1.58. Rye, 95 cts. Oats, 34 cts. Corn, 30 cts. State 95 cts; new western mixed, 75 a 78 cts. old, 78 a 80 cts. Oats, 30 a 55 cts. Clover-seed, 10 1/2 a 11 1/2 cts. seed, \$1.85. Timothy, \$3.25. About 2700 bbl of wine sold at the Avenue Droye-vaer. Extra 4 7/8 cts; fair to good, 6 a 6 1/2 cts, and common 4 a 5 1/2 cts. do gross. Sheep sold at 5 1/2 a 5 7/8 cts. per lb. gross receipts 14,000 head. Hogs sold at 6 a 6 1/2 cts. per receipts at the Avenue Droye-vaer, 3600 head. 1 more.—Oats, 50 a 53 cts. Yellow corn, 70 a 71 1/2 cts. Barley, 6 7/2 cts. Chicago.—No. 1 spring wheat, \$3 a 3 1/2 do, \$1.20. No. 2 mixed corn, 42 1/2 cts. do, \$1.15. Rye, 60 cts. do, 57 cts. do, 64 1/2 cts. do, 64 1/2 cts. do, \$1.10. No. 2 red winter wheat, \$1.30 a 3 1/2 cts. Oats, 20 spring, \$1.32. Mixed 43 a 44 cts. Oats, 34 1/2 cts. Iowa spring barley, cts. Cleveland.—No. 1 winter red wheat, \$1.47; do, \$1.37. New corn, 55 cts. Oats, 41 a 42 cts. do, \$1.40. Amber Michigan wheat, \$1.11; No. 1 a \$1.46; extra, \$1.50.

RECEIPTS.

Received from Joseph Armfield, Agent, England William Knowles, James Kenway, Edward Best, Charles Elock, 10s. each, vol. 45, for Henry Horta 2s. 6d., to No. 52, vol. 45, and for Anna Nunn, 6s. to No. 52, vol. 45.

Received in Receipting for the remittance favors by Joseph Armfield and published in No. 10 a current volume, the following errors occurred: E. Hadden and John Horniman £1 each, to No. 45 a 46, should read for vols. 45 and 46.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TUCNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Applications may be made to J. Ebenezer Wistar, Marshalton, Chester Co., Thomas Wistar, Fox Chase, P. O., Philadelphia Samuel Morley, Olney P. O., Joseph Stargatewood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE (Near Frankford, Twenty-third Ward,) Philadelphia

Physician and Superintendent—JOSHUA H. WILSON, M.D.
Applications for the Admission of Patients made to the Superintendent, or to any of its. Board Managers.

DIED, on the 28th of 11th mo. 1871, at the residence of her son-in-law, Edward W. Woolman, corner of 4th and Centre Sts., Philadelphia, CAROLINE, wife of Jotham Townsend, in the 86th year of her age, a sister of Railway and Plainfield Monthly Meeting Friends, New Jersey.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, TWELFTH MONTH 23, 1871.

NO. 18.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

When paid quarterly in advance, five cents.

The Oldest Bible in the World.

BY G. R. WYNNE.

It is to say, it is only within the last few years that Europe has known the most perfect written complete copy of the Bible of the Western Church now possesses. It is less than 1,500 years the book had carefully preserved indeed, but inadequately valued, amid the moldering manuscripts of an eastern society of monks. The discovery of the finding of this precious biblical treasure has only recently been given to the world and our readers doubtless will be interested in a brief sketch of what Dr. Tischendorf has done in connection with the now famous *Sinaitic* manuscript.

Dr. Tischendorf, when a very young man, gave his name for himself by theological essays, which were published in 1839, and the success of these induced him in that year to devote himself to the important but comparatively neglected task of correcting the Greek Testament, so as, if possible, to discover, by comparing together the most ancient manuscripts, the very words which the apostles wrote. He scarcely says that no Christian reader who is not satisfied with an imperfect text, and who does not desire to attain to a more perfect one can possibly be attained to a more perfect one. So, at least, it seemed to a German student, who immediately set himself to comparing together all the old copies of the New Testament which he could find in the libraries of Rome, Paris, Berlin, Oxford, Cambridge, and London.

It is like many another scholar, Dr. Tischendorf was a man of very moderate means, and the consequence of which he often found difficulty in carrying the long journeys required by his researches. For comparing distant documents. He, like many others, sometimes found liberal aid in the grants made him by the Saxon and other governments; but these grants he was obliged to keep by laboring as a writer or tutor in order to place. Some idea of the distance he had to travel by him in his journeys may be gained by the name some of the countries and cities visited by him in his search for ancient manuscripts. In 1843 he visited Holland, England, Switzerland. He then toured through France, Venice, Modena, Milan, Verona, and Turin. In 1844 he pushed to the East, visiting Egypt and the Coptic convents of the

Lybian Desert, Mount Sinai, Jerusalem, Beth-lehem, Nazareth, Smyrna, the Isle of Patmos, Beyrout, Constantinople, Athens. Then, calling at Vienna and Munich, he returned to Leipzig. This journey cost the student 5,000 thalers.

But it was well-spent money, hard come by as it was in various ways, for during the course of this journey, at the Convent of St. Catharine, on Mount Sinai, Dr. Tischendorf discovered what he terms "the pearl of all his researches." In visiting the library of this monastery, May, 1844, he perceived, in the middle of the great hall, a basket full of old parchments, among which a large part of a copy of the Old Testament in Greek was found, which seemed to Dr. Tischendorf the oldest he had ever seen. He was given a few sheets of the book freely enough by the liberal monks, but he displayed so much joy at his new possession that the jealous fraternity resolved to give him no more, perceiving that they possessed a value hitherto quite unknown to their owners.

Obliged to turn his back on the remainder of the treasure, the scholar did not forget, in a distant land, the basket of vellum over which his mouth had watered. With the pertinacity which marks a real student, he planned for no less than fourteen years how he could gain possession of the whole. In the meantime he made a second unsuccessful visit to the Sinai convent; unsuccessful, that is, in the attempt to re-discover the original documents, for his labors were partially rewarded by meeting with several important Arabic MSS. His intermediate years were not wasted, for he succeeded, from time to time, in adding materially to our stock of manuscripts of parts of the Bible.

In 1858, after much negotiation with various learned bodies and governments, the Czar of Russia equipped Dr. Tischendorf for a third journey to Mount Sinai, where he arrived in January, 1859. For some weeks he pored over one dusty folio after another, in a manner which made some of the simple friars marvel whether he had resolved to make his diet, like the moth, on the moldering tomes of antiquity. The very evening before the day he had determined to set off home, believing his search to be unavailing, he had a walk with the steward of the convent, who afterward, taking him to his own cell, said, "I, too, have read a copy of the Old Testament in Greek;" whereupon, taking down from a shelf a bundle covered with red cloth, he handed it to the stranger, who, opening it, at a glance saw that it contained, not only the Old Testament of which he was in search, but the whole of the New Testament also in the most ancient characters, together with two other treatises in Greek, which were never joined with the Bible since the time of the Emperor Constantine the Great, about 325 or 350 years after Christ.

The joy of the traveler cannot be told. He

knew that at that instant he held in his hands the most precious biblical treasure in existence, the oldest known copy of the Bible in the world. He hid his feelings better this time, and obtained leave to carry the Bible to his own room, where he gave way to such raptures as a lover may feel who has just returned to his affianced after an absence of years. The more he looked at the old pages, brown and crumpled, but bearing the square letters, traced by a hand which for more than fourteen centuries had lain in the tomb, the more did he covet and long for the book. Though the night was late and cold, he sat down to copy out one of the additional treatises, the Epistle of Barnabas, a complete Greek copy of which had not previously been known; and his thoughts went back to the time when this very copy had lain open on the desk of some primitive church about the year when the Nicene Creed was first drawn up by the Catholic bishops, under the presidency of Constantine.

But to find the MS. was one thing, to carry it away was another. No one knew this better than Dr. Tischendorf, who spent, in consequence, a considerable period in journeying between Sinai and Cairo, where the Prior happened to be, and in sending a messenger back on a camel to the convent bearing the Prior's order to return with the coveted parcel. At Cairo, beneath a sultry sky, and with aching temples, Dr. Tischendorf actually copied out no less than 110,000 lines of obscure and nearly faded Greek writing; a task which, if he had done nothing else, would sufficiently prove the enthusiasm with which he was animated.

But the great desire of his mind was to present the original itself to the Czar, which, after a repetition of delays and difficulties, the doctor was at length able to effect. Not until the 27th of September did he attain his purpose, and on the 19th of November, 1859, nearly a year after his departure for the East, Dr. Tischendorf presented to the Emperor, in the Winter Palace at Tsarkoe-Selo, his rich collection of old Greek, Syriac, Coptic, and Arabic MSS., among which the *Sinaitic Bible* shone like a crown. He then proposed to the Emperor that an edition of the book in facsimile should be published at the Imperial cost, which should be regarded as one of the noblest undertakings in critical and biblical study. This proposal was favorably received, and in October, 1862, the edition, in four folio volumes, was presented by its editor to his Imperial patron. The book was given to the world at the thousandth annual celebration of the foundation of the Russian monarchy.

We need scarcely say that to possess a copy of the Scriptures written 1,000 years before the Reformation—before the separation of the Eastern from the Latin Church—before Charlemagne and his German empire—before the growth of almost all the heresies which have disturbed the peace and unity of the

Church so long—perhaps before the first of the four great councils which finally settled the creed of Christendom—is a fact of which the importance cannot be overrated.

Previous to the finding of this copy there was but one MS. of the New Testament known dating so far back as the fourth century, and in it several of the Epistles are wanting. This copy, next in antiquity and value to the Sinaitic, is the Vatican MS., long preserved in Rome, and over whose pages hungry scholars have given many a hasty glance, since it was long the custom to forbid all visitors to take copies of more than a verse or two. The fourth century gives us no copies of the Scriptures but these two. The next in age is the London Manuscript, in the British Museum, written probably at Alexandria in the fifth century, and presented to Charles I. by the Patriarch of Constantinople, 1628. Besides these, the only remaining one worthy to be placed is the Paris MS., over which some atrocious mediæval scribe has written the treatises of one Ephrem Syrus.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 134.)

"1816. June 12th.—I have often been struck with the close analogy, which many narratives in the Bible bear to the state of our own minds. The manner in which Thomas received the intelligence communicated by his fellow apostles, of the resurrection of our Lord from the dead, has more than once impressed my mind, whilst I looked at myself and my own state. I have been led to think, that any hesitation or delay on my part, to believe in and to receive the Lord of life and light, who is striving with me day by day, who is watching, waiting to be gracious, who is knocking at the door of my heart almost every hour, who is calling me, and running after me as a shepherd after his lamb that is gone astray,—is somewhat like the tardy yet deliberate conviction of Thomas, who, overpowered at length by the abundant evidence which the Lord was pleased to shower upon him, was unable in the fullness of his heart to say more than 'My Lord and my God.' O! I do indeed desire, not only to be firmly convinced of what is right, but to be willing to sacrifice everything to the performance of the same, with courage, resolution, and constancy.

"1816. June 13th.—O! Lord, make me still more and more entirely devoted and dedicated, given up and surrendered unto thee: teach me, I pray thee, still more perfectly, the way that I should walk in, each step that I should every moment take whilst here; that so through thy boundless mercy I may be safe on every hand from everything evil. O Lord! if it so please thee, I implore thee to take from me all vain confidence in myself or others,—all my own strength and wisdom; and impress upon my soul an earnest sense of my own nothingness and helplessness: that so through the low vestibule of true humility, I may be enabled to enter thy glorious temple, and therein to offer acceptable sacrifice and praise unto thee.

"1816. June 14th.—Upon very deep and solid consideration, I am induced to think that no outward change is yet required of me, as to dress and address: but this I am led to believe is called for at my hand immediately, and has been for some time, namely, a deport-

ment and conversation in all respects consistent with the following texts of Scripture, and proceeding from a deep sense of the importance of them, 'Watch and be sober;' 'Watch and pray, that ye enter not into temptation;'—'Be thou in the fear of the Lord all the day long.' If we do not in this manner take up our daily cross, and follow Him, the Lord of life and glory, how little are we taking heed to that direction given, 'Cleanse first the inside of the cup and platter, that the outside may be clean also.'

"1816. July 25th.—The customs, fashions, vanities, and ways of the world, have very often come under my serious consideration. I have been, I may indeed say, oppressed with a sense of the mass of folly (which is sin) prevalent among the children of men. I believe the evil effects of these things are but little calculated by many reflecting minds; and that few look upon them in *that serious light in which they deserve to be regarded*, or esteem them worthy of reformation. It is in consequence of this lamentable remissness and weakness on the part of those who should stand up in resolute opposition, that the torrent becomes stronger and stronger, and the resistance of the few less and less effectual. Under this impression, my soul has oftentimes mourned; and my distress has been much excited of late, whilst walking in the streets of this great city: many of whose inhabitants seem bound in fetters, and enslaved by the caprice of pride, luxury, and vanity. How frequent and fervent have been my desires, that the little band of those who professedly bear testimony against the fruits and effects of these evils, wherever and in whatever degree they appear, might be strengthened, by a diligent recurrence to that principle which teaches a denial of self and a renouncing of the world with the lusts and vanities thereof,—still to hold out against the enemy."

May the hidden, diffident, struggling little ones of their Heavenly Father's family, whose trials, while best known to themselves, are neither few nor light, be comforted and animated by the following lines of one who had himself partaken in no small degree of the salutary waters of affliction; and who from a deep, humbling, experimental acquaintance with his own shortcomings, could the better feel and sympathize with others in their varied trials and sorrows and conflicts. Precious, also, is his testimony to the riches of that grace which, as obedience is yielded to it, is sufficient for all our need; and is, through the tender mercy of Him "who ascended on high, and led captivity captive," extended to the rebellious also; being ever equal to the restoration and preservation and saving redemption of all, who strive to serve Him in humility and sincerity of heart. Let none then, especially of the younger class, grow weary or faint by the way; but be encouraged by such favorable reports of the good land, by one yet in his twentieth year, as not to turn from or rebel against the Lord, but let Him have the rule of your hearts; when he will not only delight in you, but will bring you, through and over all, into the "exceeding good land" which He hath promised to His faithful Israel, even to them that seek, and love, and serve Him.

"1816. September.—What inexhaustible goodness and loving-kindness has the Lord in store for those of every age, class, and description, who strive to serve him in sincerity.

O! He sheds at times his refreshing presence and protection in a remarkable manner upon his poor dependent little ones, showing down upon them the redundant dew of his grace. I have thought indeed, that inward consciousness of His approbation, tending us, is sometimes permitted to be strong and evident as we could desire. He has been graciously allotted me during a day or two, to experience such a degree of His favor attending me, and to feel such a measure of His divine blessing, shed upon me that I can scarcely forbear in this manner testifying to the continuance of His care. His creatures, even for those who have wandered from His flock, and have been wandering in the wilderness. Yes, O ye! His hand is stretched out still;—praise His name evermore!

"1816. September 19.—Though I wish to be the last to find fault with the innocent natural sprightliness and liveliness of joy yet I cannot but excuse myself from joy in with what is commonly so termed, has often felt thereby unsettled in mind, and disposed for reflection. I have found this occasionally relaxing in the discipline, watchfulness, the inclination to laughter; particularly, gained much ground upon and there has been no small difficulty in straining this habit, when much indulgence that it strikes me to be a snare. Though I do not make a man gloomy, I never allows him to be off his guard; I must watch and pray lest he enter temptation;—taking up his daily cross, frivolous and foolish talking and jesting, sides other more evident and open evils.

(To be continued.)

Zoology of the Napo.

In Orton's work on the Andes and Amazon, he remarks of the river Napo, "he and his party descended a long distance to its junction with the Amazon: "The is the largest river in Ecuador. From source in the defiles of Cotopaxi and Chigagua to its embouchure at the Marañon length is not far from eight hundred miles about twice that of the Susquehanna. Napo village to the mouth of the river barometer showed a fall of a thousand feet. At Napo the current is six miles an hour between Napo and Santa Rosa the rapids; and between Santa Rosa and Marañon the rate is not less than four an hour. At Napo the breadth is about 100 yards; at Coca the main channel is 1500 wide; and at Camindo it is a full 3000 mile." He observed after reaching a collection of a few palm booths, the collection of which do a little fishing and gold work. "Here, for the first time since leaving Quil, we were tormented by mosquitoes, were also quite numerous, but none of them were blood thirsty; and we may add that where in South America were to be seen by the leaf-nosed species. So far as experience goes, we can say, with Bates, the vampire, so common on the Amazon, the most harmless of all bats. It has, however, a most hideous physiognomy. A grown specimen will measure twenty inches in expanse of wing. Bates found a species on the Amazon—one black, that of a ruddy hue, and both fruit-eaters. The nocturnal music of these is made by crickets and tree toads. The

the latter sounds like the cracking of wood. Occasionally frogs, owls and goat-suckers oak, hoot and wail. Between midnight and three A. M., almost perfect silence reigns. Early dawn the animal creation awakes with a scream. Pre-eminent are the discordant cries of monkeys and macaws. As the sun rises higher, one musician after another seeks the forest shade, and the morning concert ends at noon. In the heat of the day there is an all-pervading rustling sound, caused by the fluttering of myriad insects, and the gliding of lizards and snakes. At sunset parrots and monkeys resume their chatter for a season, and then give way to the noiseless flight of innumerable bats chasing to hawkmoth and beetle. There is scarcely a sound in a tropical forest which is joyous and cheering. The birds are usually silent; those that have voices utter a plaintive song, or hoarse shrill cry. Our door yards are far more melodious on a May morning. The most common birds on the Napo are macaws, parrots, toucans, and ciganas. The parrots, like the majority in South America, are of the green type. The toucan, peculiar to the New World, and distinguished by its enormous bill, is quarrelsome, imperious bird. It is clumsy and flight, but nimble in leaping from limb to limb. It hops on the ground like a robin, and makes a shrill yelling—*pia-po-o-co*. Ecoudians call it the *predicator*, or preacher, because it wags its head like a priest. The feathers of the breast are of a most brilliant yellow, orange and rose color, and the robes of the royal dames in Europe, in the sixteenth century, were trimmed with them. The cigana resembles a pheasant. The flesh has a risky odor; and it is for this reason, perhaps, that they exist in such numbers throughout the country. The Indians never eat them. In no country as in the Amazonian valley is there such a variety of insects; no where do we find species of larger size or greater beauty. The richest locality for butterflies; Bates found twelve hundred species in Brazil alone, three times as many as in all Europe. The splendid metallic-blue, and the yellow and transparent-winged, are very abundant in the Napo; some rise high in the air; others, living in societies, look like fluttering clouds. Moths are comparatively rare. The most conspicuous beetle on the river is a magnificent green species (*Chrysochroa chrysochlorata*), always found arboreal, like the majority of tropical coleopteris, they look like emerald gems clinging to the branches. There are two kinds of flies, the black and yellow. It is singular these Indians have no term for bees, but call them honey, and distinguish them by their color. The black species is said to make the best honey, and the yellow the best. The *adrupeds* of this region are few and far between in the dry season. Not a sloth nor *madillo* did we see. But when the rains descend the wilderness is a menagerie of tigers and leopards, pumas and bears, while a host of apes, led by the gigantic boa, creep forth on their hiding places. The most ferocious *quivivora* are found in the mountains, and the most venomous serpents haunt the lowlands. Darwin says that we ought not to expect any closer similarity between the organic beings on the opposite sides of the Andes than on the opposite shores of the ocean. We will remark that we obtained a peccary, a number of birds not accustomed to high flights, and five reptilian species, on the

Pacific slope, identical with species found on the Napo.

Memoirs of Mildred Ratliff.

(Continued from page 122.)

"1820. 4th mo 6th. At Woodbury Monthly Meeting. Here I thought we found a number of precisely exercised Friends. May this class everywhere, multiply more and more. From this place we had for our pilot to Haddonfield a beloved father in Israel, Joseph Clement, who is in his 83d year, and yet has a lively use of his faculties. He is an encouraging instance of the power of Divine truth. O how pleasant to meet with those who are green and alive in old age, at a time like this, when pure vital religion is so low.

"7th. At Haddonfield: which was a good meeting. Truth reigned over all.

"8th. At Upper Evesham Monthly Meeting, which appeared as hopeful perhaps as any we have been at. Yet even here, as was to be felt, all was not Israel that was of Israel. O when will it be that Friends will more generally try to keep to the principles we profess! Remained here over the next day.

"10th. At Evesham, which were both large meetings, and I hope seasons of profit to many who attended. This afternoon travelled on, and spent the night with D. and R. H. R., a son-in-law and daughter of our worthy friend Esther Collins, one of the two drowned in the Delaware river last winter, and found about thirteen days after, and brought to this house, her former residence. From here she was taken to the grave followed by many Friends, and was decently interred, leaving a sweet savor. Though she has gone from human sight, the remembrance of her christian example seems to sound in our ears the impressive language, Follow me as I have followed Christ the Lord, through this checkered scene from earth to heaven, where the wicked cease from troubling, and the weary spirit is at rest. The other dear creature, Ann Edwards, who was lost at the same time under the ice, is not yet found. But what matter, so that the immortal soul, with kindred spirits, is singing praises to God.

"11th. At Chester: a pretty large meeting and an opportunity of relief to my poor exercised mind. May I not say here in accordance with my prospect before I left home, I have found so far in this State, New Jersey, the Lord my God had a service for me, even poor little me, for so I feel and so I seem bound to state it. There are many Friends here, and a precious number that are well exercised. I love them much; and hope for an increase of this description: for that there is room for it, is indeed to be felt: too many appearing to be content with only the form. To-day we went to dine with dear Ann Stokes, a widow, whose life was mercifully spared, after being precipitated into the river at the same time that Esther Collins and Ann Edwards, with the carriage and horses, were lost under the ice. We staid awhile with her and her children to satisfaction; when she being our pilot, we came on to Henry Warrington's, the Friend who drove the carriage when the mournful occurrence took place as above related. We accounted it a favor to spend the night with this dear brother whose life was also spared to his wife and children a little longer. These visits to the Friends particularly concerned in this trying circumstance,

we felt moved in love and sympathy to make. They were received in mutually kind feelings, so that with thankfulness I can say we were comforted together. May we all so wisely act the little time remaining, as to have, through the mercy of our God, a happy eternity to spend together.

"12th. At Westfield, and 13th at Newtown; both pretty comfortable meetings, notwithstanding the low situation of things. This evening crossed the Delaware, and came to the city of Philadelphia in order to attend the Yearly Meeting.

"14th. Rested; making our homes at a well beloved Friend and brother John Cook's. Next day attended the Select Meeting, which was large indeed. The day following were at Twelfth street meeting in the morning, and Green street in the afternoon.

"From the 17th to the 21st, the Yearly Meeting was held, which was large and favored. Here we met with many dear friends whom we had seen before in their own neighborhoods; who not only at meeting, but at our lodgings, manifested they were glad to see us again, giving proof of reciprocal friendship more easily felt than expressed. We have now parted; and no doubt with many of us it will be a final farewell: they going to their respective homes, and we on our journey. And whilst viewing it as I do, both sides perhaps in their proper places, I am comforted in the hope that as we keep the faith, and maintain the warfare to the end, we shall again meet where parting will be no more, but where we shall have a happy eternity to spend together. So be it, so have it, O Holy Father, if it seem good in thy sight. But what do I say? I am made to wonder at myself that I should thus write, when I feel as I do at this present moment, stripped and very poor indeed; deprived of everything except a little faith; and that too at so low a state that it is hardly comparable to a grain of mustard seed.

"23d. Left the city, our beloved friend and brother John Cook being our pilot to Germantown. Our meeting there I think may be numbered with those wherein the excellent name of Israel's God was magnified in the hearts of a living remnant. Praise the Lord, O my soul, for he is good, for his mercies endure forever.

"This afternoon we parted with dear J. C., who returned home; and we went on accompanied by John Wistar to the house of a kind friend for lodging, where the Master's peace was to be felt, and where I am again bound to acknowledge, it is enough."

She attended meetings at Plymouth, Providence, Gwynedd, and Upper Dublin, after which she writes: "The blessed Master was, I believe it is safe to say, with us at each of these; but at the last Truth reigned over all. When this is felt to be the case, what cause for thanksgiving and praise. Praise the Lord, O my soul; praise and adore his great name for ever.

"28th. At Horsham, 29th, at Plumstead, 30th at Buckingham. Truth, divine truth at a low ebb in most or all of the places where our lots have been last cast. And yet Divine mercy, marvellous condescension, pity, and forbearance, so manifestly felt to flow from the Fountain Head have been such, that in looking back this afternoon as I lay on the bed to rest my feeble frame, all within me has been humbled, and my poor mind carried as

on the wings of eagles, in songs of thanksgiving and praise. So that my soul has afresh been favored to renew covenant with God, that if in his mercy he will be pleased to remember me, and go before, I will surely bow in humble dedication to serve him in time, and throughout eternity. For renewedly have I felt that he is worthy of more adoration than men or angels can ascribe."

She was at Solsbury Meeting 5th mo. 1st, and successively at Wrightstown, Wakefield, and Newtown, where she writes, "I can again say the Lord has been with us, and owned his work." From these she went to Middletown and Bristol; and was at the Falls Meeting on the morning of the 7th, and in the afternoon at Pennsbury. "These last two," she says, "were furnished with many guests, and I think it may be said of all descriptions. Everlasting power was my strength, and Truth reigned over all.

"9th. We crossed the Delaware river, and went to Trenton, New Jersey. Attended an appointed meeting there which was a painful one: yet I believe there were a few precious souls that were hungering and thirsting after righteousness. These through Divine aid were refreshed, and many others of a different description were reached. May the Lord be pleased to bless to these the fervent labor of his handmaid.

"10th. Visited a school of colored children, taught by a colored man, much to our satisfaction. Though I was more poorly than common, we went eight or nine miles towards the next meeting called Stony Brook, which on the 11th we attended.

"14th. We attended a little meeting at Squankum; and the day following one at Squan. At both of these there was more cause for mourning than for rejoicing, because of the situation of things; yet hope they were profitable seasons to some present. In the evening we felt a liberty to go a mile or two to look at the ocean, which afforded an opportunity, whilst our eyes were struck with admiration in beholding the great deep, to feel our spirits bowed in humble adoration towards the Former thereof.

"16th. Went on with a pilot to Shrewsbury Quarterly Meeting. Next day attended the Select Meeting; and on the 18th the Quarterly Meeting at large; and on the day following a public meeting. These were good meetings. Dear William Rickman was here, and came to-day to our lodgings."

On the 20th they rode forty miles to Rahway, and on the 21st were at their fore and afternoon meetings. The next day they went to Plainfield, and were at their meeting on the 23d. "All these," she remarks, "I think may be said to be good meetings."

(To be continued.)

Influence of Climate on Character.

Of the minor points of character [of the natives of Mysore in Southern India] there are two in particular which naturally excite the surprise of Englishmen in general: I mean the strong powers of *vis inertiae* displayed by natives, and the difficulty of exciting in them any appearance of wonder or surprise. The first is, I admit, very catching, and I was surprised to find the principle appearing in myself before I had been more than two years alone with the farmers of Munzerabad. As an instance of the kind of thing I am alluding

to, I may mention the following incident. One day, as I was seated amongst the fellers of a forest I was at that time clearing, a tree, from being somewhat bent and rather hollow, unexpectedly crashed down, and fell on the man who was cutting the lower side of it. The two men who had been cutting the upper side of the tree thereupon rested their axes on the stump, and one said to the other, "You pick him up," upon which the other replied, "You pick him up," and I looking up from a paper of Addison's which I was perusing at the time, said, "Why don't both of you pick him up?" The end of this was, that before any of the speakers in this dialogue moved hand or foot, a friend of the fallen man came forward and dragged him out. By an extraordinary piece of luck, the tree happened to have a deep bend in it exactly where it fell on the man, who consequently was not injured, but only half stunned by the blow. I am afraid this was very much the way with the Orissa famine, which was a case of "you pick him up, and why don't you pick him up, and why don't both of you pick him up." And I may observe further, that, as regards the principle of *vis inertiae*, all sorts of things that ought to be put down to it alone are traced to all manner of causes. All that apathy to the difficulties and wants of others, for instance, which people commonly assign to caste, has nothing to do with caste whatever, and that institution is simply made the scapegoat, or at least the excuse, for saving oneself trouble. Why don't you do this, and why don't you do that? It's against my caste, is the common excuse. Why don't you help this man, and why don't you help that man? And caste again comes in as the invariable excuse. I once saw a friend of mine in India about to sit down on a bench from which projected a nail, and I was inclined to mention that this projection might interfere with his comfort; but he hesitated as to whether he should sit down or not, and being impelled by *vis inertiae* to abstain from making my statement unnecessarily, I hesitated. In the meantime he sat down, and soon rose up, with an expression which seemed to indicate that the nail had produced unpleasant consequences, upon which I observed, "I saw you would probably sit down on that nail." My friend then asked me, why did I not tell him? Well, the thing was simply climate, which produces *vis inertiae*, and that was the explanation. Not long ago, when I was riding along a road in Scotland, I saw a mackintosh coat which had evidently been dropped. Thinking that some horse might shy at it, I got off with the view of putting it on one side of the road. It next occurred to me that the coat might belong to some poor man, who would be glad to have it back again, and I accordingly carried it on to the blacksmith's shop, and told the blacksmith to fix a notice on the smithy doors as to the finding of the coat. As I went along with the coat, I could not help ruminating on the causes that induced me to trouble myself about the coat at all, and wondered not a little at my taking an amount of trouble that a year or two ago, when in India, never could, I should think, have been displayed by me, or indeed any Anglo-Indian. But the whole thing was the result of climate.

In the awful day of account, it will be of unspeakable importance, that the blood of others is not found upon our garments.

WATCH AND PRAY.

Select

The Watcher stood on Carmel's height,
With eager, longing eyes,
Gazing across the sobbing sea,
Scanning the burning sky;
While with bowed head between his knees,
Scorch'd by the sun's fierce glow,
The Prophet, pressed with anguish sore,
Prayed in the vale below;

Watched for the coming of the cloud,
Prayed for the blessed rain
To shade the burning of the sky,
To cheer the earth again—
The cloud with wind, like breath of God
Among the thick tree-tops,
The rain, like rush of angel's wings,
Murmurous with pattering drops!

"Nothing! nothing!" the watcher cried—
"No cloud, no sign of rain!
The same fierce sun that burns the earth
Burns o'er the watery main.
Again the Prophet bowed his head
Between his knees and prayed,
Again the watcher's eye looked for
The blessing still delayed.

"Nothing! nothing!" the watcher cried—
"No cloud, no sign of rain!"
The Prophet, laboring in prayer
Bowed 'twixt his knees again;
And thus twice, thrice, seven times they strove,
With faith that cannot fail—
One watching in the mount above,
One wrestling in the vale!

Oh can it be the God whose breath
Burns like the consuming fire,
Scorching the earth and sky and sea
With blast of judgment fire,
Oh can it be the God whose flame
Consumes the sacrifice—
The wood, stones, water, all ablaze
In incense to the skies.

"Oh can it be this God whose wrath
Our prostrate souls approve,
So hurning in his holiness,
Is a God of love?
Oh Heaven! for thy rare mercy's sake,
Accept our sacrifice!
Dissolve this spell of burning war!
Oh melt these brazen skies!"

Seven times the two souls watched and prayed,
Seven times with faith and hope,
When from the sea a little cloud
Pushes its finger up!
A hand! a hand! a cloud formed hand!
The hand and God's chosen find
Always revealed to point before
When God is close behind!

And swelling in proportions vast,
Reveals an awful form;
God coming in his majesty,
God in the blessed storm;
Blackening the heavens with clouds and wind,
Pouring the welcome rain;
Filling the thirsty earth with floods
Of life and joy again!

Oh watchers on the mountain height,
Stand with eye steadfast there!
Oh wrestlers in the vale beneath,
Cease not your sevenfold prayer!
God will not always from—he will
Accept your sacrifice!
Of loving hearts and praying hands—
God will in love arise!

A finger, hand, an arm, a form
Of power and grace divine!
The heavens shall swell with blessed showers,
The earth with rain drops shine!
Oh dare with loving hearts bring
The sacrifice of blood!
While Hope stands watching on the mount,
And Faith lays hold on God!

Who can count the dust of Jacob and the number of the fourth part of Israel?

For "The Friend."

Getting off the True Foundation.

These recent remarks upon the merits of the late termed "Sunday Schools," have invited the writer, and as the criticisms by another religious society may tend to confirm the views of some amongst us upon their openness to objection as an appendage to the Society of Friends, he has thought it right to submit them to "The Friend" for publication, hoping for a serious and candid consideration of the compatibility of such associations for Friends' children, with the maintenance of our high profession of religion upon the secret, inward, immediate workings and leadings of the Holy Spirit, which is able to guide us into all truth. The first objection urged is that it interferes with the family; secondly, it diminishes the power of the pulpit over the people, especially the juveniles, by substituting its influence for that of the pulpit; thirdly, it has much *sensationalism* in its public demonstrations; that it is conducted more with respect to the enjoyment of the pupils than to personal profit; fourthly, that there is much effort at instruction (or explanation) and finally, that there is too much mystery and too much attention to method (artificial processes and by ingenious devices, which can only be done well by the instincts of a loving heart, and a benevolent zeal. The touch of a gentle worth ten thousand times more than an elaborate exposition of Bible truths is afforded."

It is further stated, that "at present the majority of christian parents in our land neglect their duty as respects the education of their children in the Bible was fulfilled, if their regular attendance at the school. By this transfer of their own duties to the Sabbath-school teacher, they injure themselves as well as their children, if because there is no way of teaching one's child knowledge so *sure* as undertaking to do the same to others."

We compare these views with some of the developments in First-day school associations among Friends, commencing with the idea that they lessen the interest in the object of meetings for worship, and the object of attaining it, and go on to that of "rich sensationalism" in conducting public demonstrations more with reference to *ceremonial enjoyment* than the real benefit to the children. Does not it seem like a waste of time when the delegates and interested in a First-day school conference separate themselves, say fifty in number, on their return from such an occasion, to engage a railroad car for the purpose, that they might sing, without let or hindrance, in it. And is there not the same objection to much machinery," found in these proceedings by those under our name, who draw the mind outward from the school-teacher, and fix the dependence upon outward literal instruction, instead of upon the openings of the Holy Spirit to the receptive mind? Have we not seen money, yes, the result of this endeavor to organize a system of meetings for religious instruction outside the divinely appointed ministry, the immediate revelation by the Spirit, to be productive of self-confidence and seemingly forwardness in our religious

meetings, lessening the dignity and solemnity of those interesting occasions? We read of two hundred and fifty persons having spoken in the space of half an hour in one of the late convention meetings at Wilmington, Ohio, and that it was recommended by one of the delegates to have all the meetings "opened by prayer."

We are at a loss to understand how such things can be reconciled with the profession of Quakerism: how formal prayers at stated times can be made to accord with the doctrine of the necessity for the *fresh* anointing for every spiritual exercise and service. Let us be assured there is something radically wrong amongst us, when such suggestions as this, and that the Holy Scriptures are our *supreme* rule, can be openly made, with impunity, so far as correction by their many sympathizers in religious labor is concerned. This setting up the Scriptures above the inward Teacher and Guide, is a departure from the true source of saving knowledge, as described by the Holy Head of the church to his believing disciple, which is *not* any outward testimony, but the revelation of the Holy Spirit. "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven. Upon this rock will I build my church, and the gates of hell shall not prevail against it."

Some of us much younger than now, can well remember the simplicity of Friends in the care of their children in a religious way. How that in the family and in the school for literary instruction, the Scriptures were read and passages recited without any searching for the critical knowledge which "puffeth up," but simply leaving them to the opening of the Holy Spirit on the mind; looking to this for a lasting impression, rather than to any learned disquisitions upon their passages or contents. How much sweeter the effect of simple waiting upon God for his counsel concerning them, for the sealing of their truths by his Spirit upon our minds of some appropriate, comforting, or instructive portion. How sweet to hear in the mental ear, when in the midst of tribulation, such words of comfort as are sometimes sealed upon the mind by the blessed Remembrancer himself; how all knowledge acquired by literal explanations of Scripture truths or history from biblical knowledge for the inward experience of the convicting, converting efficacy of the grace of God, is well calculated to entice and lead them into that of self-exaltation, above the Divine witness, in its lowly, gentle manifestation in the secret of the soul. As calls to seek and rest in that knowledge which is imparted by the letter, there will be less humble prostration of soul, for that knowledge which is declared to be life eternal; even to Jesus Christ who is "the only true God and Lord, and lead them into that of self-exaltation, above the Divine witness, in its lowly, gentle manifestation in the secret of the soul. As calls to seek and rest in that knowledge which is imparted by the letter, there will be less humble prostration of soul, for that knowledge which is declared to be life eternal; even to Jesus Christ who is "the only true God and Lord, and lead them into that of self-exaltation, above the Divine witness, in its lowly, gentle manifestation in the secret of the soul. It is a Scripture testimony that "all shall be taught of the Lord, from the least of them to the greatest of them," so that there is no lack for a teacher to those whose eye and expectation are to Him."

Let me die the death of the righteous, and let my last end be like his.

The following extract from the Minutes of Indiana Yearly Meeting is published by request of Y. Warner, for the information of those who have contributed funds for the work among the Freedmen in which he is engaged:

"Report of the Superintendent of Tennessee schools to the Missionary Board of Indiana Yearly Meeting:

The operations in christian labor in Tennessee, and Alabama which are now subject to your care were commenced a year ago, at Maryville. A large school with a Normal class is now flourishing there; and twenty-four other schools, partly or wholly under our supervision, which with seven temporarily suspended or under negotiations, make thirty-two in all requiring attention. They are mostly located on, or near the Virginia, Tennessee and Georgia Rail Road.

The general aims and workings are. To help them to right living, and self development; to educt the whole Christian man, and especially to bring out teachers from their own ranks; to this end we take hold of the gifted ones, and in some cases assist them in boarding where they may attend the Normal classes.

We visit much in their families, and encourage them to train their children, and rule their houses, and their business, as becomes the christian believer.

Their spiritual needs are sought out; our sympathies go with them therein; and, in many communities, great openness is manifested for the reception of Gospel Truth.

We labor to arouse them to exert themselves to live economically, to clothe themselves properly, and lay up means to support their schools, families and meeting houses. We use opportunities to teach them profitable farming, gardening, stock management, and choice of seeds and plants.

We seek to reach the people in lonely and neglected places, where it is difficult to get schools, or, where opposition to them still exists. In some such, our labors have been most interesting, and most signally blessed.

We supply all the schools which we have care of, with books, &c., of the most approved kinds.

This book business will be the most costly part of our work, as the schools become self-supporting. The principal part of our business in the free school counties consists in supplying books and stationery, training and recommending teachers, advising with, and working with the public school officers, and in organizing and conducting the First-day schools, those schools being enumerated, in order to exhibit the true wants of the concern, as well as to indicate what goes with the money. It will be seen that no small amount is needed for furnishing books alone, to 1,719 children whom we now supply. A prominent and laborious part of our care is to reconcile party feuds, and unite the people in neighborhoods, so that they may heartily combine and sustain one good school, instead of two or three crippled ones. These feuds are often denominational."

Acceptable Works.—It is not the doing of things which is of value; but it is the doing of things in the virtue, in the life, in the power which comes from Christ, which is of acceptance with God, and of advantage to the soul.—I. P.

For "The Friend."

Oyster and Fruit Packing in Baltimore.

A writer in the New York Journal of Commerce gives an interesting account of the oyster business of Chesapeake Bay, from which the following particulars are gleaned. The oyster beds of this neighborhood are estimated to cover 373 square miles, and about 750 large boats carrying schooner canvases called pungies, and over 3000 little boats like Indian canoes, or "dogboats," are engaged in "catching" the oysters. The pungies are supplied with large oval baskets made of wire, swung and lowered or hoisted from a windlass in the centre of the boat, which is lowered open, like a clam-shell, going down and pulled up shut after it has filled with oysters. The canoe oystermen dredge with a pair of tongs, which look a good deal like two iron rakes crossed and riveted together about a foot or more from the heads. If a pungy crew have a successful trip, they catch a load of 1,000 bushels in two or three days. A canoe oysterman can soon fill his boat, because he cannot carry more than from five to forty bushels.

Probably Baltimore packs more oysters for shipment than any other city in the United States or Europe. There are about a hundred establishments here engaged in the business of packing oysters, fruits and vegetables.

C. S. Maltby has probably the largest establishment for packing raw oysters, and a description of it will show the *modus operandi* in that branch. The oysters are brought to the wharf in pungies. A windlass is fixed to the mast, baskets are loaded in the hold, and then hoisted by horse power to the dock, where they are placed on wheelbarrows and wheeled into the building. Here they are dumped into a long line of boxes, where men stand and open them, who are called "shuckers." C. S. Maltby employs 600 hands, 400 of whom are shuckers. From the shucker the oysters are taken to another room and washed. Then they are put into cans of different sizes by dippers. The filling is done with great rapidity. C. S. Maltby's workmen packing about 50,000 cans of raw a day. They are put up in tins about four inches wide, two inches thick and six inches high for one size, and double that size for double the quantity, or two pounds. They are packed for shipment in wooden cases fitting the box as to height, and wide enough to allow the introduction of two rows of boxes edgewise, and a long lump of ice sawed to fit a vacant space about five inches wide. Sawdust is thrown around the ice and the goods are shipped to agents in western and southwestern cities.

About two thirds of all the oysters packed are cooked. This is done in one large establishment by a very summary process. The oysters as they are unloaded from the vessels are thrown into lattice work cars, holding each about 25 bushels of oysters in the shell. These cars are then run from the dock into furnaces, each holding two cars, the doors are closed, and the oysters are steamed about ten minutes till the shells begin to open. Then the doors are opened and the cars pulled out. Immediately as many shuckers as can get around a car commence to open the oysters. As they work they keep shoving the car forward slowly, and by the time the next two car loads are steamed, the car is at the end of its journey, empty. The oysterman unloading 2,000 bushels a day, the shuckers work-

ing incessantly, barrowmen wheeling shells away and the tally man examining and measuring the oysters, all combined furnish a picture that is strange and interesting. Each shucker deposits his gallon of oysters in the examining and measuring basin, receives his check, and at the end of the week presents his checks at the office for redemption. Steamed oysters are opened much more readily than the raw, and the allowance per gallon for work is much less. Cooked oysters are packed in round cans. They are poured into the cans, sealed, and the cans put into hot water, in large boilers which have water enough in them to come nearly to the top of the can. The process of sealing is then finished. In capping the can before it is put into the water, a small perforation is left in the centre of the top. From this little hole all the air is forced out by action of the hot water, and the tinker, with his soldering material, soon closes that, and puts an end to the process of hermetically sealing. In this condition the cans will keep a year or two. In order to get rid of the shells profitably, a large quantity of them are annually converted into lime, and the half burnt shells which remain are disposed of to farmers for putting on their land.

During the season in which oysters are not collected several of the establishments turn their attention to preserving and pickling fruits and vegetables. The business done in these articles is also very large. One firm alone, besides opening 200,000 baskets of oysters, is stated to have put up over three millions of pickles of different kinds, purchased 16,000 bushels of peaches, 30,000 bushels of tomatoes, 8,500 bushels of pears; spent \$14,000 for berries, and paid \$21,000 for jelly glasses and pickle jars. The business of manufacturing tin cans is also a very large one in Baltimore, twenty millions of these cans it is estimated being used annually.

Selected.

I earnestly desire that the friends of God would be diligent in stirring up their children and family frequently to read the Holy Scriptures and the writings of our ancient departed Friends, which are an eminent vindication of the Divine authority of that blessed book upon the experience of those faithful ministers and servants of Christ. And that all who make profession of the holy and blessed Truth in the inward parts, would make the lives and labors of those worthies of the Lord their lively and constant examples in their known seriousness, retirement, silence, self-denial, temperance, humility, meekness, tenderness, brotherly-kindness, and sincerity to God and his people; that so there may be a succession in sobriety, righteousness and godliness, which is the very sum and substance of religion; and that one generation may become heirs in holiness to another, till days be no more, and time be swallowed up in eternity.
—William Penn.

Singular Intelligence in a Dog.—The editor of the *British Workman* says, Mr. Adsheld, one of our Derbyshire correspondents writes: "I live in the country, and have often occasion to be from home for weeks together. During my absence my dog (a very valuable one of the bull and terrier breed) displays an amount of sagacity, which to me is quite as interesting as it is singular. During my stay at home he quietly sleeps in the back kitchen,

but on the night of the day that I leave he makes his way up stairs to the bedchamber where by wife sleeps, when he creeps on the bed, and from thence he will neither coax nor driven until the morning, as much as to say, 'I know your natural protection is gone, so here I will remain and do the best I can to guard you.' This the dog does every night until my return, when he goes back his old quarters in the kitchen, and there remains until I again take my departure.

"He has not been taught to act thus, and I can only refer his conduct to that sagacious apprehension of consequences which has many dogs aforesaid to place themselves in situations where they have become the means of saving life, and defending property."

A Shrewd Reply.—Walter Scott says the alleged origin of the invention of champagne produced one of the shrewdest replies he heard given in evidence. It was made Dr. Gregory, at Edinburg, to a countess great eminence at the Scottish bar. The doctor's testimony went to prove the insanity of the party whose mental capacity was in point at issue. On a cross-interrogation admitted that the person in question pit admirably at whist. "And you say, doctor," said the learned counsel, "a person having a superior capacity is game so difficult, and which requires pre-eminence degree, memory, judgment, combination, can be at the same time ranged in his understanding?" "I a card player," said the doctor, with great address, "but I have read in history that were invented for the amusement of an king." The consequences of this reply decisive.

As in the natural world the elements storm are gathering when we perceive not, so in the spiritual world, sins are separating between us and God, and we not our sad estate. Many think all is until to their surprise their day is turned night, and their mirth into heaviness. To their grief they find their enemies are them, and themselves shorn of the leaf of their strength.

Anecdote of Napoleon Bonaparte.—When a daring and ambitious soldier was about to invade Russia, a person who had endeavored to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb, "Man proposes, but God disposes;" to be indignantly replied, "I dispose as I propose." A Christian woman on the impious boast, remarked, "I set the example as the turning-point of Bonaparte's fate. God will not suffer a creature with impunity to usurp his prerogative." It happened to Bonaparte just as was predicted. The invasion of Russia was the commencement of his downfall.

John Newton being asked what the best rule for female dress and behavior should be: "So dress and so conduct that persons who have been in your company shall not recollect what you had on." It will generally be the case where simplicity of dress is avoided, and where integrity of mind and gentleness of manners is neglected.

THE FRIEND.

TWELFTH MONTH 23, 1871.

School education is a subject which has steadily claimed and continues to claim a large share of attention and interest. This is a fact noted not only among those professionally engaged in shaping and conducting it, but the public mind, in this country, has long become aroused to the importance of bringing up the child in the Commonwealth more under its influence, and has stimulated the State Governments to enter resolutely on the plan of organizing and perfecting a system deemed adequate to perform the work sought to be accomplished.

In the attempts to grasp and work out a system so enormous in its magnitude and so involving in its ramifications, it was to be expected that defects and deficiencies would be developed, as experience tested the working of the system adopted; and that changes in theory and practice might be demanded for a more healthful and efficient production of the good effects aimed at.

We sympathize with the general sentiment in favor of the school education of all classes of our community, and highly estimate such active enactments, as appear likely to give the boon to the humblest and the poorest; but we strongly question the precariousness of benefits over the evils, connected with a system of school education applicable to the whole people, carried on under the authority and patronage, and at the public expense. Without attempting to interfere at the present time what will probably be effected upon parents and their children, we believe the former, who have the pecuniary responsibility and ought to feel the religious obligation, from the care and expense of the schooling of their offspring, and entrusting their children to others selected and paid by State officers, upon the latter from their being associated with the indiscriminate assemblages of the State's proteges, and trained in accordance with the method prescribed by men elected by popular vote, we wish to present some of the considerations connected with the subject, calling for serious thoughtfulness.

In a Republic like ours, where there is no coercion allowed between church and State, and no little jealousy exists in the different religious denominations, one of another, it is properly provided that every "public school" be altogether independent of any religious sect, and that no denominational views or feelings shall be taught therein. This has been done so far, that in many of the district schools, though the Scriptures are allowed to be read, yet so strongly is it impressed that secular instruction is all that is to be given, and that it is a matter of grave doubt, whether schoolmasters regard what they may hear read in the Bible and Testament, in a much different light than they do expositions of literature or science they are called on to listen to. Without taking into account the influence of free-thinking proclivities, said to be frequently found among many of the teachers, especially in the city schools—it may be very certainly assumed, that where all religious instruction is systematically and persistently excluded from a system of education, religion itself will soon become not only ignored for the present, but both in-

structors and learners will come to consider this exclusion of it as equivalent to a denial of its value or importance. There is reason to fear that this is the slow and silent effect, being produced by the working of the "public school" system, in some, if not many places; and it becomes a serious question how far these seminaries will contribute to implanting principles in the minds of the rising generation that will sustain the Christianity of the country.

We wish to call the attention of our readers, especially those of them who may be placing their children in the "District Schools," to the attitude of these schools towards those religious principles, the inculcation of which has heretofore been a strong motive force in the educational work of Friends, even in their system of elementary instruction. Let them reflect that education, if intelligent and effective, must always bring the mind of the teacher to bear on the mind of the scholar; so that while imparting knowledge, he may in measure mould the latter to the features and mode of reasoning of the former. If then the scholar observes that his teacher, or all his teachers studiously avoid all efforts to indoctrinate him with the truths of christianity, or to impress their practical effects on his conduct and habits of life, he will almost inevitably follow the same course, and learn to think they may be ignored or disregarded.

Those who partake in the educational enthusiasm, and rejoice in the public school system, but who cannot close their eyes to the dangers attending the exclusion of religious instruction and training, during that most important period of life, when the mind is most susceptible to impressions of good or evil, attempt to satisfy themselves by alleging that all religious teaching and influence ought properly to be relegated to the parents and guardians at home. It is true that these delegated shepherds ought in no case to be held excusable for neglecting this highly important duty, or for attempting to shift its performance on to others. But what parent conscientiously sensitive to his responsibility in this respect, can believe he is acting up to the measure of his religious guardianship, and discharging his duty to the children entrusted to him, if month after month and year after year, he is sending them to mingle, in the impressive intimacy of school day life, with an heterogeneous crowd, whose school education is conducted on a principle which is eminently fitted to develop or confirm the belief, that religious instruction is at least of so doubtful a character, as justifies the teachers and the public in not tolerating it. Where it is likely the deepest and most lasting impressions will be made on the mind of the child; at home, where, during the little time his studies allow him, he may come under whatever religious influence pervades the family circle, or in the school room, where all those he looks up to for instruction and guidance, banish religious teachings as a subject with which they have nothing to do, and the language and manners of his companions give evidence they have learned to think or to care little or nothing about it? How easily will the impatient and impulsive child learn to think that the religious tone and discipline of his father's house, if such are aimed at, are needlessly strict and disagreeably irksome, and in the notion of the kind of liberty virtually taught and practised where he is expected to

learn the most, embrace the opportunities for disregarding precepts which he imagines are designed to debar him of pleasures he may enjoy, and throw off the restraints intended to preserve him.

How widely different is this from the school education the Society of Friends has always been concerned to have established among its members. It has labored to have combined with literary and scientific instruction, what may be called the spiritual element, evoking religious training and influence, by which education may not only develop the mental faculties, and store the mind with literary or scientific knowledge, but impress on the pupil a proper sense of his relation to his Maker, and to his fellows, and the duties and restrictions incumbent on him as a member of a christian community. This does not consist in giving a certain amount of theological instruction, but while imbuing the mind with the principles and truths of the gospel, striving to lead their recipient, by precept and example, to a practical understanding of the characteristic provision in the present dispensation; the presence of a measure of Divine Grace in the heart, by attention and obedience to which communion is held with the Father of spirits, his will is made known, and strength obtained to do it, and thereby to become a partaker of that salvation of which Christ is the author and finisher.

No little zeal is professed for the discovery and diffusion of truth among the people, in order to impress the public mind with an intellectual sense of the need of religion, for the culture and preservation of national prosperity and individual happiness. It must not however be overlooked, that such has been the effect of the fall on all the descendants of Adam, that a cloud rests on our intellectual powers, which precludes our attaining saving, spiritual knowledge, unless the illumination and power of Divine Grace are allowed to operate on the soul for the removal of its sin-begotten diseases; and no system of education will develop and harmonize the elements of public prosperity and private good and happiness, unless it embraces the principles of sound religious belief, and training in the self-denying requirements of the gospel of Christ.

It is not true to say that man is the creature of circumstances, but it is true that secondary causes give a direction and tone to his thoughts and feelings, often lasting through life, and impressing the character almost indelibly for good or evil. The feelings and imagination of a child are prone to take deep impressions from outward objects and circumstances, and it is of the utmost consequence that while he is storing his mind with knowledge, he should be kept under the continued quiet ministry of consistent example, exemplifying and inculcating the super-excellence of that learning which is acquired only in the school of Christ.

SUMMARY OF EVENTS.

FOREIGN.—The latest London dispatches represent the condition of the Prince of Wales so much changed for the better that his recovery is now fully expected.

The strike of the telegraph operators failed, and nearly all have resumed work.

The London Times contradicts the report that the United States Government intends to recall R. C. Schenck, Minister to England.

Lord Chief Justice Cockburn has gone to Geneva to attend the preliminary meeting of the board of arbitration appointed under the Treaty of Washington.

A dispatch by the telegraph line of the Southern and Red Sea Cable, announces the successful observation of the total eclipse of the sun in the southern hemisphere. The photographs of corona obtained are reported as perfect; and the result conclusive respecting some points which astronomers thought needed a more thorough demonstration.

The British Foreign Office has sent instructions to all its agents abroad to investigate the organization of the various branches of the International Society in the countries to which they are accredited, and report thereon to the government.

A London dispatch of the 19th says: The progress of the Prince of Wales toward convalescence is pronounced to be satisfactory, and it is announced that he will probably be able to go out in three or four days.

The French bark Costa Rica, was run into on the night of the 15th, off the Isle of Night, by an unknown vessel. She was sunk, with her crew, carrying down with her seventeen of the crew. The unknown vessel hurried off and made no attempt to render assistance.

London, 12th mo. 18th.—Consols, 92½. U. S. 5-20's of 1862, 92½; of 1867, 93½; ten-forties, 91½.

Liverpool.—100 lbs. cotton, 104; Orleans, 10½.

A Paris dispatch of the 16th reports another interview between President Thiers and the Orleans princes, which lasted an hour and a half, and was of an unfriendly character. President Thiers complained especially that the Duc d'Anjou had not strictly observed the terms of the previous agreement, and had endeavored to interest the French general in his favor. This was denied by the Duc d'Anjou.

A majority of the Assembly is still adverse to a return to Paris. It is however reported that an arrangement is likely to be effected, under which the executive department will take up its quarters in Paris, while the Assembly remains at Versailles.

The committee on reorganization of the army, has agreed to exempt from compulsory military service all ecclesiastics and heads of commercial establishments.

The National Assembly has adopted, by a vote of 267 to 17, a resolution that the committee have charge of the subject, for alienation to the State of the crown jewels.

The Emperor and Empress of Brazil arrived in Paris on the 15th inst.

The federal assembly has passed a bill interdicting the removal of Jewish communities, or the employment of desmits as doctors of medicine.

The tribunal of arbitration of the Alamaia claims assembled in Geneva on the 15th inst. The British and American cases were presented, and without argument an adjournment took place.

The second Chamber of the Lower House of States General of the Netherlands has adopted the treaty recently negotiated with Great Britain for the transfer of the island of Sumatra to the latter power.

The Italian journal shows a large deficiency. A Berlin dispatch says, the message of President Thiers to the Assembly is regarded as a fresh pledge of the pacific intentions of the French government. Von Arnim has been appointed German Ambassador to France, and leaves in a few days for Versailles.

General De Rodas, late captain general of Cuba, has returned to Madrid. The ex-Express Engine has gone from Madrid to Gibraltar, where she will take a short tour for England.

Fifteen thousand Cuban insurgents have surrendered during the past year in the Central Department, and state individually and collectively, that they are ready to perform whatever duty may be required of them as loyal Spaniards. Small bands of the insurgents still prolong a kind of desultory warfare.

A German dispatch of the 18th says, the commissioners for the arbitration of the Alamaia claims held a formal meeting to-day. Count Selapis, the Italian member, was chosen president, and the Commission adjourned until the 15th of June.

There was a long and heated debate in the French Assembly on the 18th inst., upon the right of the Orleans Princes to seats in that body. President Thiers was absent, but Casimir Perrier, who represented him, said, "While Thiers does not insist that the Princes are under any binding engagement not to sit in the Assembly, he cannot prevent them from doing their private profit to do so." The members of the "Right" (the "Left," and of the "Union Republicans" oppose the admission of the Orleans Princes. After much debate, a motion which skillfully avoids all advice and responsibility upon the subject, was passed with but two dissenting votes.

In a recent report issued by the Gazette of India the startling statement is made that the aggregate number

of deaths by wild beasts throughout the provinces of Madras, Bombay, Bengal, the northwestern provinces, Punjab, Oude, and the present provinces of Hyderabad and British Burmah, for three years, amount to 12,574. The deaths from snake-bites over the same area number 25,664, making a total of 38,218.

UNITED STATES.—Attorney General Akerman has notified 104 citizens, the resignation to take effect on the 10th of first mo. 1872. The President has appointed George H. Williams, of Oregon, to succeed him, and the appointment was confirmed by the unanimous vote of the Senate.

The House of Representatives has adopted the appropriation bill, providing that the House shall consist of 283 members. The House has also adopted a bill authorizing the Secretary of the Treasury to purchase at private sale or by condemnation, the remainder of the square of ground on which the post-office building in Chicago recently stood, and if the same cannot be purchased at a reasonable price, then to purchase some other square, and to erect thereon a two-story fire-proof building for the accommodation of the custom-house, sub-treasury, government offices, United States courts, and pension and internal revenue office. The bill appropriates \$2,000,000, and provides that the total amount of such buildings shall not exceed \$4,000,000. Both Houses have agreed to adjourn from 12th mo. 21st to 1st mo. 8th, 1872.

Miscellaneous.—The entire expense of taking and compiling the census of 1870, was \$3,287,600.

It is estimated that at least 600,000 cattle have died in the West Texas this year into Kansas, Nebraska, and the western States. In an extensive country, between the Rocky Mountains and the Mississippi, the Indians receive beef on government account from Texas. For this purpose about 200,000 head are required annually.

The department of agriculture estimates the cotton crop of 1871 at 3,400,000 bales.

The corn crop on the whole is about an average in yield, and in view of the increased acreage planted, a large one. The total estimated product is 1,092,000,000 bushels.

The wool clip of the United States for the year ending 6th mo. 1st, 1870, as returned to the census office, sums up an aggregate of 101,284,678 pounds; New England States, 6,643,863 pounds; the Middle States, 17,991,085 pounds; North Western States, 47,429,047 pounds; Border States, 9,744,233 pounds; Cotton States, 4,094,269 pounds; Pacific States (California Oregon, &c.), 8,472,581 pounds; Western Territories, 1,204,590 pounds.

The interments in Philadelphia last week numbered 512. There were 211 deaths from small pox; 44 from consumption; 24 inflammation of the lungs; 17 convulsions; 10 apoplexy, and 14 old age.

The population of Pennsylvania was reduced \$2,131,590 during the year ending 11th mo. 30th last, leaving the amount \$28,980,072. The securities in the treasury as an offset to part of the debt, consist of six millions of dollars of Pennsylvania Railroad bonds, and three and a half millions of Snyburny and Erie Railroad bonds.

The Senate has appointed a Committee of Investigation and Retrenchment, to inquire into the expenditures in all branches of the office of the United States, and report whether any and what salaries or allowances ought to be reduced; whether any and what modes of procuring accountability in public officers or agents in the care and disbursement of public moneys; whether money has been paid out illegally; whether any officers or agents or other persons have been or are employed in the public service without authority of law or unnecessarily, and generally how and to what extent the expenses of the service of the country may and ought to be cut down.

The Markets, &c.—The following were the quotations on the 18th inst. New York.—American gold, 109½ 109½; U. S. sixes, 188½, 117½; ditto, 5-20's, 186½, 115½; ditto, 10-40, 5 per cents, 109½; Superfine flour, \$5.75 a \$6.10; finer brands, \$6.25 a \$10.80. White Michigan wheat, to what extent the western, \$1.61; No. 2 Milwaukee spring, \$1.52 a \$1.53. Western barley, 90 cts. Oats, 50 cts. New western mixed corn, 76 cts.; old, 79 cts. Philadelphia.—Middlings cotton, 20 a 20½ cents; New Orleans, 21 a 21½ cents. Superfine flour, \$5.25 a \$5.75; finer brands, \$5.75 a \$10.80. Western, 90 cts. Oats, 50 cts. \$1.57 a \$1.61. Pennsylvania red wheat, \$1.54 a 90 cts. Clover seed, 10 a 11½ cts. Timothy, \$8.25 per bushel. Beef cattle were in demand at an advance. About 2200 head arrived and were sold at \$1 a 91 cts. extra, 7 a 7½ cts. for fair to good, and 5 a 6½ cts. per lb. gross for common. About 12,000 sheep sold at \$4

cts. per lb. gross for extra, and fair to good, 5½ a 6½ cts. Hogs, 86 a \$6.75 per 100 lb. net. Chicago.—No. spring wheat, \$1.24½; No. 2 do., \$1.19; No. 3, \$1.10. No. 2 mixed corn, 41 cts. No. 2 oats, 31 cts. St. Louis.—Winter superfine flour, \$5.95; double extra, \$6.60. No. 2 red winter wheat, \$1.55; No. 2 spring, \$1.25. No. 2 mixed corn, 44 cts. Barley, 70 a 75 cts. Rye, 73 a 74 cts. Lard, 83 cts. Cincinnati.—No. winter red wheat, \$1.42 a \$1.43. Corn, 44 a 46 cts. Baltimore.—Southern flour, common fair, \$1.53. \$1.55. White corn, 64 a 65 cts.; yellow, 66 a 70 cts. Oats, 50 a 55 cts. Lard, 10 cts.

ERRATUM.

A typographical error occurs in the article on "The kinds of Ministry," page 126, in the 16th number, the 18th line from the beginning, Paul should be Paul. The passage immediately following, with quotation marks, is not however correctly taken from Scripture. Job says, "For I know that my Redeemer liveth," a our Saviour declared to his disciples, "Because I live, ye shall live also." From the two the passage is made up, and is often used as if it was a quotation from the Bible.

AN APPEAL.

By recent accounts from the South, we learn that Freedmen, both old and young, are in a very suffering condition. Many children are prevented from attending school by want of necessary clothing.

Many Friends would contribute new or part-worn clothing, including shoes, they would be thankful to receive. Any such donations will be made to the Office of the Friends' Freedmen's Association, 116 N. Fourth would be immediately forwarded to suffering people.

On behalf of the Women's Aid Association,
SARAH LEWIS, Secretary.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TENNESSEE, NEW YORK.

A suitable Friend and his wife are wanted to charge this institution, and to manage the Farm on the premises. Application may be made to the Office of Ebenezer Wood, Marshallton, Chester Co., Pa. Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 418 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

Now in Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WOODINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED.

MARRIED, on the 28th ultimo, at Friends Meeting house Sixth and Noble Sts.—WESTLEY NEWCOMB, JOSEPHINE, daughter of the late James M. Cooper.

DIED, in this city, on the 13th of Third month last, SARAH J. widow of Ely Welding, aged 92 years two months, an esteemed member of the Monthly Meeting of Friends in the Western District. She left behind her a large family of children, and many dear friends the consoling assurance, that her husband was in the arms of God prepared, "a house not made with hands eternal in the heavens."

On the 1st of Eleventh mo., at the residence of a relative in Germantown, Pa., while on a visit to his friends, SAMUEL FERRIS, the 50th year of his age, a member of Salem Monthly and Particular Meeting, Ohio. This dear Friend was enabled to bear his illness with christian patience and resignation. Thankful and love seemed to be the clothing of his spirit. He suddenly seized with great oppression, he remarked that he was thinking, and desired all to be quiet. When asked if he felt peace, he answered, Yes. His mind was preserved calm and to the last. His removal is deeply felt by his family and friends; yet they reverently believe, that thro' the redeeming love and mercy he is safely gathered to the conflicts of time to rest and peace.

On the 8th mo. 31st, 1871, at his residence in Medford, N. J., ELIZABETH E., wife of Elwood Haines, in the 65th year of her age, an esteemed member of Upper Evesham Monthly Meeting. The removal of dear Friend is keenly felt by her bereaved family and friends, but they have the consoling belief that she has been called, and that her loss is her eternal gain.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, TWELFTH MONTH 30, 1871.

NO. 19.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

Inwardness.

For "The Friend."

A day when the thirst for new things, the desire for change is leading to a dis-
ance of ancient landmarks, as well as at-
tempted emancipation from tried ways and
-honored principles, whereby also the tes-
nities and wisdom of our worthy predeces-
sors are not only called in question, but seem-
ly by some to be trodden under foot, it is
to turn from such soaring imitation-work
to the good old way of inwardness and hum-
-obedience at the feet of Jesus, with our
-s in the dust before Him, if so be there
-to be hope. It is in this way we are as-
-ured that all His must be taught, because,
-s the Apostle, "That which may be
-own of God, is manifest in him (in man);
-od hath shown it unto him." And again,
-at which was from the beginning, which
-ave heard, which we have seen with our
-ys, which we have looked upon, and our
-ads have handled of the word of life; that
-eure we unto you," &c.

As an antidote, is not the call of this
-nto more inwardness; and to patient
-ving on and for Christ for the renewal of
-spiritual strength. "Oh this inwardness,
- inwardness," says an ancient worthy, "is
-ut writing amongst the Lord's people!"
-ut writer perhaps is not far out of the way
-n supposing, there never was a time when
-we were more called to inward fasting, and
-rayer, and wrestling before our secret-seeing
-ther, for the leaving power of His Spirit;
-ther, when, with spiritual application, we
-ould more heed the message of the angel:
-se, and measure the temple of God, and
-at altar, and them that worship therein."
-ut never likewise, it may be, was the tempta-
-ion more strong to rest in "the court which
-s without;" concerning which, the command
-s, "leave out, and measure it not; for it
-s into the Gentiles."—the outward, un-
-mified Jew or heathen.

George Fox, from obedience to the living
-Teacher in his heart, and in realization of the
-promise, "They shall not teach every man his
-neighbour, and every man his brother saying,
-know the Lord, for all shall know me from
-the least unto the greatest," thus writes:—
-and when all my hopes in them (the priests)

and in all men were gone, so that I had *nothing outwardly* to help me, nor could tell me what to do, then, oh, then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition;' and when I heard it my heart did leap for joy."

He then opens to the reader, why the Lord did not allow him to obtain the desired help or sympathy from others in his lonely and tried condition; even that Jesus Christ alone "in whom are hid all the treasures of wisdom and knowledge," and who enlightens, and gives grace, faith and power, might have the pre-eminence, instruct, and become all in all to him. Thus was he experimentally taught; whereby his desires after the Lord grew stronger, and also his zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book, or writing.

"For though I read the Scriptures," he says, "that speak of Christ and of God, yet I know him not but by revelation, as he who hath the key did open, and as the *Father of life drew me to the Son by his Spirit*. Thus the Lord gently led me along, and let me see his love, which is endless and eternal, surpassing all the knowledge that men have in their natural state, or can get by history or books." * * * "I saw, he continues, that professors, priests, and people, were whole and at ease in that condition which was *my misery*, and they loved that which I would have been rid of. But the Lord did say my desires upon himself, *from whom my help came*, and my care was cast upon him alone." Therefore, in humble trust and confidence he thus encourages the reader: "All wait patiently upon the Lord, *whatsoever condition you be in*; wait in the *grace and truth that come by Jesus*; for if ye do so, there is a promise to you, and the Lord God will fulfil it in you."

Never did words of truth and soberness seem more fitting and applicable to any age and generation than are these to the members of our Society in this! Would that we might all heed the hortatory precept of this well instructed father in Israel, unto the consideration of our ways and works, whether they are wrought in God, and whether we are with due discrimination, wisdom, and prudence, building the spiritual house upon that rock and foundation which the winds and waves cannot overturn. Is there not obvious need of having our attention turned more within; where He who stands at the door of the heart and knocks, will, if permitted to enter, set up His kingdom, consisting in righteousness, and peace, and joy in the Holy Ghost, and omnipotently reign? God the Father manifests the Son in our hearts, as the Light, and Life, and Way; and there gives us strength to believe in Him as the propitiatory sacrifice for our sins, whereby we are put into a capacity for salvation through repentance, faith, and obedience after the power of an endless life.

"Men can readily take up a profession of

faith in a suffering Saviour, says one, nay, bring themselves to trust in an outward covering of His merits and righteousness for salvation, because this costs them nothing; but to be clothed with His Spirit of humility, poverty, and self-denial; to renounce their own wills in His lowliness, meekness, and total resignation to the will of God; to mortify the fleshly appetites; to be crucified to the world; to strip ourselves of all complacency and satisfaction in these endowments, whether natural or acquired, which appear great and glorious in the eyes both of ourselves and others; and, in a word, to take up their cross, and follow Christ in the regeneration—these are hard sayings, they cannot bear them; but Wisdom is justified of her children. Unacceptable are these doctrines are to others, yet to them (Wisdom's children) and in them too, they are the power of God and the wisdom of God."

A living and saving faith in Christ the Lord, that will uphold and preserve when the storms of trial and conflict come, is no mere outward stay or hope in the form of a literal knowledge or an intellectual belief, which can be gotten up almost at will; neither is it any superficial, half and half work, as a "garment mingled of linen and woolen;" nor anything short of entire submission and obedience to the grace of God which cometh by, and is given unto us by Jesus Christ, and which bringeth salvation. No; but it is the inward, experimental and saving knowledge communicated by the Saviour's life-giving Spirit in the heart. "No man can come unto me," saith He, "except the Father which hath sent me draw him," &c. It is this inward drawing, this in-speaking, still small voice of "the Amen, the faithful and true Witness," that can alone open the heart, convict for sin, and give life and light to our poor benighted souls. It is to be found in no "outward observation" whatsoever; but in the teachableness and obedience of a little child, to which the Father, through the quickening spirit of His beloved Son, will reveal that distinct knowledge of the *object of faith*, by which alone we can have any faith at all. For, is not the "one faith," with the all things else dispensed to us the gift of God too? And must not our dark hearts be illumined by the Day Spring from on high, before we can see aught pertaining to salvation, or know or do anything for God? For what can manifest or detect evil within us, but that saving light and grace which showeth what is evil? Which agrees well with an exhortation of the worthy and pious William Law: "God is no otherwise your God but as he is the God of your life, manifested in it; and he can no otherwise be the God of your life but as His Spirit is living within you." * * * Seek therefore, *for no other road, nor call anything the way to God, but solely that which his eternal, all-creating Word and Spirit work within you.*

One of the Christian reformers thus writes:

"God, intending to reform the church, begins with the heart; and, intending to reform the heart, puts his Word there; and that living Word put into the heart reforms it indeed. The word whereby Christ reforms, is *not* the word without us, as the word of the law is; but the word within us, as it is written, 'The Word is nigh thee, even in thy mouth and in thy heart,' and this is the 'word of faith.' If thou live under the word many years, and it come not into thy heart, it will never change thee, nor reform thee. And, therefore, the reforming Word is the Word within us, and the word within us is 'the word of faith.'"

This Word is represented by the apostle as "Quick and powerful and sharper than any two-edged sword," to the dividing in us between that which serveth God and that which serveth him not. This living Word that was, and is, and without end shall be—the Alpha and Omega of all—is declared to be "The true Light, which lighteneth every man that cometh into the world." Again, "In him (the Word) was life, and the life was the light of men." It is this light of the Word, or of the Lord Jesus which shineth in darkness or in our dark hearts, that maketh manifest all that is reprobable, showing us what is His will concerning us. If we believe in, receive, and obey it in its smaller or larger manifestations, it becomes as a shining light in us, which shineth more and more unto the perfect day. O! the danger there is of allowing human reason, with any substitution, or expedient motive whatever to take the place of this manifestation of the Saviour within us to guide our feet in the way of true peace. It is this light of Christ, or His inward illumination in the heart, that sets our sins in order before us, and casts up the narrow way of obedience to the cross of the Lord Jesus, as the only one of safety for us to walk in. It was this light which shined round about the Apostle Paul in the way to Damascus, and which he was sent to turn people to, even from darkness (our natural state) to light; and from the power of Satan (who ruleth in the children of disobedience) unto God.

Seeing then that in inward stillness, in quietness, and in confidence, our faith and strength are renewed, how should inwardness with our Emmanuel be the motto and watchword, "Till we all come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, unto our measure of the stature of the fullness of Christ."

Industry of Luther.—From 1517 to 1526, the first ten years of the reformation, the number of Luther's publications was three hundred; from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and 1537 to 1546, the year of his death, the number was one hundred and eighty-three. In twenty-nine years and four months he published seven hundred and fifteen books, an average of more than twenty-five a year. He did not go through the manual labor of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets, but many of them are also large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone, would have been a gigantic task, even if he had his lifetime to devote to it.

For "The Friend."

A Sure Foundation.

On the carriage road between Philadelphia and West Chester, some thirteen miles from the city, stood, in years gone by, some acres of woodland known as Preston's woods. The forest has long since disappeared, leaving the soil covered with verdure, and showing numerous rocks—some of large dimensions—scattered over it. The road passed through the midst of these, and the opening of it revealed the fact that the rocks were not *in situ* as the geologist would term it, not in their primitive places, but had been moved by extraneous causes from their original beds, in other words, were boulders.

Some of these huge masses of rock lay at the road-side, and the necessary excavation in grading the highway left a few on the bank, so large and so firmly imbedded as to defy the usual efforts of man to displace them. One in particular, we remember, year by year, as we passed it, we used to gaze upon its ponderous bulk, looking on it as one of nature's fixtures—firm as a rock. But, gradually, the silent assaults of time—the winter's frost, the summer's heat—the rains of spring and the fiercer showers of autumn told on its foundation, and disintegration of its support began to be visible. The solid earth melted away, and as it disappeared, the rock protruded more and more, overhanging the bank, and slowly revealing to the traveller the fact that it rested, not on a rock, but on a perishable foundation of earth.

The process was a slow one. Year after year we passed it, and while unable to mark the gradual change—so slowly does nature work by her wondrous laws—still by unheeded removals the supporting subsoil could be seen to be slowly leaving the incumbent rock less and less firmly seated. At last its horizontal position was observed to be changing, and the huge boulder evidently was assuming an inclination toward the receding bank. Its downward tendency was too obvious to leave any doubt as to its final overthrow. Some years after, we again passed the spot. The rock that had so often interested us was gone, and its fragments lay at the road-side, encumbering the highway. So slowly yet surely does nature work her works, that we had watched this gradual overthrow from youth to mid-age, ere the process was completed; but solid, immovable as the rock seemed, its ponderosity availed little against the silent workings of the elements—and it fell at last!

On the same highway, near by, a ledge of granite crossed our road, and the efforts of the neighbors, in their yearly repairs, but indifferently succeeded in keeping its rough surface smooth enough for the easy transit of the traveller. One portion of this rock projected itself sideways into the road, the extremity jagged and showing where the action of powder had rent a convenient passage for the road beside it. From year to year we marked its form. The elements did their work on it, as on the other, but it remained unmoved. We could notice a change here also. The summer's heat and the winter's frost, the gentle shower and the driving storm fell on it, and by unheeded degrees wrought their work. The denuded rock more and more visibly came to the surface, as this war of elements carried away the earthy material that covered its surface, showing clearly its

true nature. They cleansed it, but they did not undermine it—it retained its original position, for it was founded on the rock.

Cannot we draw a moral from these workings of nature? We see around us men, a parently upright in their daily walks, correct in their dealings with their fellow men, firm in their principles, beloved by their associates; it may be, looked up to in their religious connections as well settled in the christian faith, and proof against the evil that abounds in the world. Yet as years have rolled over them, the watchful eye of religious associates have feared that it was not wisdom as in days that were past. Hardly at to say why, but a fear for them resting their minds that all is not as it should be, fear, strengthened as time rolls by and a leaning to the world develops itself, and it comes evident that their early love has waxed cold. The love of other things fills their hearts, and they draw towards earthly things for comfort or enjoyment. Slowly this character comes over them; so slowly that it is only looking back over their past lives that their departures can be noted. Have we not seen this? and have we not also seen, in some, sad falling away from a religious life which betokens a return to the world and the love of the world, leaving the poor man a wreath for this world, and for the next also. I may not doubt the early sincerity of such one, but we can see that trusting to his own strength, he failed to know his house build on the only Rock on which there is safety.

There is a stability to be attained uninteresting in Christ—where the world and things of the world cannot move us from our allegiance. Here the cares and tumults of life—the trials and afflictions of time, instead of overwhelming us, only the more fully develop our adherence to the truth, show to the world that such faithful ones, do follow cunningly devised fables, but live and enduring substance. Their foundation standeth sure. Trials but bind them more closely to the Rock, Christ Jesus: trusting the strength derived from Him—not leaning to their own understanding—the storms time may mean them from the world, if they cannot unsettle that firm hope and faith which rests on His promises, which are yea and amen forever. Reader, may thou and dig deep enough to reach this sure foundation—none other will avail us!

Confession of Error.—It is related of Lord Mansfield, that this eminent judge was ashamed of publicly retracting any opinion he had entertained, whenever convinced of his mistake. He used frequently to say, probably after Swift, who has a similar passage in his writings, "that to acknowledge you were wrong yesterday, was but to let the world know that you were wiser to day than you were then."

The celebrated Dr. Johnson, one of the most learned men that England ever produced, might have a dispute in conversation. Johnson, on the wrong side, but did not give in short both disputants kept the field. Next morning, when they met in the breakfast room, Dr. Johnson, with great candor said, "I have been thinking on our dispute last night, you were in the right." Ignorant people are generally positive and assuming; and even when they find themselves in an error, are proud to acknowledge it; but those who

wise, have learned that they are also able; they rejoice in any opportunity of having an error corrected, and they can afford to acknowledge it, without risking their reputation with persons of real judgment.

For "The Friend."

Memoirs of Mildred Rateliff.

(Continued from page 146.)

1820. 5th mo. 25th and 26th. Though very stormy, we went with a number of other Friends, to New York. Two dear Friends went with us from Great Britain, viz: William Rickman, who is now nearly ready to take his leave of us in this land; and William Foster, a well-beloved brother who has lately called on a visit in the love of the gospel to the flock and the family on this side of the great water. Thus the tender mercies of a gracious God are continued, in order to awaken diligence the human family. Lord, if it seemeth good in thy sight, preserve us in the hollow of thy Holy hand, him who apprehends himself clear of the work assigned him, and is at liberty to return to his family and friends at home. Oh! be pleased to comfort him safely over the briny deep, and to his desired port. And mayest thou also safely keep thy very precious substitute, that has as yet to ere to take the place of our ancient Friend. Thy dedicated servant, who is nearly ready to leave us. Thus, righteous Father, glorify thy most excellent name now and forever, saith my soul.

When we got to the river it appeared dangerous for a sail-boat; and the steambot being out of order, we were detained for some time, but at length, in company with others, we went several miles to another ferry; and after a trying, fatiguing day, we all reached the city in the evening in safety.

27th. Attended the Select Yearly Meeting, which was favored with the openings of Divine love. Many valuable servants and handmaids attended. As for my part, poverty and strippedness seemed my situation. Poor I alas, what am I but dust and ashes! Preserve, O Lord, I pray thee, from a murmuring thought, or flinching from the turnings of thy hand.

28th. Public meetings were held in all the different houses in the city, I hope to the honor of the great Name. The next day the Yearly Meeting for business began, which so I am favored with the encouraging evidence of the Divine presence. Thanks be unto God for all his benefits.

6th mo. 2d concluded the Yearly Meeting; and as it was favored in the beginning, so it was in the close with the evidence of Divine favor.

After the Y. M., Mildred Rateliff was at several meetings in the city of New York and of Long Island, of which her memoranda convey but little beyond the mere fact of attending them. After one of these she says, "My wish was strong that the gracious Master would be pleased to give us a silent meeting; centered in, Thy will, O Father! and not mine be done. Adding, may I live and die to this ground, saith my soul." Upon another occasion, she writes: "Thus far I have much cause to thank God and take courage, notwithstanding we continue to find much occasion for mourning, because of the desolations of Zion, in that so few within our borders come up to her solemn feasts."

"7th mo. 2d. At Oblong. Here my mouth was opened to sound an alarm, to arouse if possible to greater action and zeal. For in this meeting, alas! my life seemed oppressed with the burden of iniquity, yea, darkness that could be felt was here found. Yet through adorable mercy I was enabled I trust to clear myself of their blood; whether they regard or disregard the solemn testimony given me to bear amongst them. But even here I found a precious few, to whom the word of encouragement sweetly flowed.

"5th. At ———. [name not intelligible.] Alas, true religion is in a low state, some weakly, some sickly, and many sleepy. While through adorable mercy there remains a precious few in good health, able to prove the efficacy of the preserving principle of sanctifying grace.

"8th. At Oswego; 9th, at Nine Partners. These were good meetings. Truth reigned over all; the blessed Master's name was glorified; and I think it safe to say the people were satisfied. At Nine Partners there was a multitude indeed. My mouth was opened like a trumpet; and though I was so weak inwardly as well as outwardly, that as I walked into meeting my very joints seemed loosened, and much fear and trembling covered me all over, yet to my humbling admiration I was made strong, so as to stand as an advocate for the great and good cause. I trust the Lord had the praise of his own works; and his disciples, in the conclusion of this heavenly opportunity, were willing to gather up the fragments that nothing should be lost.

"10th. Being truly in need, we rested; and thus got a little refitted to pursue our journey.

"11th. Went on again, and attended West Branch Meeting. But alas! this was a painful, hard meeting. Yet through adorable mercy, it ended better than it began. How cheered the scene! How various the dispensations through which we have to pass! Lord, be pleased still to go before, and to be with me! Be my all in all: thus preserving thy dignified cause not only to the end of this very responsible journey, but to the end of my days."

Thence she had meetings at Pleasant Valley; at Poughkeepsie; at Crum Elbow; "at a meeting called the Creek;" and at Stanford. "This," she says, "was a blessed good meeting. May the gracious Helper of the helpless have all the praise forever.

"17th. At North East. But here was a painful time indeed, as was also a religious opportunity I felt bound to have in a Friend's family where we lodged. Oh, the sad situation of things in many places!

"18th. At Little Nine Partners: some better than what we had to pass through yesterday; but alas, true religion—that which is only worth living for—is at a very low ebb in most places. May the Lord of the whole earth, who has the power at command, cause a revival to take place, and that speedily, in the hearts of the children of men.

"20th. Attended their meeting at Hudson, a painful one it was. Next day at Ghent, where was some more comfort; but alas, low times indeed at most places. At Chatham on the 23d, which was large, and I hope profitable to many.

"25th. At Troy. This was truly a painful time, with little hope of much amendment. Lord, pity the people in many places, whose situation is deplorable! Mingle thy judgments

with thy mercies in such a manner, as to bring into an acquaintance with thy holiness, if consistent with thy righteous will.

"26th. At Pittstown; and the day following at Easton. Low times, and not much to rejoice in, only in being accounted worthy to suffer with the suffering seed.

"8th mo. 6th. At Ferrisburg in the forenoon; where, as at many other places, I had to bear a sharp testimony against sleeping in meetings. This is a lethargy doubtless that has spread more or less over our Society, and is mournfully to be felt in many places, and increasingly so I fear. I must bear my testimony against it. Lord, be thou my strength, in this and all other cases, and then I will stand for thy cause. In the afternoon we attended a meeting called Monkton; which I hope was a season of profit to some of us. Here I found it my place to be still. A privilege I highly prize when my blessed Master sees meet to have it so. For this I cannot doubt there was a cause; believing as I do, it is a terrible thing to be preached to death. Oh forbidding, gracious Father! that my mouth in and for thy cause, should ever be opened when *Thou would have it shut.*

"8th. Crossed at a ferry on the Great Lake several miles wide. Here I had the opportunity of seeing the works of the Almighty on the great deep.

"9th. Attended the Select Quarterly Meeting at [name not given], which was painful, because of the desolations of our Zion in this part of the family. Next day the Quarterly Meeting at large, which was also a suffering time for the same reason.

"11th. Was held a large public meeting more to satisfaction. The blessed Truth seemed to reign over all, and the name of the Lord was glorified.

"12th. Went on to a village, left word for a meeting to-morrow at six o'clock; then crossed the wide and great water of the same lake, in a little, leaky, tottering boat; leaving our horses and carriage on the other side till we returned, if so the blessed Master please. Next day were at a meeting on the Grand Isle (so called) in the forenoon, after which time of Divine favor with the inhabitants on the Island, we crossed again in the same boat; and attended at six o'clock the meeting in the village above spoken of to satisfaction."

After this she attended a number of meetings thereabout, till 9th mo. 6th, when she had a meeting in a school house where no meeting of Friends is regularly held. "It was attended," she states, "by a number not much acquainted with us as a Society, yet hungry, thirsting souls. Here the glad tidings of the gospel of peace did sweetly flow through the lips of a very poor and feeble instrument. This was a good meeting, many parting with us with tears of gratitude to the Father of mercies for this day's favor. Praise the Lord, O my soul! Praise and adore His great Name forever. For what greater cause can there be for thanksgiving, than a well grounded hope that through the power of Truth, many sons shall come from far, and daughters from the ends of the earth. After this meeting we went on with a number of our Friends, and on the 10th were at a little indulged meeting at Shamo. Here were a number not professing with us. Some of these were reached; and together with the rest of us, urged to remember that we are born to die; and after death the judgment. May the

impression made on many minds, be fastened as a nail in a sure place."

Notwithstanding M. R. in the prosecution of her religious duty in this journey, attended a number of meetings after this, she has left but little account of them, except at one she speaks of "the spring of the ministry seeming to be shut up, and sealed as with seven seals." At another that, "Those who undertake to visit the churches now-a-days, need not expect much pleasant bread;" adding, "Lord, in thy mercy, please to strengthen my faith." At another, she notes, "Poor, hard times! O that I may ever be willing to suffer my portion for the blessed Master's sake, and His cause sake." Again, "The sweet peace of mind more than compensates for all through which I have passed. Lord be pleased in thy mercy to keep me safe the little time which is yet remaining in this probationary state. O make me more and more entirely thine." And again, after attending Dunning's Creek Meeting, she writes; "This is the last meeting pertaining to this very serious undertaking. Thanksgiving and praise forever be ascribed to a gracious God who helped me through all, to the relief of my poor exercised mind, and has now set me at liberty to return home." She reached her habitation the 27th of Eleventh month, 1820, "I trust," she writes, "with a thankful heart, returning thanksgiving and praise unto Him that was, and is, and is to come. God over all blessed forever."

She was absent on this journey, fourteen months and six days; and travelled by computation 4460 miles.

(To be continued.)

THE LOST STAR,

Selected

God set a star within our sky,
And o'er our home its light was thrown,
And as we looked with loving eye
It seemed peculiarly our own.
And evermore its growing ray
Drove out what'er was dark and cold,
Till His seemed luminous as day,
And all its glooms were tinged with gold.
Resolves and hopes which long had lain
Falsified by custom and distrust,
Touched by its warmth, revived again,
And brightly blossomed from the dust.
Thenceforth, with clearer eyes we saw
What seemed before but blurred and dim;
And read anew God's perfect law
Which binds the universe to Him.
With wider scope His works we viewed,
The slow unfolding of His plan,
And, taught by loving hearts, renewed
Our faith in God, our faith in man.
And earth and sky, and day and night,
No longer dark, and drear, and dull,
Basked in that permeating light,
And glowed divinely beautiful.
But suddenly, while yet our lips
Trembled with songs of grateful praise,
Our star, involved in drear eclipse,
No longer cheered us with its rays.
Then darkness deep and full of dread
Threw o'er our sky its veil of gloom
We seemed to walk amid the dead,
And earth itself was but a tomb.
Perchance some questioning or doubt
Of God Himself came o'er our mind,
When that sweet star was blotted out,
And hope expired, and faith was blind.

Perchance our wayward wills rebelled
Against the loving Father's will,
Till sorrow's first willow was quelled
By His all tender "Peace! be still!"

For weak, at best, is human faith,
And love is passionate and strong,
And wildly demands the loss or death
Of what we love, a cruel wrong.

But God is good, and folds in calms
Of His own rest our restless souls,
Till with hushed hearts and clasped palms
We bless the Wisdom that controls.

And when for us the heavy hour
Of doubt went by, and holy trust
Resumed its tranquillizing power,
And hope looked upward from the dust,—

Our hearts interpreted the law
Of earth's loss and heavenly gain;
And through the lens of faith we saw
The covering darkness rent in twain;

And lo! the star we called our own,
Whose loss we mourned with bitter tears,
Full orb'd and clear serenely shone,
A light to gladden all our years.

For "The Friend."

Manufacture of Paper in Japan.

Littell's Living Age has an article taken from the Athenaeum, by which it appears that the British Foreign Office has published a report on the manufacture of paper in Japan. We find in the report some items of interest.

The purposes for which the Japanese employ paper are very numerous indeed, including, beside all the uses to which Europeans apply it, the manufacture of umbrellas, rain coats, water proof pouches, hats, lanterns, wicks of candles, handkerchiefs, window lights, &c., &c.

The materials which the beautiful Flora of Japan yields for this wonderful variety of paper are of two descriptions, namely: the trees or shrubs of which the bark furnishes the fibre that gives strength of texture, and the plants of which the roots, seeds or sap yield a natural sizing that gives enamel to the surface of the sheet. The best fibre is that of the Ma Kodzu, a species of paper Mulberry (*Broussonetia papyrifera*), which is grown chiefly in the Island of Kiusiu. The Kaji, or Kajiso, a plant of which the botanical acquirements of the Japanese consuls do not appear to be such as to afford the means of scientific identification, grows more or less all over Japan, and is cultivated much in the same manner as the tea plant, and mulberry tree. It is described as closely resembling a willow. It does not thrive in the north of the island. The Kajiso does not yield so well as the Makoso or Ma Kodzu. A third plant is called Takaso, which yields a larger quantity of paper than either of those previously named. It does not require the manure, or the great care as to soil, demanded by the previously named vegetables, but the quality of the paper which it produces is inferior. A fourth species or variety is found chiefly in Kiusiu, the native name for which is Metsumata, from the bark of which alone the paper currency of the country is manufactured. It is little used for any other purpose.

The plants of the paper mulberry are annually cut down to the roots in the winter, and the cuttings of the fifth year, by which time the shrub has become dense and strong, are used for the manufacture. The branches are cut into lengths of from thirty to thirty-six inches, and steamed in a straw vessel or

a boiler. When the skin begins to separate from the stalk, it is stripped off by hand, the wood being useless except to burn. After peeling, the skins are dried by exposure to the wind on poles; and when dry they are weighed and made up into bundles of about thirty-two pounds each. They are then washed in running water for twelve hours, and the outer or dark colored portions of the bark are next scraped off with a knife; the scraping themselves being used to make an inferior kind of paper. After a fresh washing in running water, and a pressure under heavy stones to expel the fluid, the fibre is boiled. It is again washed after boiling to remove the residue of the ashes thrown in to aid that process, and it is then "pounded" about as long a time as it takes to boil rice for breakfast," with a wooden pound three feet long and three and one-half inch square. The pounded fibre, now called Sori, is made into balls and is mixed in a trough called the boat, which is six feet long at three feet broad, with the paste made from the rest of the Tororo. This shrub is described as being not unlike the cotton plant and the size of the root is "about the same as that of the common dock." We believe to be the plant which supplies the vegetable wax of Japan. The sprouts and skin of the root are scraped off, and the root is then beaten; the time for taking it from the ground being that of the rainy season of the spring, after the flower has died. When required for use, these roots are boiled into this paste, which is strained into a through a fine hair sieve. Lumps are broken off from the "Sosori" balls and mixed up with the strained "Tororo" paste; the mixture being thoroughly strained, and proper consistency being indicated by the peculiar noise which the stirring stick makes when passed through the pulp. A frame, consisting of inner and an outer portion, with a false bottom made of plaited branches is filled with this pulp; "a peculiar and dexterous jerk given to the whole, which sets the pulp, and the frame is then leaned against the upright rest to allow the water to drain off. This manipulation is performed very quick by experts in the manufacture.

The sheet of paper is removed from the frame with a piece of bamboo, and laid the aid of a brush, on a drying board, the side which adheres to the board forming the face of the paper. In wet weather artificial heat is required for drying. Two or three straws are inserted between every two sheets of the paper, which is made up packets of 100 sheets, and cut by means of sharp knife and heavy rule.

For making paper warranted to was which is called "Shifu" a different kind paste is prepared. Boxes, trays, and even saucers are made of this paper cloth, and saucers thus manufactured sustain no injury over a strong charcoal heat. For the manufacture of oil paper for rain-coats, sheets of paper called "Senka" are joined with glue made from young fern shoots, stained the juice expressed from unripe persimmon. Color when required, is applied as a powder mixed with bean paste; and a vegetable oil expressed from seeds, and known by the name of "Ye-no abura," is used; the preparation chiefly consisting of softening the paper by rubbing it with the hands.

The manufacture from the paper mulberry

introduced into Japan about A. D. 610, by the year 280, A. D., silk, with a facing of gold, was used for writing upon, and thin shavings were also employed. In that paper was imported from the Corea; and was the only paper used by the Japanese down to 610, when two priests were sent to Japan by the king of the Corea, who introduced a local manufacture. The paper produced did not take ink well; it tore easily, and was liable to become worm-eaten. Taishi, a son of the reigning Mikado, first made use of the bark of the *Broussonetia*, which he caused to be extensively used all over the country, and promulgated the mode of manufacturing among the people.

The enclosed article appeared in "The Friend" twenty years ago, would there be any objection to its re-appearance at this time?

For "The Friend"

Summer in the Heart.

The poet Cowper in writing to one of his friends upon a mid winter's day, bearing date, December 31st, says, "I have frequently thought with pleasure of the summer you have in your heart, whilst you have been engaged in softening the severity of winter in the hearts of the many who must otherwise have been exposed to it. * * You never said a better thing in your life, than when you assured me of the expediency of a gift of bedding to those poor people. There is no one article in this world's comforts with which they are so provided. When a poor woman, and an infant one, whom we know well, carried home a pair of blankets, a pair for herself and child, and a pair for her six children; as she was the children saw them, they jumped up to their straw, caught them in their arms, and then, blessed them, and danced for joy. An old woman, a very old one, the first night she found herself so comfortably covered, would not sleep a wink, being kept awake by contrary emotions of transport on the one hand, and the fear of not being thankful enough on the other."

Now, if any of our young friends, (or older ones either,) feel dull, heavy, unhappy, in the midst of plenty,—yawning and stretching over their noses, or "fancy work," and made quite stupid, perhaps a little pettish under the pressure of the abundance of "heated air" with which the rooms are filled,—and because their warm beds, with their abundant warm covers, have induced them to lie at least one hour longer than they ought to have done; if these are not to feel particularly happy and peaceful, they want to feel as if they too could "dance for joy," let them exert themselves as much as they possibly can, now that "Jack Frost" is striking his icy hand upon the threshold of the door, and blowing his chilling breath through the half-glassed windows, and making more of their stoves which have long felt but little of his heat them;—I say let these exert themselves in looking after the poor; especially the aged, the infirm, and the little children. Then, methinks, many who now feel neglected and hard to be pleased; and who have a little trouble or privation that they are so prompt in making "mountains out of molehills," would be brought, in contrasting their condition with the destitute and afflicted, to a sense of their great obligation to their Benefactor,—and the language of

their humbled and tender hearts would be, "Not more than others I deserve, yet God has given me more," and I shall have to render an account to Him of how I have used it; and under this feeling everything like superiority and self-consequence would retire crest-fallen, and these in their turn would become beggars, pleading earnestly of Him who knows all things, not to suffer them to become guilty of the sin of forgetting, or neglecting those who are needy and have none to help them. And a blessed consideration would make its way into such minds. "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." The rays of the sun of righteousness would produce a feeling like balmy summer in such hearts, where, hitherto, the coldness produced by indifference, or penuriousness, or indolence, had too much prevailed; and the effusion from this summer in the heart be, "What shall I render unto the Lord for all His benefits."

Alpine Climbing.

The scenery of portions of the Alps, and the dangers sometimes encountered by those who undertake to scale their summits, are well described by Professor Tyndall, in his account of the ascent of the Old Weissthor in 1861. He says:

I had only seen one-half of Monte Rosa; and from the Italian side the aspect of the mountain was unknown to me. I had been upon the Monte Moro three years ago, but looked from it merely into an infinite sea of haze. To complete my knowledge of the mountain it was necessary to go to Macugnaga, and over the Moro I accordingly resolved to go. But resolution had as yet taken no deep root, and on reaching Saas I was beset by the desire to cross the Alpehale. Benen called me at three, but over the pass grey clouds were hanging, and determined not to mar this fine excursion by choosing an imperfect day, I then gave it up. At seven o'clock, however, all trace of clouds had disappeared; it had been merely a local gathering of no importance, which the first sunbeams resolved into transparency. It was now, however, too late to think of the Alpehale, so I resorted to my original design, and at 9 A. M. started up the valley towards Mattnark. A party of friends in advance contributed strongly to draw me on in this direction.

Onward then we went through the soft green meadows, with the river sounding to our right. The sun showered gold upon the pines, and brought richly out the coloring of the rocks. The blue wood smoke ascended from the hamlets, and the companionable grasshopper sang and chirruped right and left. High up the sides of the mountain, the rocks were planed down to tablets by the ancient glaciers. The valley narrowed, and we skirted a pile of moraine-like matter, which was roped compactly together by the roots of the pines. Huge blocks here choke the channel of the river, and raise its murmurs to a roar. We emerge from shade into sunshine and observe the smoke of a distant cataract jetting from the side of the mountain. Crags and boulders are here heaped in confusion upon the hillside, and among them the hardy trees find a lodgment, asking no nutriment from the stones,—asking only a pedestal on which they may plant their trunks and lift their branches into the nour-

ishing air. Then comes the cataract itself plunging in rhythmic gushes down the shining rocks.

The valley again opens, and finds room for a little hamlet—dingy hovels with a little white church in the midst of them; patches of green meadow and yellow rye, with the gleam of the river here and there. The moon hangs over the Mischabelhorn, turning a face which ever waxes paler towards the sun. The valley in the distance seems shut in by the Allalein glacier, which is approached amid the water-worn boulders strewn by the river in its hours of turbulence. The rounded rocks are now beautified with lichens, and scattered trees glimmer among the heaps. Nature heals herself. She feeds the glacier and planes the mountains down. She fuses the glacier and exposes the dead rocks. But instantly her energies are directed to neutralize the desolation, clothing the crags with beauty, and sending the wandering wind in melody through the branches of the pines.

At the Mattnark hotel, which stands at the foot of the Monte Moro, I was joined by a gentleman who had just liberated himself from an unpleasant guide. Benen halted on the way to adjust his knapsack, while my companion and myself went on. We lost sight of my guide, lost the trail also, and clambered over crag and snow to the summit, where we waited till Benen arrived. The mass of Monte Rosa here grandly revealed itself from top to bottom. Dark cliffs and white snows were finely contrasted, and the longer I looked at it the more noble and impressive did the mountain appear. We were very soon clear of the snow, and went straight down the declivity towards Macugnaga.

We put up at the Monte Moro, where a party of friends greeted me with a vociferous welcome. This was my first visit to Macugnaga, and save as a caldron for the generation of fogs, I knew scarcely anything about it. But there were no fogs there at the time to which I refer, and the place wore quite a charmed aspect. I walked out alone in the evening, up through the meadows towards the base of Monte Rosa, and on no other occasion have I seen peace, beauty and grandeur so harmoniously blended. Earth and air were exquisite, and I returned to the hotel brimful of content.

Monte Rosa with her peaks and spires builds here a noble amphitheatre. From the heart of the mountain creeps the Macugnaga glacier. To the right a precipitous barrier extends to the Cima di Jazzi, and between the latter and Monte Rosa this barrier is scarred by two couloirs, one of which, or the cliff beside it, has the reputation of forming the old pass of the Weissthor. It had long been uncertain whether this so-called "Aitor Pass" had ever been used as such, and many superior mountaineers deemed it from inspection to be impracticable. All doubt on this point was removed this year; for Mr. T. Tuckett, led by Benen, had crossed the barrier by the coldest most distant from Monte Rosa, and consequently nearest to the Cima de Jazzi. As I stood in front of the hotel in the afternoon, I said to Benen that I should like to try the pass on the following day; in ten minutes afterwards the plan of our expedition was arranged. We were to start before the dawn, and to leave Benen's hands free, a muscular young fellow named Andermaten, was engaged to carry our provisions. It was

also proposed to vary the proceedings by ascending the ridge by the couloir nearest to Monte Rosa.

I was called by my host at a quarter before three. The firmament of Monte Rosa was almost as black as the rocks beneath it, while above in the darkness trembled the stars. At 4 A. M. we quitted the hotel. We wound along the meadows by the slumbering houses, and the unslumbering river. The eastern heaven soon brightened, and we could look direct through the gloom of the valley at the opening of the dawn. We treaded our way amid the boulders which the torrents had scattered over the plain, and among which groups of stately pines now find anchorage. Some of the trees had exerted all their force in a vertical direction, and rose straight, tall and mast like, without lateral branches. We reached a great moraine, grey with years, and clothed with magnificent pines; our way lay up it, and from the top we dropped into a little dell of magical beauty. Deep hidden by the glacier-built ridges, guarded by noble trees, soft and green at the bottom, and tufted round with bilberry bushes, through which peeped here and there the lichen-covered crags. I have rarely seen a spot in which I should so like to dream away a day. Before I entered it, Monte Rosa was still in shadow, but on my emerging I noticed that her precipices were all aglow. The purple coloring of the mountains observed in looking down the valley was indescribable. Out of Italy I have never seen anything like it. Oxygen and nitrogen could not produce the effect; some effluence from the earth, some foreign constituent of the atmosphere, developed in these deep valleys by the southern sun, must sift the solar beams, weaken the rays of medium refrangibility, and blend the red and violet of the spectrum to that incomparable hue. The air indeed is filled with floating matters which vary from day to day, and it is mainly to such extraneous substances that the chromatic splendors of our atmosphere are to be ascribed.

The ancient moraines of the Macugnaga glacier rank among the finest that I have seen; long, high ridges tapering from base to edge, hoary with age, but beautified by the shrubs and blossoms of to-day. We crossed the ice and them. At the foot of the old Weissler lay crouched a small glacier, which had landed a multitude of boulders on the slope below it; and amid these we were soon threading our way. We crossed the little glacier, which at one place proved disagreeable, and here I learned from the department of his axe, the kind of work to which our porter had been previously accustomed. Half a dozen strokes shook the head of the implement from its handle. We reached the rocks to the right of the couloir and climbed them for some distance. At the base the ice was cut by profound fissures, which extended quite across, and rendered a direct advance up the gully impossible; but higher up we dropped down upon the snow.

Close to the rocks it was scarred by a furrow six or eight feet deep, and about twelve in width, evidently the track of avalanches, or of rocks let loose from the heights. Into this we descended. The bottom was firm, and roughened by stones which found a lodgment there. It seemed that we had here a very suitable roadway to the top. But a sudden crash was heard aloft. I looked up-

ward, and right over the snow brow which closed the view, perceived a large brown boulder in the air, while a roar of unseasoned stones showed that the visible projectile was merely the first shot of a general cannonade. They appeared—pouring straight down upon us—the sides of the furrow preventing them from squandering their force in any other direction. "Schnell," shouted the man behind me, and there is a ring in the word, when sharply uttered in the Alps, that almost lifts a man off his feet. I sprang forward, but urged by a sterner impulse, the man behind sprang right on to me. We cleared the furrow exactly as the first stone flew by, and once in safety we could admire the energy with which the rattling boulders sped along.

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 138.)

To W. F.

London, October 10th, 1816.

"Dear Friend,—Whilst taking up my pen to address you, I feel very desirous not to incur the sentence denounced in Scripture against him 'that trusted in man, and made flesh his arm, and whose heart departed from the Lord;' for there is a disposition to regard the creature more than the Creator, in whom alone is everlasting strength. And yet a saying of the apostles Peter and John, when brought before the Jewish council, has often been comfortably remembered by me, after much unreserved communication with some of my dear friends; and I trust I may safely adopt it as my own on this occasion: 'for we cannot but speak the things which we have both seen and heard.' How shall I then be silent concerning the dealings of Infinite Goodness, or how shall I forbear to testify of Him who 'delighteth in mercy,' of whom it is said, and has been experienced by thousands, as well as by myself.—He will subdue our iniquities, and will cast all our sins into the depths of the sea.' Indeed I have reason to say thus, and much more; for few suspect the depth of perdition from which I have been rescued. Awfully appropriate was that language twice repeated in the little company I sat with, at our friend's house at S. 'Thou wert as a brand plucked out of the burning;' I earnestly desire that what follows may not equally apply.—yet hast thou not returned unto me, saith the Lord? How strongly have I been encouraged, my dear friend, to believe that even in these latter times the same arm of everlasting mercy is still underneath, the same crook of loving kindness is yet conspicuously stretched out to reclaim and to restore. Though I have but little time or space to spare, yet one circumstance attending my former course of life, I may not omit to mention—I remember, my dear friend, (bear with me if you can,) a season when my wickedness had arrived at such a complicated and aggravated height, as to threaten (to all appearances and all probability) inevitably impending consequences; and these so encompassed me round on every side, that, though a thorough adept, I totally despaired of escaping that which was likely to follow. At this eventual crisis, when my wretchedness was more than I can describe, and almost more than I could bear, there was a secret but fervent desire raised in my very inmost soul, that if it were possible, I might be delivered from

this anguish of mind and dilemma of situation which were then owned by me to have been brought on by my own sinfulness, and no less than was deserved. There was also something like a covenant on my part, that it might be thus renewed, no bounds should be placed to the dedication of my future life. The sequel was as striking as the fact itself; each black cloud of this storm, from that day forward, rolled gradually away, and I surprising manner withdrew and dissipated. So that in truth I have had, and still have most feelingly to adopt a language, as usually and remarkably applicable to myself it could perhaps have been to him that wrote it, 'He brought me up also out of the horrible pit, out of the miry clay;' and I think I add, it is equally my desire and belief, that the remainder of this passage may and be as nearly my experience; 'This is the Lord's doing, and it is marvellous in our eyes. Yes, my dear friend, 'I am as a wonder to many,' amongst those who knew me little more than three years ago, then living in forgetfulness, or rather abandonment of self, who notwithstanding did not utterly abandon me; but, as Fenelon says, 'who followed in my ways, which were those of sin;' has run after me, as a shepherd in search his strayed sheep. So that I cannot be silent on this subject; but am constrained to knowledge, that in all my various difficulties, and dangers, the power and presence of One, 'who is able to save to the utmost, has been with me, and around me, bringing about seeming impossibilities, and in a way where no way was, and effecting deliverance 'with a mighty hand, and an outstretched arm.'

"With respect to that share of affliction which has been handed to me of late, I truly say, it is my desire, that others in various trials, may be equally enabled to myself to discover and acknowledge in the hand of Him, who 'is righteous in all ways, and Holy in all His works.' We privations are permitted to attend, with consolation, my dear friend, to find a Father of the fatherless; when about to separate those who have from childhood shared some mixed cup of joy and grief, what a relief to feel, that wherever scattered, still each is near that Fountain, to which we may have access; when a total revolution in outward condition takes place, when luxury, delicacy, splendor and vanity, together with all those objects endeared by fond recollection, are to be relinquished, how sweet to know 'it is the Lord—let him do what seem him good;' and in taking up the cross, the rest, denying ourselves, and following the Lord through sufferings, conflicts, and probation, what a blessing it will be if we 'are kept the power of God through faith unto salvation.' Your sincere friend,

J. F. L.
"1816. October 22d.—The farther I advance in my course along this valley of life and obscurity, the more evidently am I permitted to discover—the more frequently I am constrained to admit, the infinite beneficence of the Lord.—Oh how sincerely I exclaim with the Psalmist, 'What is so great that thou art mindful of Him, or the secret that thou visitest Him.' Fervent in my have been my desires, and still more and more so, as the visitations of condescending grace

been renewedly extended—that my whole
may be prepared for the reception and
manifestations of this great and gra-
Guest. O! may there be in my inmost
thoughts and imaginations, as well as over-
words and outward demeanor, such a con-
watchfulness, as may evidence a holy
and fear of giving Him offense, or occasion-
ing a separation between Him and my

O! thou who seest in secret, and to whom
most secret petitions are thoroughly
known, and known to ascend even daily and
secretly, be pleased in thy exceeding great
compassion and wondrous mercy, to have me a
help. Grant that I may be made will-
ing to follow thee whithersoever thou leadest,
to become whatsoever thou wouldst
make me to be."

1616. November.—Do not look at others,
for their example seems to recommend
a certain line of conduct or another, no, not even
such as are very industrious in business,
but account strictly religious characters;
there are no guide for you: stand on your own
feet; nothing will justify what you are
about to do, or to forbear to do, but a full con-
science of duty. If you have that true peace
which no man can give or take away, it mat-
ters little what others may say or think. Re-
member that the honest fishermen quitted
their lawful concerns, nay all, to follow Him
whom they recalled them, but it was not till He called: it
was a hundred fold reward, and the everlasting
inheritance were promised, not to those who
only forsok all that they had, but to those
who did so for his name's sake. I think it was
John Penn who said, "It is not the sacrifice
(however great) that recommends the heart,
but the heart that gives the sacrifice (how-
ever mean) acceptance."

1816. November 12th.—O Lord God Al-
mighty! it is of thy exceeding mercy that I
was raised up, and enabled thus fervently, thus
boldly to address thee, as the God which
has led me unto this day. O! how clearly
and comfortably hast thou, during this time
of my life, revived the remembrance of what
thou hast done for them that have sought or
desired to seek thee. Where is not thy 'mighty
arm,' and thy 'outstretched arm,' to be dis-
covered? When I 'look at the generations of
old and see,' through thy grace I am enabled
to dispense every doubt, every discouraging
thought, by that feeling and forcible interroga-
tion, '*Did ever any trust in the Lord, and was
wounded; did any abide in his fear, and was
despised; or whom did he ever despise, that
will upon him? Well might thy servant
say, 'The earth, O! Lord, is full of thy mercy';
thy prophet exclaim—'The whole earth
is full of his glory.' 'And now Lord! what
all I for my hope is in thee: 'in thee, in thee
is my joy, my crown, my confidence. I
cannot ask of thee deliverance out of trouble,
except in thy time; but O! my very soul doth
rejoice of thee, that I may be kept from every-
thing like evil; that I may be supported and
sustained by that 'hidden manna,' which is
promised 'to him that overcometh.' Oh!
Lord, unto him, who feels himself at
times awfully humbled under thy mighty
arm, that he may be made still more deeply
dependent, that 'thou art God alone;' and as
thou art as thou art pleased, in thy very abundant
compassion, to renew within him that which
constrains him to cry out, 'My soul thirsteth
for thee, O Lord, for the living God,' at such precious*

seasons, may he be satisfied with nothing
short of thee; and strengthen thou him to
endure patiently through all, waiting upon
thee in hope, and watching for thee!"

The Pacific Mills, at Lawrence, Mass., are
rated as the largest establishment of the kind
in the world, employing 4200 operatives, and
making all kinds of delaines, worsted goods,
calicoes, &c. They have been established since
1853. The works are now operated by water-
power, and there are twenty acres of flooring
all covered with the necessary machinery for
executing the business. There are twenty-four
large boarding houses owned and run by
this corporation, each capable of accommodat-
ing forty persons. The buildings and machi-
nery have been increased, so that there are
now in operation about 130,000 spindles for
spinning cotton, with cleaning, picking and
carding machines to supply them, and about
16,000 spindles for worsted, with all the neces-
sary preparing machines to occupy 3500
looms for weaving the two classes of goods
above named, together with 22 printing ma-
chines, producing a weekly average of about
700,000 yards. The machinery is propelled by
eight turbine wheels, six of them being 72
inches in diameter, and two 84 inches in diame-
ter, with a fall of water equal to 26 feet, yield-
ing 1500 horse power. The average of the
manufactured goods of this company, for a few
years past has exceeded \$7,500,000 annually.

Both in her private deportment and in
meetings, she was concerned that no cause
of offence should be thrown in the way of
any, especially of the young, and those who
were under serious impressions. Those who
were entrusted with the care of young child-
ren were particular objects of her solicitude,
and she often found it her duty affectionately
to impress upon them the obligation to bring
up their tender charge, from early infancy,
consistently with our religious profession. As
she advanced in years this subject ap-
peared to rest with increasing weight upon
her mind. The last time she attended our
Monthly Meeting, when laboring under much
physical weakness, she was engaged in great
tenderness to impress upon mothers the ne-
cessity of faithfulness in the discharge of this
important duty.—*Memorial of Mary Wistar.*

John Clark of Frone (England), was a man
of peace. He was asked one day by a friend
how he kept himself from being involved in
quarrels. He answered, "by letting the an-
gry person always have the quarrel to him-
self." This saying seems to have had some
influence on some of the inhabitants of the
town; for, where a quarrel has been likely to
ensue, they have said, "Come, let us remem-
ber old Mr. Clark, and leave the angry man
to quarrel by himself." If this maxim were
followed, it would be a vast saving of expense,
of comfort and of honor to thousands of the
human race.

THE FRIEND.

TWELFTH MONTH 30, 1871.

The developments taking place at most of
the General Meetings, now so frequently held,
and in the First-day school conferences, while
they must call forth in the minds of sound
Friends saddening reflections on the evidence

they give of the astonishing changes that
have taken place, within a few years in our
religious Society, are productive of good, by
giving emphatic and conclusive testimony to
the correctness of the predictions long since
uttered by many of the most experienced and
clear-sighted servants of the Lord among
Friends, in the generation now nearly all re-
moved from the church militant. Those wor-
thies left their testimony on record, that the
departures from the doctrines originally pro-
mulgated by the founders of the Society,
adopted and adhered to by it for two centu-
ries, in relation to the place to be occupied by
the Scriptures; in relation to the doctrine of
justification; to the right of man to appropri-
ate the promises to himself, after deciding by
his reason that they belonged to him; in re-
lation to the origin and character of saving
faith, the qualification for prayer, public or
private; the personality of the three that bear
record in heaven, and the immediate partici-
pation in the salvation purchased by Christ,
by making confession of Him by word of
mouth, embodied seminal principles, if gen-
erally adopted by the members, would pro-
duce the precise effects which are now taking
place in so large a part of the Society.

"The accounts we have read of the proceed-
ings at the "General Meeting," recently held
at Brooklyn, N. Y., recite very much the same
scenes as those described in the extracts we
gave in a former number, from the account of
that held at Poughkeepsie, with the addition
of opening some of the meetings with reading
in the Scriptures, and perhaps a more free
interchange of "ministerial services," with
those occupying the position of ministers in
other religious societies.

We think that few, if any, can give the
various accounts of the several meetings and
conferences,—some of which, are given in
the public newspapers—serious consideration,
without admitting the conviction that the
religious principles held by one part of those
included among members of our religious So-
ciety, and those held by another part of them
are not only dissimilar but incompatible, and
that this difference is on points of such pri-
mary importance as to prevent their being
reconciled.

There are yet a goodly number—not a few
we trust in every Yearly Meeting, who highly
value and hold to the doctrines and testimo-
nies of the gospel, as set forth by Fox, Bar-
clay, Penn and other of the primitive believ-
ers and writers, but a far greater number
charge these with defects, and have adopted,
as better adapted to the times, the principles
introduced into the Society of recent time,
and, by their own showing, they are fast fall-
ing into practices which naturally grow out
of those principles, and which no true Friend
can approve, or seek to apologise for.

We need not be surprised that these inno-
vators continue to claim to be Friends, for
even the followers of Elias Hicks did so, when
they were denying some of the fundamental
doctrines of the New Testament; and we
believe there are those among them who do
not see that they are departing from the
original ground on which the Society has
stood for two centuries; and who express
the expectation, that when the whirlwind
that is now shaking the whole body shall
have passed by, they will be found side by
side with those who adhere to the primi-
tive faith; but some of their more zealous

and unguarded co-laborers do not hesitate to admit they expect that what have been termed the *distinguishing views*, and what are called the *minor testimonies* of Friends, will all be swept away.

This is a dispensation that will try the foundation of every member sufficiently interested in the Society, to be concerned whether it shall continue to maintain its primitive faith, or go back to that held by other denominations from which it was brought out. It calls for deep searching of heart, for the clothing of a meek and quiet spirit, and the exercise of that wisdom which cometh down from above. The final result may confidently be left in the hands of Him who watches over his own cause by day and by night, and who can save by many or by few. While the mighty wind, the earthquake and the fire are doing their work, happy is that servant who is found standing where his Lord has placed him, and, with his face wrapped in his mantle, listening to the still small voice, and ready to perform whatever command may be given him.

CORRECTION.

The writer of the article in our last number "Getting off the true Foundation," desires to correct the statement in it, that a car was chartered by some of the delegates returning from the late First-day School Convention, "for the purpose that they might sing" without hindrance. The car was secured and the singing took place, but it was not chartered for that purpose. He says, "My intelligence came second hand, from one of the passengers who was present, and as the facts were stated, I gathered that the object referred to, was a part of the design in thus separating into one car."

SUMMARY OF EVENTS.

FOREIGN.—Charles Francis Adams, member of the Board of Arbitration for the United States, and Lord Tenterden, counsel for Great Britain before the Board, have returned to London.

The Queen has received the congratulations of the President of the French Republic on the recovery of the Prince of Wales from his dangerous illness.

Earl Ellenborough, formerly Governor General of India, died on the 22d inst., at the age of 81 years.

Notice has been issued from the American Legation in London, that it is desirable that all citizens of the United States, intending to travel on the Continent, should procure passports.

The vessel which ran down the French bark Costa Rica was the British ship Windsor Castle, which has since arrived in port. Her officers deny that they heard any cries of distress from the Costa Rica.

The steamship Delaware, which sailed on the 15th inst. from Liverpool for Calcutta, was totally lost on the 21st inst., off the Scilly Islands, and all on board are supposed to have perished.

Parliament is prorogued until the 6th of Second month next.

Letters from South America state that the earthquake at the town of Oca last night nine hours, with forty different shocks. The streets were split open and every house tumbled into ruins. The inhabitants all fled to camps outside the town, only one death occurring.

The committee of the French Assembly to whom the subject was referred, have rejected the proposition to return to Paris.

The President Thiers has issued a decree dissolving the Council of Algiers.

The French government refuses to sell the Crown jewels to private parties.

Duc d'Annam and Prince de Joinville, took their seats in the National Assembly without opposition. Their appearance created no sensation in the body.

A denunciation of French Protestants has had an interview with President Thiers. He received them with affability, and promised that religious equality should be maintained.

The work of trying the Communists is progressing as fast as possible and additional courts are to be created the more rapidly to dispose of the remaining cases. Up to the present day 14,378 prisoners have been tried. Of these, 2022 have been convicted and sentenced, and 12,356 have been discharged.

The Emperor of Germany has accepted the arbitration between Great Britain and the United States, in the dispute respecting a part of the northwestern boundary of the United States, and Minister Bancroft has delivered to the Emperor a memorandum of the American government in regard to the question.

Bismarck has sent a dispatch to the German representative in Paris, setting forth the feeling of exasperation caused in Germany by the outrages perpetrated on her soldiers in France. He threatens to seize hostages in the occupied provinces, unless the assassins in the future, who escape to the neighboring provinces, are delivered to the German officers by the French authorities, and that, unless such a measure is taken, the army of occupation shall be increased, and the expense and burden of its support, which is paid by France, shall be doubled.

A Russian imperial ukase makes compulsory the use of the Russian language in the schools of Poland.

The official organ, in an article on the present aspect of Europe, says, that other Powers should see no danger to themselves in the friendship of Russia and Germany. Their common interests suffice to explain their mutual esteem.

The Roman Catholic Bishops of Holland have united in a memorial to the king, praying him not to discontinue the Dutch Legislation of the Vatican.

The forthcoming Austrian budget bill, it is said, show a considerable surplus in the receipts over the expenditures of the year, instead of a deficit as was anticipated.

Members of the Maleamp Ministry have tendered their resignations to the King of Spain, and another Ministry has been formed with Sagasta at its head.

A London dispatch of the 24th says, that the Prince of Wales is gradually regaining his strength. The progress of convalescence is slow.

The official organ, in an article on the present aspect of Europe, says, that other Powers should see no danger to themselves in the friendship of Russia and Germany. Their common interests suffice to explain their mutual esteem.

1862, 92; ditto 1867, 93; ten-forties, 91.

Liverpool.—Uplands cotton, 9 a 10d.; Orleans, 10 1/2.

The French Assembly has adjourned until the 5th of next month.

The bill to increase the circulation of the Bank of France for the relief of trade and commerce, was still pending in the Assembly when it adjourned.

UNITED STATES.—In the U. S. Senate, Morrill, of Vermont, reported the House bill appropriating \$4,000,000 for the construction of public buildings at Chicago and San Francisco, to be considered.

A short debate of the bill was passed.

The House of Representatives, by a vote of 134 to 36, has passed a bill to provide for the appointment of a Commission on the subject of wages and hours of labor, and the division of profits between labor and capital in the United States. The Commission is to consist of three persons with a salary of \$5,000 each, to be appointed by the President with the advice and consent of the Senate.

Late advices from the agents and army officers in charge of the Apache Indian reservations, established in New Mexico and Arizona, and a resident of Chicago, and others, in immediate consideration. After a short debate of the bill was passed.

The House of Representatives, by a vote of 134 to 36, has passed a bill to provide for the appointment of a Commission on the subject of wages and hours of labor, and the division of profits between labor and capital in the United States. The Commission is to consist of three persons with a salary of \$5,000 each, to be appointed by the President with the advice and consent of the Senate.

Late advices from the agents and army officers in charge of the Apache Indian reservations, established in New Mexico and Arizona, and a resident of Chicago, and others, in immediate consideration. After a short debate of the bill was passed.

There are now reported to be at Canada Alamosa, 1900; Camp Apache, A. T., 1200; Camp Grant, A. T., 700; Camp Verde, A. T., 500; Camp McDowell, A. T., 100.

No reports have been received at this office from the feeding stations temporarily established until reservations can be selected at Camp Hualapai and Camp Date Creek, where there are probably one thousand men. Without counting these there are more than one-half all the roving Apaches of these territories now at Pecos, within call, reaping the benefits of the peace policy.

Controller Green, of New York, in an official statement, publishes the debt of the city and county on the 16th inst. at \$96,493,186, with cash in hand amounting to \$6,954,949, and a balance in advance which have been expended amounting to about \$6,000,000, and many others are expected. Some of the parties who by fraud and speculation have increased the city debt so enormously, have been arrested in order for their trial.

The interments in Philadelphia last week numbered 554. There were 228 deaths from small pox; 51 of consumption; 29 inflammation of the lungs; 15 congest-

tion of the brain; 11 congestion of the lungs; 10 pleurisy; and 14 disease of the heart.

The winter has been terribly severe in the mid district of Utah, causing a cessation of the shipme ore. A few days since the snow in that region was feet deep on a level, and more snow was falling.

The *Markets*, &c. The following were the quotations on 24th inst. for American cash gold, 108 1/4 U. S. sixes, of 1851, 117; ditto of 1868, 110 1/2; ditto 1862, 100; ditto, 10-40, 5 per cents. 109 1/2. Super floor, \$5.50 a 60; finer brands, \$6.25 a \$10.85, the best for St. Louis "triple extra." Amber western w \$1.55; red western, \$1.53; No. 2 Chicago spring, \$1.50; white spring, \$1.45. Oats, 56 a 57 cts. State ry cts. Western mixed corn, 76 cts.; old mixed, 77 cts. New yellow corn, 79 cts. Carolina rice, \$1 a 8c. Philadelphia.—Uplands and New Orleans cotton, 3 1/2 cts. Superfine floor, \$3.25 a \$5.75; finer brand a 8c. Pennsylvania red wheat, \$1.55 a \$1.55; western, \$1.50; amber, \$1.00; white, \$1.05 a 3c. Rye, 88 a 90 cts. Western mixed corn, 70 cts.; yellow, 63 a 67 cts. Oats, 55 cts. Western cash hams, 13 a 14 cts.; city smoked, 12 a 13 cts. Lard a 10 cts. Clover-seed, 10 1/2 cts. Flax-seed, \$3 Timothy, \$3.25 per bushel. *Baltimore*.—Southern corn, 63 a 70 cts.; yellow, 70 cts. Oats, 53 cts. Lard, 10 cts. St. Louis.—No. 3 red wheat, \$1.45, 2 mixed corn, 42 1/4 a 43 cts. New Orleans.—Corn, 8 Extra floor, \$7.70 a \$8.12. Cotton, 19 cts. Chi.—No. 1 spring wheat, \$1.21; No. 2 do, \$1.18; 3 do, \$1.08. No. 2 mixed corn, 40 cts. No. 2 3 do.

Received for the Freedmen, from Friends of R. C. M. Prep. Meeting, through Samuel Williams, \$28.

AN APPEAL.

By recent accounts from the South, we learn the Freedmen, both old and young, are in a very sad condition. Many children are prevented from attending school by want of necessary clothing.

If any Friends would contribute new or partially clothing, bedding or shoes, they would be thank received. Any such donations sent to the Ohio Friends' Freedmen's Association, 116 N. Fourth would be immediately forwarded to suffering people.

On behalf of the Women's Aid Association,
SARAH LEWIS, Secretary.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TUNNESSA, NEW YORK

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Wirt, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia, Samuel Morris, Olney P. O., Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE

New Frankford, (Twenty-third Ward,) Philadelphia

Physician and Superintendent.—JOSHUA H. WOODWARD, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Bos Managers.

MARRIED, on the 14th inst., at the Friends' Meeting, cor. Ninth and Tenth streets, Wilmington, ISAAC H., son of David S. and Hepsa H. Shearns Philadelphia, (former deceased), to SUSAN W., daughter of William S. and Sarah L. Hilles, of Wilmington.

DIED, in this city, on the 30th of 11th mo. 1878 the residence of his son, ROBERT ALEXANDER, 1878 year of his age, a member of Falls Monthly Meeting of Friends, Bucks county.

—, at the residence of Robert Elliott, Midd Columbia county, Ohio, on the morning of the 12th mo. 1871. AMBROS BOONE, of Pickering, a beloved member of Scipio Monthly Meeting, 37 in 68th year of his age, a member of a firm belief in the doctrines of the Society as held by ancient Friends.

—, on the 14th of 12th mo. 1871, at the residence of her father, near Flushing, Ohio, CINDY E., daughter of Daniel and Martha S. Williams, aged 25 years.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, FIRST MONTH 6, 1872.

NO. 20.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Central Arabia.

In 1862-3 an exploration of the central parts of Arabia was undertaken by an Englishman named William G. Palgrave. The difficulties and dangers to be encountered were considerable, arising in part from the remoteness of the country, but much more from the bigoted and intolerant character of the people who inhabit it. The parts under the control of the Turkish authorities, adjacent to the Persian Gulf and the coasts of the Red Sea, and the whole of the region bordering on the Persian Gulf have often been visited, and are comparatively well known. In those parts commercial intercourse with other nations has gone on so far that exclusiveness and self-conceit have led isolated nations to look with contempt and enmity on foreign people. But to the inhabitants of the central plateaus of Arabia, who know but little of the outside world, all others are infidels or heretics; and they are perhaps the most fanatical people on the face of the earth, it may easily be seen to venture within their territory is a hazardous enterprise for an unprotected traveller.

Our author had resided long in the East, and being very familiar with the customs of the Arab nations and quite at home in the Arabic language, he decided to go in the guise of a physician from Damascus, seeking practice. He was attended by a native Syrian in whom he could entirely confide, and carried with him a quantity of coffee as an article of luxury, and a well-selected assortment of drugs to be used in curing the sick he might meet. Their general route was from north-west to south-east. He commences his narrative with their departure from Ma'an, a station on the east of the Dead Sea, and on the pilgrim route from Palestine to Mecca. From this point they struck off almost due east into the desert, having a distance of about 200 miles to traverse before they reached the first inhabited or indeed inhabitable spot. The route of their daily march is thus described: "Long before dawn we were on our way, and advanced till the sun, having attained about midway between the horizon and the zenith, we ceased the moment of alighting for our morning meal. This our Bedouins always

took good care should be in some hollow or low ground, for concealment's sake; in every other respect we had ample liberty of choice, for another patch of black pebbles with a little sand and withered grass between was just like another; shade or shelter, or anything like them, was wholly out of the question in such 'nakedness of the land.' We then alighted, and my companion and myself would pile up the baggage into a sort of wall, to afford a half-screen from the scorching sun-rays, and here recline awhile. Next came the culinary preparations, in perfect accordance with our provisions, which were simple enough; namely, a bag of coarse flour mixed with salt, and a few dried dates; there was no third item on the bill of fare. We now took a few handfuls of flour, and one of the Bedouins kneaded it with his unwashed hands or dirty bit of leather, pouring over it a little of the dingy water contained in the skins, and then patted out this exquisite paste into a large round cake, about an inch thick, and five or six inches across. Meanwhile another had lighted a fire of dry grass, colocynth roots, and dried camel's dung, till he had prepared a bed of glowing embers; among these the cake was now cast, and immediately covered up with hot ashes, and so left for a few minutes, then taken out, turned, and covered again, till at last half-kneaded, half-raw, half-roasted, and burnt all round, it was taken out to be broken up between the hungry band, and eaten scalding hot, before it should cool into an indescribable leathery substance, capable of defying the keenest appetite. A draught of dingy water was its sole but suitable accompaniment.

"The meal ended, we had again without loss of time to resume our way from mirage to mirage, till 'slowly flaming over all, from heat to heat, the day decreased,' and about an hour before sunset we would stagger off our camels as best we might, to prepare an evening feast of precisely the same description as that of the forenoon, or more often, for fear lest the smoke of our fire should give notice to some distant rover, to content ourselves with dry dates, and half an hour's rest on the sand."

As they approached the termination of this part of the journey, they encountered a sermoon: "Here, however, an incident occurred which had well nigh put a premature end to the travels and the travellers together. My readers, no less than myself, must have heard or read many a story of the sermoon, or deadly wind of the desert, but for me I had never yet met it in full force; and its modified form, or sheloek, to use the Arab phrase, that is, the sirocco of the Syrian waste, though disagreeable enough, can hardly ever be termed dangerous. Hence I had been almost inclined to set down the tales told of the strange phenomena and fatal effects of this 'poisoned gale' in the same category with the moving pillars of sand, recorded in many works of

higher historical pretensions than 'Thalaba. At those perambulatory columns and sand smothered caravans the Bedouins, whenever I interrogated them on the subject, laughed outright, and declared that beyond an occasional dust storm, similar to those which any one who has passed a summer in Seinde can hardly fail to have experienced, nothing of the romantic kind just alluded to occurred in Arabia. But when questioned about the sermoon, they always treated it as a much more serious matter, and such in real earnest we now found it.

"It was about noon, the noon of a summer solstice in the unclouded Arabian sky over a scorched desert, when abrupt and burning gusts of wind began to blow by fits from the south, while the oppressiveness of the air increased every moment, till my companion and myself mutually asked each other what this could mean, and what was to be its result. We turned to enquire of Salim, but he had already wrapped up his face in his mantle, and bowed down and crouching on the neck of his camel, replied not a word. His comrades, the two Sherarat Bedouins, had adopted a similar position, and were equally silent. At last, after repeated interrogations, Salim, instead of replying directly to our questioning, pointed to a small black tent, providentially at no great distance in front, and said, 'try to reach that, if we can get there we are saved.' He added, 'take care that your camels do not stop and lie down;' and then, giving his own several vigorous blows, relapsed into muffled silence.

"We looked anxiously towards the tent; it was yet a hundred yards off, or more. Meanwhile the gusts grew hotter and more violent, and it was only by repeated efforts that we could urge our beasts forward. The horizon rapidly darkened to a deep violet hue, and seemed to draw in like a curtain on every side; while at the same time a stifling blast, as though from some enormous oven opening right on our path, blew steadily under the gloom; our camels too began, in spite of all we could do, to turn round and round and bend their knees preparing to lie down. The sermoon was fairly upon us.

"Of course we had followed our Arab's example by muffling our faces, and now with blows and kicks we forced the staggering animals onwards to the only asylum within reach. So dark was the atmosphere, and so burning the heat, that it seemed that hell had risen from the earth, or descended from above. But we were yet in time, and at the moment when the worst of the concentrated poison-blast was coming around, we were already prostrated one and all within the tent, with our heads well wrapped-up, almost suffocated indeed, but safe; while our camels lay without like dead, their long necks stretched out on the sand awaiting the passing of the gale.

"On our first arrival the tent contained a solitary Bedouin woman, whose husband was

away with his camels in the Wadi Sirhan. When she saw five men, like us, rush thus suddenly into her dwelling without a word of leave or salutation, she very properly set up a scream. Salim hastened to reassure her by calling out 'friends,' and without more words threw himself flat on the ground. All followed his example in silence.

"We remained thus for about ten minutes, during which a still heat like that of red-hot iron slowly passing over us was alone to be felt. Then the tent walls began again to flap in the returning gusts, and announced that the worst of the smooom had gone by. We got up, half dead with exhaustion, and unmuffled our faces. My comrades appeared more like corpses than living men, and so, I suppose, did I. However, I could not forbear in spite of warnings, to step out and look at the camels; they were still lying flat as though they had been shot. The air was yet darkish, but before long it brightened up to its usual dazzling clearness. During the whole time that the smooom lasted, the atmosphere was entirely free from sand or dust; so that I hardly know how to account for its singular obscurity."

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 148.)

The following letter to M. R., from Ezra Gillingham, of Baltimore—probably a young lawyer—was written near this time. It affords another testimony to the interesting fact, that the visitations and the stringings of the Lord's Holy Spirit are often at work within, when there may not be much evidence thereof. But like locked rooms, how easily the wards of the heart open when the right key is presented. There can be no doubt that full many, when the light of Christ Jesus shines upon them, see the right and approve it too; yet, in whose cases too often Satan catcheth away that which is sown, from the unquiet listless heart.

"Baltimore, 12th mo. 3d. —

"Dear Friend.—Thy letter was very welcome to me, especially as it was received at one of those moments when the soul seems about equally to love earth and heaven. The honors of the world are the medium by which a man in my profession must obtain subsistence; but I dare not neither seek them, nor hold them. Thy letter tended to add a wing to the pursuit after Divine enjoyment, and to weaken the desire after worldly dignity.

"It is astonishing that the world of time should ever claim as much of our affection, as the world of eternity. Yet men can calmly relinquish the latter, even when every enjoyment of temporal blessings is cut off. It must be a more difficult thing to turn back from the search for eternal rewards, after one has tasted of the 'good world of life.' There are moments, however, in which even those who have bound themselves to the service of their Sovereign, feel a veil as it were hung between Him and them, and the world around seems to possess peculiar attractions. This is a moment of severest trial. If the heart can be preserved pure and faithful in its allegiance, through this condition, how sweet is the reward!

"My mind has often accompanied thee in thy journey since thou left us. The duty which thou art engaged in, is arduous, but

there must be, I have often thought, a satisfaction in being called to fulfil our Lord's command literally—to leave all and follow Him. The heart then rests upon its Saviour, as its comforter. It is taking no thought, what shall we eat, or what shall we drink, or whether will shall we be clothed! It feels no temptation for these things after which the Gentiles seek; but its meat and drink are to do the will of our Father which is in heaven. True, at all times, this should be our meat and our drink; but the dutiful child feels the greatest delight when its father finds employment for it.

"Our Heavenly Father has given us a wise and a merciful dispensation. It is not the number, nor the importance of the works which we perform, that gives acceptance in His sight. 'Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' Every work which is acceptable must be performed in the heart, whether it be accompanied by external acts or not. The first scene of the operation must be in the heart. 'Lord,' said Isaiah, 'thou wilt ordain peace for us; for thou hast wrought all our works in us.' Oh that we could love Him more.

"The period when we are forever to be fixed often looks awful to me. How shall one appear before the Judge, without his sins have been washed away in the blood of the Lamb, and he clothed with the white garment of salvation.

"If thou should at any time find sufficient leisure, and the will to occupy it in writing to me, a few lines from thee will be acceptable.

Thine sincerely,

EZRA GILLINGHAM."

From Elizabeth Gillingham to Mildred Ratcliff.

"Baltimore, 12th mo. 8th, —

"My Dear Friend.—Thou hast very frequently been the subject of my thoughts since thou left us. I feel thee to be a sympathizing friend, and when we meet with such, how edifying, how strengthening, how encouraging! But I am so unworthy of the least favor that it seems as though I needed continual chastisement. When I look around and see the progress some, under very unpropitious circumstances have made, and consider the advantages which I have had, without greater improvement, I feel discouraged, and sometimes am ready to conclude I never shall attain any good. My feeble efforts seem unavailing, and I fear I shall be of the number of those who shall strive to enter in, but shall not be able.

"I feel my want of faith. Oh! that I could ask it of God without wavering; then it would be given; but not until it is thus asked for. I see no other way but to endeavor to keep striving with all my might, trusting the event to the Allwise Giver, who still bestows His grace upon the truly humble. O this humility, how have I coveted it! There have been seasons when I thought I could say with truth, 'I am the clay, thou art the Potter.' O that I could always realize this feeling! I know it will not do to be feeding on the manna of yesterday, but that we must every day gather a fresh supply.

"Our ancient friend R. T., since thou left us, has had something like a paralytic stroke, which deprived her of recollection nearly all one day. I called to see her soon after, and

found her quite as well as usual, possessing the love and innocence of a true Christ. How encouraging, how animating it is, to hold religions beams grow brighter in evening of life, and that they have so lived! 'yesterday look backward with a smile,' ask myself what comparison will a life devoted to this world bear with the above. Will not cry out, O that I may live the life of righteous, that my latter end may be like theirs.

"I wish to be affectionately remembered dear Mary [Mildred's companion.] I desire she will not suffer discouragements to do. She will find her reward to increase according to her labor.

"Thy affectionate though unworthy friend,
ELIZABETH GILLINGHAM.

B. W. Ladd to Mildred Ratcliff.

"Prospect Hill, near Smithfield, Ohio, 1829

"Beloved Friend.—To the living member of the church, beautiful indeed must be thy feet upon the mountains who go forth with gospel tidings—those who are ready to sue with the seed when and where it is under-fering, that they may reign with it when it where it reigns. The labor of these dear servants, of whom I esteem thee, dear Mildred, one, cannot fail of being a blessing visited. Although under a sense of th own insufficiency, as men or women for arduous work, they may go out weeping, as their sole dependence is upon the pot from on high, from whence all true missions flows, they will be favored to return again with sheaves of sweet peace.

"I sometimes think there is nothing ab which our time and substance can be employed so usefully, as in bringing the minds of people to an acquaintance with that inw principle [a manifestation of the Spirit of God] a measure of which, in mercy, has been communicated for our safe guidance through probationary state. Were it not for the instructions of those teachers who are seeing their gain from their quarter, I have thought this blessed principle would ere this have gained a more universal acknowledgment amongst the children of men.

"Notwithstanding thou, my dear friend the progress of thy present journey, may sometimes have to exclaim with one former, 'Who hath believed our report; and to what hath the arm of the Lord been revealed,' as thou art diligently engaged in the discharge of duty to Him who hath called thee to work of the ministry, thou wilt, beside seeing the penny of peace in thy own experience be instrumental in hastening the blessed when the knowledge of the Lord shall cover the earth as the waters do the sea.

"You will doubtless have heard before thy gets to hand, of the death of James Steer, a father in Israel we may regret the loss him, but believing he was gathered like a stalk, we have reason to hope our loss is eternal gain. I would have Mary [his daughter] to remember one of the highest anthems sung in the heavenly mind is, 'Thy will done.'

"I may say in conclusion, dear friend, near unity and love is with thee and thy companions in your present embassy, and as I feel much interested in your safe and satisfactory getting along, shall be pleased to hear from you.

"In breathing desires that He that sa

out, may condescend to be present and go
ere you, I conclude in much love, in which
joined by my dear Elizabeth, thy friend

B. W. LADD.

(To be continued.)

Alpine Climbing.

(Continued from page 150.)

ur way now lay up the couloir; the snow
steep, but knobby, and hence but few
steps were required to give the boots a hold.
I crossed and recrossed obliquely, like a
drawing a laden cart up hill. At times
I paused and examined the heights. The
ended in the snow fields above, but near
summit suddenly rose a high ice-wall. If
permitted in the couloir, this barrier would
be to surmount, and the possibility of
ing it was very questionable. Our atten-
therefore was turned to the rocks at our
t, and the thought of assailing them was
several times mooted and discussed. They
length seduced us, and we resolved to
ndon the snow. To reach the rocks, how-
ever, we had to recross the avalanche chan-
nel which was here very deep. Benen hewed
up at the top of its flanking wall, and
scraping over, scooped steps out of its vertical
ice. He then made a deep hole, in which he
crossed his left arm, let himself thus partly
up, and with his right pushed the steps to
bottom. While this was going on, small
stones were continually flying down the gully.
When I reached the floor, and I followed. Our
panion was still clinging to the snow
when a horrible clatter was heard over-
head. It was another stone avalanche, which
was hardly a hope of escaping. Happily
the rock was here firmly stuck in the bed
of the gully, and I chanced to be beside it
when the first huge missile appeared. This
was the delinquent which had set the others
in motion. I was directly in the line of fire, but
stepping behind the boulder, I let the projec-
tile shoot over my head. Behind it came a
rain of smaller fry, each of them, however,
not competent to crack a human life.
"Snell!" with its metallic clang, rung from
the throat of Benen; and never before had I
seen his axe so promptly and vigorously ap-
plied.

While this terrible cannonade was directed
at us, we hung upon a slope of snow which
had been pressed and polished to ice by the
falling stones; and so steep that a single
step would have converted us into an avalanche
also. Without steps of some kind we
could not set foot on the slope, and these had
I cut while the stone shower was falling
down.

Here scratches in the ice, were all that
could accomplish, and on these we steadied
ourselves with the energy of desperate men.
Benen was first, and I followed him, while
the snow flew thick beside and between us.
My excellent guide thought of me more than
of himself and once caught upon the handle
of his axe, as a cricketer catches a ball upon
his bat, a lump which might have finished my
life. The labor of his axe was here for the
times divided between the projectiles and the
ice, while at every pause in the volley, he cut
a step and sprang forward. Had the peril
ceased, it would have been amusing to see
his buckings and contortions as we fenced
against our swarming foes. A final jump landed
us on an embankment out of the direct line
of the avalanche, and we thus escaped a danger,
extremely exciting to us all.

We had next to descend an ice-slope to a
place at which the rocks could be invaded.
Here Andermatten slipped, shot down the
slope, knocked Benen off his legs, but before
the rope had jerked me off mine the guide
had stopped his flight. The porter's hat, how-
ever, followed the rushing stones. It was
shaken off his head and lost. If discipline for
eye, limb, head and heart, be of any value,
we had it, and were still likely to have it
here. Our first experience of the rocks was
by no means comforting; they were uniformly
steep, and as far as we could judge from a
long look upwards, they were likely to con-
tinue so. A stiffer bit than ordinary inter-
vened now and then, making us feel how pos-
sible it was to be entirely out off.

We at length reached real difficulty num-
ber one. All three of us were huddled to-
gether on a narrow ledge, with a smooth and
vertical cliff above us. Benen tried it in var-
ious ways, but he was several times forced
back to the ledge. At length he managed to
hook the fingers of one hand over the top of
the cliff, while to aid his grip he tried to fas-
ten his shoes against its face. But the nails
scraped freely over the granular surface, and
he had for a time to lift himself almost by
a single arm. As he did so he had as ugly a
place beneath him as a human body could
well be suspended over. We were tied to him,
of course; but the jerk, had his grip failed,
would have been terrible. He raised at length
his breast to a level with the top, and leaning
over it he relieved the strain. Seizing upon
something further on, he lifted himself quite
to the top; then tightened the rope while I
slowly worked myself over the face of the cliff
after him. We were soon side by side, and
immediately afterwards Andermatten, with
his long unkempt hair, and face white with
excitement, hung midway between heaven
and earth, supported by the rope alone. We
hailed him up bodily, and as he stood upon
the ledge his limbs quivered beneath him.

We now strained slowly upwards amid the
maze of crags, and scaled a second cliff, re-
sembling, though in a modified form, that just
described. There was no peace, no rest, no
delivery from the anxiety which weighed
upon the heart. Benen looked extremely
blank, and often cast an eye downward to the
couloir we had quitted, muttering aloud, "Had
we only held on to the snow." He had soon
reason to emphasize his ejaculation.

After climbing for some time, we reached a
smooth vertical face of rock from which, right
or left, there was no escape, and over which
we must go. Benen first tried it unaided, but
was obliged to recoil. Without a lift of five
or six feet the thing was impossible. When
a boy I have often climbed a wall by placing
a comrade in a stooping position, with his
hands and head against the wall, getting on
his back, and permitting him gradually to
straighten himself till he became erect. This
plan I now proposed to Benen, offering to
take him on my back. He however preferred
mounting on Andermatten, so the porter got
upon the ledge, and fixed his knee for Benen
to stand on. In this position my guide ob-
tained a precarious grip, just sufficient to en-
able him to pass with safety from the knee to
the shoulder. He paused here, and pulled
away such splinters as might prove treacher-
ous if he laid hold of them. He at length
found a firm one, and had next to urge him-
self, not fairly upward, for right above us the

top was entirely out of reach, but obliquely
along the face of the cliff. He succeeded,
anchored himself, and called upon me to ad-
vance.

The rope was tight, it is true, but it was
not vertical, so that a slip would cause me to
swing like a pendulum over the cliff's face.
With considerable effort I managed to hand
Benen his axe, and, while doing so my own
staff escaped me and was irrecoverably lost.
I ascended Andermatten's shoulders as Benen
did, but my body was not long enough to reach
the guide's arm, so I had to risk the possi-
bility of becoming a pendulum. A little pro-
trusion gave my left foot some support. I
suddenly raised myself a yard, and here was
met by the iron grip of my guide. In a second
I was safely stowed away in a neighboring
fissure. Andermatten now remained. He
first detached himself from the rope, tied it
round his coat and knapsack, which were
drawn up. The rope was again let down, and
the porter tied it firmly round his waist. It
was not made in England, and was perhaps
lighter than it ought to be; so to help it hands
and feet were scraped with spasmodic energy
over the rock. He struggled too much, and
Benen cried sharply to him. The poor fellow
looked very pale and bewildered as his bare
head emerged above the ledge. His body
soon followed.

The young man seemed to regard Benen
with a kind of awe. "Sir," he exclaimed, "you
would not find another guide in Switzerland
to lead you up here." Nor, indeed, in Benen's
behalf be it spoken, would he have done so if
he could have avoided it; but we had fairly
got into a net, the meshes of which must be
resolutely cut. I had previously entertained
the undoubting belief that where a chamois
could climb a man could follow; but when I
saw the marks of the animal on these all but
inaccessible ledges, my belief, though not
eradicated, became weaker than it had previ-
ously been.

Onward again, slowly winding through the
agony mazes, and closely scanning the cliffs
as we ascended. Our easiest work was stiff,
but the "stiff" was an agreeable relaxation
from the perilous. By a lateral deviation we
reached a point whence we could look into
the couloir by which Mr. Tucket had ascend-
ed: here Benen relieved himself by a sigh and
ejaculation: "Would that we had chosen it!
we might pass up yonder rocks blindfold!"
But repining was useless; our work was
marked out for us and had to be accomplished.
After another difficult tug Benen reached a
point whence he could see a large extent of
the rocks above us. There was no serious
difficulty within view, and the announcement
of this cheered us mightily. Every vertical
yard, however, was to be won only by stren-
uous effort. For a long time the snow crev-
ices hung high above us; we now approached its
level; the last cliff formed a sloping stair with
geologic strata for steps. We sprang up it,
and the magnificent snow-field of the Gorner
glacier immediately opened to our view. The
anxiety of the last four hours disappeared like
an unpleasant dream, and with that keen en-
joyment which perfect health can alone im-
part, we consumed our cold mutton and cham-
pagne on the summit of the old Weissthor.

Knowledge is proud that he has learned so
much; Wisdom is humble that he knows no
more.

For "The Friend"

A Short Biography of Mary Griffin.

The name of Mary Griffin has long been familiar to many of the present generation; and the few gleanings or traditional accounts left us, have led some of her descendants to desire some written information respecting her; in order that her piety and devotion to the cause of the Truth might be more known and appreciated.

It is much to be regretted that most of the manuscripts in her own hand writing have been lost; yet from materials gleaned from various sources, the following narrative has been compiled, in the hope that it may encourage others to accept the offers of a Saviour's love.

Mary Palmer was born in Stonington, Connecticut, in the Fifth month, 1710. Her parents were members of the Presbyterian Society; and being zealous in their profession, endeavored to educate their daughter agreeably thereto.

In early childhood her mind was tenderly visited with the influences of Divine love. In allusion to which seasons of favour she writes: "I do certainly know from a degree of experience, that the Holy Spirit is moving on the minds of children in early life, reproving for evil, and justifying for well doing. I often, in such youthful seasons, retired alone, and secretly desired that if I was spared to arrive at womanhood, the Lord would enable me to become a good woman. But from not yielding to the manifestations of Truth, my mind was led into many vanities incident to youth, for which I was often reproved. On one occasion I was met with in a very unexpected manner, as follows:—Being engaged on the floor in a dance, I was solemnly impressed with the sad effects of misspent time; and immediately retired and took my seat. The company appeared surprised and inquired the cause! I honestly told them I could not take another step in that way, and accordingly did not."

A remarkable instance is related of her knowledge and quickness of apprehension. When about six years of age, hearing her parents conversing about their minister's salary, or his perquisites, her mother advised to liberality, saying we must not starve the gospel! Starve the gospel, mother, said the child! that we cannot do, for "it is the power of God unto salvation to every one that believeth."

When quite young she was united in marriage with William Moore; who with herself became the subject of conversion, and remained a faithful advocate for the Redeemer's cause until the close of his useful life.

In reference to her conviction she says: "I was unacquainted with the Society of Friends until led to attend one of their meetings appointed for a minister who was travelling through the country in Truth's service. When informed of this meeting I felt a desire to attend it. But my husband being from home, and not having any attendant to whom I could commit the care of my children during my absence, I did not know at first how to accomplish it; but finally concluded to get them to sleep, and then leave them to the care of a kind Providence, saying secretly, I have faith to believe they will be protected until my return. This meeting was held some four miles distant; and on my way I was obliged to cross a stream which had risen so

high that it covered a small bridge over which I was expecting to pass. Being on foot, this seemed an obstacle not easily surmounted; nevertheless, fully believing that it was my duty to go, I did not give up my intention, but waded through the strong current of the stream without receiving any material injury.

"During this meeting my Heavenly Father was pleased to visit me in a wonderful manner! May I never forget His gracious dealings. The following passage of Scripture presenting, I believed it right to express it: 'Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.' After the meeting was over, I returned home, rejoicing that I had gone."

For some time she did not see the impropriety of adorning her person with the gay attire to which she had been accustomed in the Society to which she belonged. Meanwhile a Friend addressed a meeting which she attended in these words: "Laces proceed from pride; pride is sin; and sin will lead down lower than the grave." I was then made sensible of the inconsistency of my dress, and immediately laid aside those parts which I saw were superfluous.

Her mind being confirmed in the truths of the gospel as professed by Friends, she soon applied for membership, and was received. After which she writes: "My husband having also become convinced of the Truth, we entered into a solemn covenant with Almighty God to dedicate ourselves, body, soul, and spirit, unto Him; promising, through His grace, to serve Him in newness of life; and, depending always on a measure of His Spirit to abilitate us to do His will; fully believing His mercy and love will be extended. This covenant appears to have been solemnly entered into the 15th day of the Third month, 1740, and signed by Mary and her husband. Upon which, in M. M.'s hand writing, dated Nine Partners, 3d mo. 1st, 1732, is the following endorsement: "This was written almost in the first of our conviction; and, as it was signed I believe in the simplicity of our hearts, I thought best to leave it behind me; hoping that where we failed in performing it, mercy will be extended to us.—MARY MOORE."

In the year 1750, she removed with her husband to Dutchess Co., N. York, where she continued to reside until the death of the latter. The truly christian resignation with which this event was met, is evinced by the following remarks: Although the Lord has seen meet to try me in the very sudden death of my dear husband, he has not left me comfortless, but has been near to sustain; and has given me the assurance that the change is a happy one; so that I can truly say, my soul has been brought into subjection to the great Disposer of events, believing he wounds to heal, and kills to make alive. May I ever trust in him; for he remains to be a Father to the fatherless, and the widow's Judge.

(To be continued.)

Euclid, a disciple of Socrates, having offended his brother, he cried out in a rage, "Let me die, if am not revenged on you one time or other;" to whom Euclid replied, "And let me die, if I do not soften you by my kindness, and make you love me as well as ever." What a reproof to unforgiving professors of Christianity.

A WINTER LILLY.

The bitter days are here,
And all the snow world stretches wide and drear—
No bird songs thrill the air,
For Winter reigns relentless everywhere.

Without are storm and woe,
Within are summer's warmth, and joy, and glow,
Without are want and dearths
Snow-drifts, and leafless stems, and frozen earth.

Within all creamy white,
A royal lily opens to the light—
Lovely beyond compare,
And sending up a perfume like a prayer.

White robed evange! lo,
Thy shining raiment shames the pallid snow,
But thou art meek and fair,
Thou hast not murmured at the bitter air—

Nor lost the time of snows,
In weak regrets or indolent repose—
Nor grieved because thy bloom
Has come to thee in Winter's chilliest gloom—

Nor pined unthankfully
Because thy life has known a tenderer sky—
Nor yearned unsatisfied
That no sweet kindred blossomed at thy side.

More wise alas than I,
Who have not smiled into the wintry sky—
But wept that frowning fate
Made my soul's flowering time so cold and late.

No loving faith like thine
Makes my life blossom and my garments shine,
No fragrant flower of praise
Blooms up to Heaven, out of my barren days.

But thy unflinching trust—
It bids me lay my forehead in the dust,
And learn, thy white life through,
To be more brave, more patient, and more true.

Florence Per

SHORT WORDS.

BY J. ADDISON ALEXANDER.

[This poem is remarkable as a specimen of what he done in vigorous, forcible writing, using only *v* of one syllable.]

Think not that strength lies in the big round work
Or that the brief and pithy must needs be weak.
To whom can this be true who once has heard
The cry for help, the tongue that all men speak.
When want, or woe, or fear is in the throat,
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange wild note
Sung by some lay or fiend! There is a strength
Which dies if stretched too far or spun too fine;
Which has more height than breadth, more c
than length.

Let but this force of thought and speech be mine,
And he that will may take the sleek, fat phrase
Which glows and burns not, though it gleam
shine.

Light but not heat,—a flash but not a blaze!
Nor is it mere strength that the short word boasts,
It serves of more than light or storm to tell,—
The roar of waves that clash on rock-bound coasts.
The crash of tall trees when the wild winds sweep
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as well
For them that far off on their sick-beds lie,
For them that weep, for them that mourn the old
For them that laugh, and dance, and clap the hand
To Joy's quick step, as well as Grief's low tread.
The sweet plain words we learned at first keep them
And, though the theme be sad, or gay, or grand,
With each, with all, these may be made to chime,
In thought, or speech, or song, or prose, or rhyme.

THE MONT CENIS tunnel is not the one through the Alps. More than two hundred years ago a tunnel was built by the Marquis of Saluces, through the Mt. Viso, at whose foot the Po rises. It is about one-sixth as long as the Mont Cenis tunnel, and, considering the difference in methods and implements in use, it was q

old an undertaking. It opens on the one side, at the very source of the Po, at 2600 yards above the level of the sea, more than 2150 yards of its length is in a straight line through the solid rock the very heart of the Alpine chain. It intended to be used as a turnpike road, is to this day the only direct route to Embrun to Saluces. Partly destroyed by the King of Sardinia, so as to impede the invasion of the French Republican army, it was afterward repaired and improved by Napoleon I. Strange that such a world had have been almost forgotten, and had now be of no practical use.—*North American*.

Blessed Toil.

For "The Friend."

Steadfast, immovable, always abounding in the aid of the Lord, inasmuch as ye know your labor is in vain in the Lord."

A Monthly Meeting, held the eighth of the month last, with a voice clearer than has been his for some time past, our aged friend S. Cope, spoke for our hearing the charge of the Apostle, commenting a word thereon. Vividly his countenance beamed the conflicting emotions and feelings in his mind. The present retrospect of the past, how solemn it is, when sensible the future of time is bounded by but one more.

"Steadfast, immovable" in that he believed to be right; the fruit of these labors are not before him, but the cup of discouragement is presented and tasted of a little. Yet it was his closing testimony amongst us, "Do not know that that which was done in the Spirit of God, will not be in vain; for the Lord is sufficient for His own work."

Our ministering Friend, who sat by him, related (in the course of Gospel labor) another anecdote, "Strip Aaron of his garments," which he thought of our aged brother, and it proved so; ere the week had closed he was warned of that which must be laid down; smiling no more for his backsliding people; overlooking them where his desires and his labors had tended to bring them. Yet no one he has entered that rest where works in the Lord do follow, and is forever safe from conflicts that we must still have to conquer with, till safely entered into the Promised land.

Much as we prize the active worth

Of those who, day by day,

Tread with us on this toilsome earth

Its devious, thorny way;

A charm more beloved and profound,

By purer feelings led,

Imagination casts around

The memory of the dead!

Western county, 11th mo. 1871.

For "The Friend."

The editorial in the last number of "The Friend" gave no account of the "General Meeting" held last month at Brooklyn, perceiving it would interest the readers of that journal to peruse the following extracts from an article copied into "The Providence Daily Journal" of the 23d ult. It is well for Friends to know the proceedings at any of these meetings strike those who are not in our membership. It is observable that the accounts prepared for circulation among the members of the Society omit very many of the circumstances attendant on these meet-

ings, which are so glaringly inconsistent with the religious profession of Friends, as to excite alarm among those not yet prepared to approve them. This misleads, by not telling the whole truth, though it may be accompanied with an observation that some things occurred not altogether satisfactory.

A NEW DEPARTURE OF THE FRIENDS.

The New York correspondent of the "Boston Journal," under the date of Dec. 8th, writes as follows:

One of the most remarkable religious movements of the age is now going on in Brooklyn. It is a protracted meeting held by the Friends. It has been in session over a week and continues with unabated interest. Three services are held a day, and the plain brick meeting house is crowded. No revival meetings and no camp meeting—not even Round Lake—exceed in interest, in fervor, and in enthusiasm this staid sect.

The most eminent ministers, both men and women, have had charge of these meetings. Mr. Douglas leads. He has been invited to half the pulpits of Brooklyn. He could preach to crowds for a month, if he would stay. The most eloquent preachers from the south, the west, from the north and from Europe are in attendance. The elders' seats—not unlike the bench of a judge—will hold about thirty, and is crowded. A few brethren are dressed in Quaker costume. The most of them are in the garb of the world. The lady preachers wear the Quaker cap, and, with few exceptions, wear no ornaments. Some of the lady preachers are eloquent and dramatic beyond description. They work the audience to such a pitch of excitement, that some cannot contain themselves, but screech and scream, cry amen, and groan. It would take but a slight stretch of imagination to suppose oneself in a red-hot glowing camp meeting. The foremost preacher is Miss Smiley. She is chaste, learned, fluent and impressive. Anna Dickinson never controlled an audience as Miss Smiley does. She wore the Quaker cap, but had on black gloves and allowed a golden ornament to dangle from her neck. The dramatic speaker is Esther Frame. She is the Gough of the assembly. She stirs up her hearers like a trumpet. She is about forty years old—tall and commanding—with a sonorous voice. She was a Methodist, became a convert to the Friends, and brings the fervor and intensity of her old faith to her new field. Mrs. Lucas is a sister of John Bright, and is a visitor from England. Caroline Talboth, Esther Tuttle and others make up the force.

On Thursday night I looked in on this remarkable movement. The house was crowded, aisles and all. Men and ministers of all denominations were present. The service began at half after seven, and continued till ten. There was no singing, no change of posture, yet the interest never flagged one moment. A brief Scripture was read, and Mrs. Smiley occupied nearly an hour in a sermon, and was very eloquent. She was followed, one after another, till five or six spoke. Esther Frame—on the Two Roads, the Broad and the Narrow, with their terminations—with her impassioned gestures and fervid descriptions of Heaven and Hell, actually thrilled the audience. The meeting was then thrown open to all Christians present. At least a dozen persons participated. Persons desirous of salvation were called on to rise,

Several arose. A morning inquiry meeting was appointed for all who wanted to be saved or wanted holiness. The meeting was closed by the rising of the whole congregation and repeating in concert a verse of Scripture, and repeating also in the same manner the Long Meter Doxology. During the services several oral prayers were offered.

"I wanted to sing," said an enthusiastic Presbyterian elder at its close. "If thee had sung," said a Friend, "thee would have found quite a number feeling the same way." Looked at from any standpoint this movement is a very remarkable one.

For "The Friend."

Mary Pryor.

The publication in a late number of "The Friend" of the account of the shipwreck of Mary Pryor, taken from the "British Friend," has revived some other particulars chiefly connected with her sojourn in this country, which may be worthy of personal notice, some of which have not hitherto been published.

Upon the arrival of the schooner Archibald, Capt. Macy with the passengers saved from the wrecked ship Fame, in the Delaware opposite Philadelphia, J. Willis, a Friend of this city, learning that a woman Friend was on board, proceeded to the vessel and invited her to his house. On being landed at Chestnut street wharf, although rain was falling at the time, Mary Pryor immediately knelt, surrounded by the sailors and others, and returned thanksgiving and praise for their great deliverance.

A copy of an old manuscript account of this circumstance states: "The following though penned from memory, is believed to be nearly verbatim what was delivered by her:

"It is under a reverent sense of thy gracious dealings, O Lord! and of thy infinite mercy in casting up a way on the troubled sea for our deliverance, and of thy condescension in supporting me by thy Divine power, when to appearance we were likely to be closed by the deep, for which my soul bows in thankfulness to thee. And be pleased, O Lord! to be with me and direct my steps, that what little good in the promotion of righteousness in this part of the world, thou seest meet to pass through me, may proceed from thee, thou matchless, merciful God. Be with my affectionate husband, and support him through all trials thou mayst see fit to inflict. Be with my dear children, who affectionately care for me. O Lord, be pleased to be with the instrument thou wast pleased to use for our deliverance; vouchsafe to him of thy spiritual favor of blessings; give him an increase of light and knowledge, as also of the things of this world. Be with his wife; afford of thy gracious favor unto her; support her mind in the absence of her husband, and let them again be favored to meet together. And O, Lord! keep me humble and attentive to thy will, an unworthy worm, whom thou hast graciously cared for, and vouchsafed to assist with thy Divine aid in the needful time; who art God over all and worthy of all praises, amen!"

On the same day that she arrived she thus communicated the information of her remarkable deliverance to her family.

Philadelphia 15th of 3d mo. 1797.

MY DEAR HUSBAND AND CHILDREN.—I

that love which alters not do I affectionately salute you, and inform you of my safe arrival in this city, being favored with a remarkable preservation by leaving our ship Fame and shipping on board the schooner Archibald, Edmund Macy, master, a valuable young man, who took us all on board, and more like an affectionate son than a stranger. We got a few put on board a New York vessel. Many Friends have already called at a Friend's house near the wharf where I now write, thinking a vessel might sail, and no time to lose, lest you should bear a worse account. (Signed,) MARY PRYOR.

The manuscript account above referred to states that when the instrument of her deliverance, Capt. Macy, was about returning to Halifax, he was presented with two hundred dollars by Friends of this city as a recognition of his humane exertions. He died about five years after, leaving a good report.

The next day Mary Pryor again wrote to her family. "I am now at James Pemberton's, brother to my late beloved friend John; my landlord and his beloved Phebe appear as a prince and princess, both outwardly and inwardly; already more than twenty visitors have called. * * I do not know if I told you I got a good place for our steward, and that he saved my little trunk and my dollars."

This little trunk or box a few inches square has been preserved by her descendants, and at that time probably contained a few letters which Mary Pryor brought with her, and which, with the credentials of the unity of her friends, appear to have been the only articles, excepting the clothing upon her, she saved. There is a tradition that shortly before she embarked, Thomas Scattergood, who was then in England, entrusted to her care a small package directed to his wife, with the remark "This will go safe." Three letters written by Thos. Scattergood, were however brought safely by Mary Pryor, two of which, one addressed to his wife, the other to his son, are still in the possession of his family; the other letter was written to his friend Elizabeth Foulke.

An extract from the former of these taken from the original, dated Hartford, 12th mo. 11, 1797, is as follows:

"I did not hear until a day or two past that the bearer hereof, Mary Pryor, was likely to go till spring, and I believe she thought so herself. I am now at her comfortable habitation, kindly entertained by her two children," and after referring to the accounts which had reached him of the prevalence of the yellow fever shortly previous in Philadelphia, and the deep exercise which he had felt for his native city, he adds, "I have said in my heart, oh, that dear Mary Pryor may find the ground in Philadelphia prepared by a pinching winter season of affliction, * * and be favored to dig about some of the tender plants, and that my dear children may be amongst the number."

Thomas Scattergood again alludes to her under date of 2d mo. 16, 1798. "My last was by Mary Pryor, who if she is favored, dear woman, to reach your shore in safety, can and I hope will call and see you, &c."

It is stated that after Mary Pryor had taken her passage at London, it was discovered that the Fame had a low standing at Lloyds', and an effort was consequently made

to discourage her from going in that ship. She, however, expressed her belief that she "must go in this vessel," and took leave of her family on the 15th of 12th mo. 1797, on board the ship.

The ministerial services of Mary Pryor began soon after her arrival in this country, and an interesting incident is recorded, * connected with probably the first meeting she attended. One of her fellow passengers, a young nobleman, who had been an irreligious and dissipated man previous to this voyage, but who during the course of it became attached to Mary Pryor with the tenderness of a son, followed her to a meeting at the Market Street House on the Fifth-day after their arrival. This was his first attendance of a religious meeting. She was led to elucidate impressively the parable of the prodigal son, and her testimony being sealed on his mind, he supposed it to be designed by her, especially for himself. Visiting her in the afternoon, he wept much, and said, "Oh! why did you expose me so before many persons. Why could you not have told me all this in private?"

The following allusion to Mary Pryor's religious labors while in this country, from the pen of Elizabeth Foulke, a valued minister residing in Philadelphia, will be read with interest. It is contained in a letter addressed to Thomas Scattergood, in reply to the one received from him by Mary Pryor, and is dated 18th of 1st mo. 1799.

"It is likely thou may have heard of my having partaken of a similar cup of affliction, near a year since, when I was deprived of my greatest earthly treasure, and bereft of the fostering wing of a tender mother, in whom was blended everything a child could desire in a parent; and though in that trying season I was favored to see the necessity there is for such as we to evince by example that resignation which we are at times called upon by precept to invite others to labor after; yet such a veil was cast over all created beauty, and everything without so lost its animating influence, that for two months I went no where but to meeting, except to my sisters'. In this time of depression, dear Mary Pryor arrived, whose peculiar circumstances so engaged my sympathy, that I made her an early visit, when my spirit was so united to her as roused me from the retirement in which I had settled; and have since been six months and one week travelling with her, and may acknowledge I esteem it a favor my lot has been cast with her; for truly she is a mother in Israel, who has passed along among us in meekness and humility; whose sweet and pertinent labors I trust will be as bread cast on the waters, found after many days."

Mary Pryor returned to her own home early in the year 1799, after having labored principally in the neighborhoods of New York and Philadelphia.

The following extract from a letter of Thos. Scattergood to Rebecca Jones, dated 3d mo. 17, 1800, may appropriately conclude these brief notices. "I am now sitting along side of dear Mary Pryor, in whose company, and under whose comfortable, peaceful roof, I have felt refreshment to my wearied mind. She appears now to be enjoying the sheaves of sweet enriching peace. How tendering, it was yesterday, amongst a considerable com-

pany of Friends, both young and old at a house, to hear her with deep humility recite the Lord's mercies!"

The Potter and Henry III.—Bernard Palissy, a native of Agen, in France, was maker of earthenware at Saintes, and distinguished himself by his knowledge and tale. He was a protestant, and the French king Henry III. said to him one day, that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of Palissy, "that you pities me; but for me, I pity you, who have given utterance to such words as 'I shall be compelled.' They are unkingly words; and I say to you in my phrase, that neither the Guises, nor all your people, nor yourself, are able to compel humble manufacturer of earthenware to be his knee before statues." Bernard was a man of humor, as well as of courage; and he sometimes say, alluding to his trade and trust in Providence, "My only property, heaven and earth."

THE FRIEND.

FIRST MONTH 6, 1872.

Our present number bears the date of a new year. Young tells us, "We take no of time, but from its loss," and there seem few who manifest much thought about latter. It shows the blindness and insensibility of the general mind, that nearly all appear to hail the end of one year and the beginning of another, as a season to be speedily devoted to mirth and folly; forgetting that in the dread account of the time allotted the soul's probation, the one adds another year—improved or unimproved—which are gone forever, and the other may be last purchased, the period within which here will terminate. This may be truly every opening and departing day, but close of the year is a marked epoch in the ration of time, and it ought not to pass without inviting to serious reflection.

We live in a world so busy, so full of changes, and of plans to advance intellect or material improvement, that we are likely to be too much occupied with the present and time for retrospect of the past, or to cast the future. But if "memory is a store-room," it is well once in a while to over it, ventilate and rearrange its several contents, so as to know what we have on hand and how to apply each parcel to the use. It may be well to check the natural disposition, to turn away from the examination of the conduct of the past, and to rove in the light of increased experience more mature thought, the transactions of the past are gone; for though they cannot be called, we may nevertheless profit by the lessons they teach, if our self-examination is directed to discover how constantly we have striven to perform our duty, and how nearly we have lived in accordance with religion we profess. We may gain wisdom and prudence, if the conviction that our past has not shone more and more towards perfect day, incites to increased watchfulness upon prayer, that we may avoid or correct such errors as loom up and mar the re-

* Memorials of Rebecca Jones.

It can hardly be that any one who thus to acquire true self knowledge will see the value of the grace of modesty. speak of the rapid flight of time and the certainty of life, may seem trite, if not dull; but the juncture of the old and the new forces both on a reflecting mind, in association with the incidents of life, as we re-verse those that have most impressed us during the fleeting hours of the year just closed, dismiss the painful remembrance of frustrated plans or disappointed hopes in our private affairs, our feelings may perhaps be calmed, as we recall the memory of our relatives, dear friends, or acquaintances—who during the year, have left us dead. We may be led to reflect that we are indulging similar fond anticipations of the future, as those with which these relatives, friends or acquaintances, and thousands of frail mortals, hailed with delight the closing of the year now ended, and who, as days passed away, were borne, one by one, to fill the silent grave. The thought comes to bring home impressively the consciousness, that vigorous as we may be, and full of life and spirit to encounter whatever may await us, before the year just closed shall have been added to time past, we may have been summoned to give an account of our stewardship, and our places be filled by others, who will step into them as we stepped into the places of our predecessors. Can we entertain this train of thought without feeling, that to search for happiness in the mean and perishing pursuits and pleasures of the men of this world, is to insure disappointment and remorse will attend us within the narrow verge of this life, the priceless hours of our probation be wasted, without laying up a good foundation for time to come.

However care and anxious thoughts, the realities of life, may press upon us, or the prospect of good animate with glowing hope of a better future, there is an irrepresible truth, that the things of time cannot satisfy the longings of the soul; thus witnessing to its immortality, and that its task here is but a hasty though checkered journey towards a world of higher, nobler, and of changeless duration. If we have made the trial we have found that the objects of a living faith are not to be derived from the investigations of science, nor from a knowledge of our duties to our Creator and to our fellow creatures, but that the only satisfaction is to be derived from the theories of worldly philosophy; and the still small voice within us, for a new creation, shows that unless the heart is regenerated, though we may revel in heaps of gold, and range at will through the enticing paths of pleasure, we will find no repose and consolation in vain.

Reflections such as these ought to incite us to remember our days as to apply the heart to wisdom: those who have entered the narrow way, to double their diligence, to follow their calling and election sure; those who have not entered the strait gate, to begin to strive to go in thereat. There is a turning point in the life of any one so early of note, as that at which he yields himself unreservedly to the convicting, controlling power of Divine Grace. Where this due he may be sure that he will not be deceived, that come what may come, as he follows to his guide he cannot be led astray. A man trained amid religious influences may

never be tempted to doubt the truths of christianity as recorded in the Holy Scriptures. Literally and intellectually he may believe that Jesus Christ made atonement for his sins and for the sins of the whole world, and that He is the Author of eternal salvation to as many as obey him. He may store his memory with the contents of the New Testament, be assiduous in teaching them to others, repeat prayers often for himself and others, and his external conduct be impeccable. Yet all this may be more acquirements in the opinions or teachings of others, and his faith stand in the wisdom of men and not in the power of God. If while doing all this he is slighting the secret manifestations of the Light of Christ, he may be so ignorant of his own heart as to be deceived into believing that his hopes of salvation are safely centred in the righteousness of Christ and the cleansing virtue of his blood, while yet he is nothing better than a self-righteous Pharisee, priding himself upon not being as other men are. It is not until he allows the Light of Christ, shining in his dark heart, to discover to him the deep though secret sinfulness lurking there, and he yields obedience to what it makes known, that the work of religion is begun. Watching for and obeying these divine manifestations is like putting our puny and feeble hand into that of the Omnipotent Saviour, who, as we are humble and self-denying in our walk, will hold us up firmly amid temptation and trouble, lead us safely in the path of holiness, adding one cubit after another to our stature, until we become full-grown and strong men in his church militant, and valiants in the cause of truth and righteousness. Would that all our readers would come to know this in their own experience.

As the great world outside of us rolls on in its mighty cycles, each added year brings it nearer to the consummation of all things. Vast changes are going on in the whole human family. The secrets of nature are being more fully unveiled, giving deeper and clearer insight of the laws by which that Being of infinite resources, and of goodness equal to his means, upholds and governs the creation of his word. As knowledge has thus increased, the mind of man has rendered it tributary to his wants. Science and art have availed themselves of it to relieve him of toil, by mechanical inventions; to transform material things heretofore deemed useless, into instruments to promote his profit or his pleasure, and to oblige the elements to serve the great interests of mankind. A year in the present era comprehends more of life, measured by means of knowledge and action, than ten or twenty a century ago, and it may be a question in the profitable meditation of the hour, whether our individual accountability does not keep pace with the enlarged means for doing good of which we may avail ourselves.

We have received a pamphlet of twelve pages, entitled "Extracts from the Writings of Early Friends, showing their Doctrines and Principles," printed at Brooklyn, 1871. In a few remarks explanatory of the reasons for publishing at the present time, it is said, "It is feared, however, that there may be some in the Society at present, whose religious views do not correspond with those 'great evangelical truths' declared by our worthy predecessors. Yet seeing there is such a

lively desire," for "a revival amongst us of the zeal and earnestness which characterized the labors of early Friends," it is hoped that these extracts may prove instrumental in pointing the way to that *Life and Power* in which they dwelt. And when we realize a similar depth of experience we may again expect "these precious truths" to find extensive acceptance." The extracts are taken from Fox, Barclay, Burroughs, S. Fisher, Penn, Pennington, Wm. Dewsbury, S. Crisp, W. Edmondson, and J. Parnell. They are upon Justification, Immediate Revelation, Light of Christ, Freedom from Sin, Worship, Confession of Christ, Scriptures, Sabbath, Communion, Baptism, and Tribulation. Coming from the authors named, though brief, they express nothing but the religious belief of Friends on the points touched on.

At the close of one of the sittings of the "General Meeting" in Brooklyn, we are told, this pamphlet was distributed among the audience by some of those who had had it printed, and upon its contents being known, the committee having these meetings under their charge and ordering, openly disavowed and repudiated it. It may seem strange, that in a meeting professedly held to produce "a return to the zeal and earnestness of Friends in the early period of their history," a committee acting under the authority of a Yearly and a Quarterly Meeting, should feel itself justified thus openly to disavow any sanction of a publication containing nothing, except the few introductory lines, but extracts from the writings of those early Friends, expressive of their faith. But when we reflect that this same committee had not openly disavowed any of the extraordinary scenes and occurrences, altogether incompatible with Friends' views on the subject of divine worship, which took place in the meetings held professedly as those of Friends, we may understand why, and cease to wonder at their rejection of all responsibility for the pamphlet.

We desire the attention of our readers to the notice of works to be had at Friends' Book Store.

For several years past, we have been receiving copies of "Vick's Illustrated Catalogue and Floral Guide." By James Vick, Rochester, N. York. Though we do not publish business notices of any kind, this Floral Guide has increased so much in size, it seems entitled to the name of "Book," and we think it merits a "Book Notice." Not because it is a work of 120 pages, nor that it is got up in very tasteful style, with fine type and numerous engravings on almost every page, but that it contains much useful information and instruction, both in the cultivation of flowers and vegetables; with explicit directions to the inexperienced about the sowing of seeds, and the transplanting of seedlings; also hints as to the probable causes of failure, the varieties of flowers most likely to prove successful, &c., &c. It is illustrated by well-executed wood cuts, of over a hundred of different kinds of vegetables, of nearly two hundred different varieties of flowers, very true to nature, with descriptions of them, their habits and required treatment, and many other engravings, including plans for grounds—with ample instructions for these, the arranging of flower beds, &c. It can be readily

attained by mail, and we think is well worth possessing, especially by the lovers of Floriculture.

SUMMARY OF EVENTS.

FOREIGN.—The London papers of the 29th ult. publish a letter from Queen Victoria, in which she expresses her warm sense of the touching sympathy exhibited for the family by the whole nation at the illness of her son, the Prince of Wales.

The Prince of Wales is considered convalescent, but he regains his strength very slowly. A London dispatch of the 29th says, that being alarmed at Gladstone's republican tendencies, the conservative section of the liberals, led by the duke of Somerset and Viscount Halifax, are seeking to form a coalition with the Tories for the purpose of electing a conservative speaker of the House of Commons, and to compel the retirement of Gladstone.

The mail steamer from the Cape of Good Hope has arrived, and brings accounts of the manner in which the announcement of the annexation of African territory to the British dominions was received by the inhabitants. The intelligence that the treaty had been concluded produced much excitement. Brand, president of the free state, had issued a formal protest against the transfer of the diamond fields to Great Britain. Discoveries of gold in considerable quantities had been made in the Transvaal republic. The reports attracted many adventurers to that quarter. The most-mund-seekers were flocking to the diamond district for the newly-discovered gold country.

In the French Assembly a proposition to impose a general tax on incomes was earnestly opposed by Thiers and Poncey Quartier, Minister of Finance, the latter denounced it as arbitrary and inequitable. The proposal was rejected by a majority. The Prince de Joinville is about to resign his seat in the Assembly to strengthen the position of the Duke of Anjoule. The committee of the Assembly on the reorganization of the army, proposes to make the terms of military service five years in active duty, four years in first reserve, and six years in second reserve. The Paris papers assert that Bismark seeks a pretext for the reconquest by the German troops of the evacuated French provinces.

The session of the Austrian Reichsrath was opened on the 27th ult. The estimates of the budget of finance for the coming fiscal year were submitted, and give the probable expenditures at 359,000,000 florins, against a revenue of 398,000,000 florins.

On the 28th, the emperor delivered a speech from the throne, in which he says that his readiness to grant extensive concessions has not brought intended harmony to the empire, and that great stress is laid on the enforcement of and obedience to the laws. The government will accede to the wishes of Galicia, in so far as they are compatible with the interests of the empire. Measures are promised which will render the reichsrath a completely representative body. Bills for reforming the judicial system, to develop the land-charge system, and to improve the pecuniary condition of government officials and the proper clergy will be submitted. The prompt settlement of educational questions is recommended. Regret is expressed at the fact that a portion of the empire remains unrepresented in the reichsrath, and that it remains to be ascertained, with what understanding is possible, the emperor closes by declaring that Austria, weary of internal conflicts, desires peace and order.

An imperial decree has been published in St. Petersburg, fixing the conscription for the Russian army, for the year 1874, at six men in every thousand. The meeting of the Reichsrath at Vienna has been postponed until the 29th inst. The appointment of Marshal Concha to be captain general of Cuba, it is reported, has been determined on by the Spanish government. Reinforcements continue to go forward to Cuba to aid in the suppression of the insurrection on that island.

Dispatches from Shanghai announce that the Chinese government has determined to follow the example of the Japanese, and send young men to England and the United States to be educated in the schools of those countries.

The speedy establishment of peace between Spain and the South American republics is expected. The Russian steamship Kama, plying on the Caspian Sea, recently foundered in a violent gale, and all on board, officers, crew and passengers, were drowned. The steamer had a million of roubles (\$750,000) in treasure on board, which is lost.

The St. Petersburg Journal, official organ, says the cordial reception of the Grand Duke Alexis in the

United States, creates a profound sense of satisfaction throughout Russia.

Supplementary elections are to be held in Paris to fill the vacant seats in the Assembly.

On the 29th ult. the French Assembly debated the question of augmenting the circulation of the Bank of France. The discussion took a wide range. President Thiers spoke several times, and on one occasion, alluding to the violent language used by deputies, provoked by the threats of the Germans, said, "Silence was the best reply to the harsh words of M. Bismarck." This was received with prolonged applause. Throughout the debate Thiers expressed determined opposition to burdening the present fiscal year with fresh loans. The Assembly finally voted to increase the note circulation of the bank 400,000,000 francs.

The sale of photographs of executed Communists was prohibited.

The London Times, in its review of 1871, devotes considerable space to commenting on President Grant's late message to Congress. The Times makes a forecast of the political prospects in the United States, and comes to the conclusion that Grant will be re-elected. The opinion is also expressed that Cuba should be secured to the main.

The ship *Yeo*, from Wilmington, N. C., with a cargo of 2200 barrels of turpentine, was burned while lying at South End on the Thames.

A ship named the *Edward* foundered off Falmouth on the 29th ult., and all on board were lost. The vessel, which was a schooner, was propelled by steam, and carrying heavy boilers, was passing through Glasgow on the 30th, surrounded by a throng of children, one of the boilers exploded, killing five of the children, and injuring seven others so much that their recovery is doubtful.

London, 12th mo, 30th.—Consols, 92½. U. S. sixes, 1862, 92½; ditto, 1867, 94½; ten-forties, 91½.

Liverpool.—Uplands cotton, 9½ a 10c.; Orleans, 10½ d. Red winter wheat, 11s. 7d. per 100 lbs.

UNITED STATES.—The Board of Indian Commissioners have presented their report to President Grant. It gives the results of their proceedings during the past year; states the condition of the various Indian tribes from personal observation of the members; makes various suggestions, and gives a cheerful view of the peace policy. In the purchase of Indian supplies and other measures, they have saved about \$1,000,000. General Sherman, in his report on the condition of military and Indian affairs in Arizona, says that a state of war with the Apaches has existed for many years. During the years 1869 and 1870 a large proportion of the Apaches were gathered on temporary reservations near certain designated military posts, but some bands still remained in the mountains and committed depredations where opportunity offered. The belief that these depredations were committed by Indians from these reservations was given as an excuse for acts on the part of some of the people of Arizona no less barbarous than those which characterize the Apaches. The efforts of the Indian peace commission, since the close of the war, to bring the Indians of the good faith and humane purpose of the government appear to have been successful, and hopes are entertained of a lasting peace.

The southern railroad companies which bought the railroad, material and rolling stock that the government found in its possession at the close of the war, are paying their debts and, on the whole, doing very well. The value of the property sold was \$8,500,000. On the first of Sixth mo, last, beside paying their interest, the companies had reduced the principal of the debt to \$4,724,350.

In accordance with the suggestion of the civil service commission, the president will appoint as a regular examining board three persons from each of the different departments of the government, who will personally conduct all examinations of applicants, being governed in their actions by such regulations as may from time to time be established by the advisory board.

The annual report of the Erie railway company gives the earnings of the road for the past year at \$17,168,005, and the expenses at \$17,049,740, leaving a surplus of \$118,264. There has been an increase of \$3,000,000 in the funded debt.

The interments in Philadelphia during the week ending on the 30th ult. numbered 540. The deaths from small pox were 223; consumption, 57; inflammation of the lungs, 24; inflammation of the brain, 15; old age, 17. The number of deaths in this city during the year 1871 was 16,993, including 1,879 from small pox.

During the year just closed there were 3279 in Philadelphia, with an estimated loss thereby of \$1,359,000.

The Northern Pacific Railroad has been finished Moorhead at the crossing of the Red River, Minnesota two hundred and sixty miles west of Duluth, at western end of Lake Superior.

The Union Pacific Railroad was still snow-blocked on the 31st ult. Persons went on horseback west of Cheyenne, report the snow eight feet deep in places that have been already shovelled out twice.

The Markets, &c.—The following were the quotations on the 30th ult. *New York*.—American gold, 16 U. S. sixes, 1861, 118½; ditto, 1868, 116; ditto, 1870, 95 cents, 11½. Superfine flour, \$5.75 a \$6.25; 5 brands, \$6.50 a \$10.85. White Genesee wheat, \$1, red Pennsylvania, \$1.54 a \$1.56; No. 2 Milwaukee, \$1.51. Oats, 54 a 57½ cts. Western mixed corn, a 73½ cts.; yellow, 77 cts. *Philadelphia*.—Cotton, 20 21½ cts. for uplands and New Orleans. *Baltimore*.—No. 1 spring wheat, \$1.22; No. 2, do., \$1.20; 3 do., \$1.09. No. 2 corn, 40 a 41 cts. No. 2 oats, 31 1/2 d. Red, 81 cts. *St. Louis*.—Extra winter flour, \$3.7 5/10. No. 3 white winter wheat, \$1.45. Mixed 4½ cts. *Cincinnati*.—Family flour, 75 a 80.75. *Wheat*.—No. 1 white, 85 a 88 cts. *Chicago*.—No. 1 winter red wheat, \$1.40; No. 2, \$1.38. *Waukegan*.—No. 1 spring wheat, \$1.22; No. 2, \$1.20. No. 2 oats, 32 cts. No. 2 corn, 40 cts. *Detroit*.—Extra wheat, \$1.50; No. 1 white, \$1.45 a \$1.46; an \$1.40. Mixed corn, 54 cts. Oats, 41 a 42 cts. The Philadelphia market for beef cattle on the 1st inst., was rather better. Extra sold at 77 cts.; to good, 61 a 63 cts. and common 4 a 5 cts. per gross. Receipts 1550 head. About 12,000 sheep at 6 a 7½ cts. per lb. gross, and 2472 hogs at 6¼ a 6½ for corn fed.

FRIENDS' BOOK STORE.

There have been recently reprinted editions of the following works, which are now for sale at No. 407 Arch Street.

Examples of Youthful Piety.
Barely of a Church Government.
The Christian's Self-uttered Prayer.
Memoirs of Edwin Price.
True Christian Baptism and Communion.
Account of Friends, by T. Evans.
Conscience of William Evans, 2d edition.
There are also on hand a supply of other appraisings of Friends.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm needed with it. Application may be made to Ebenezer Worr, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morley, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE, New Franklin, (Twenty-third Ward), Philadelphia.

Physician and Superintendent.—JOSUAH W. INGTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of th. Board Managers.

MARRIED, at Hickory Grove, Iowa, on the 8th Second month, 1871, THOMAS FAWCETT, of the place, to MARGARET ANN, daughter of Alexander and Margaret McGrew, of Muscatine, Iowa.

At Friends' Meeting-house, Hickory G Cedar county, Iowa, on Fourth-day, 6th of 2d month, 1871, LINDLEY, son of Israel and Rebecca Heald, and NANCY L., daughter of Adam and Maria Ann Frickman.

DIED, at his residence in Germantown, Philadelphia, on the 27th month, 1871, CASTLEKINE, wife of Thomas Evans, in the 70th year of her age. —, at the residence of her husband, near Darlington, Hartford Co., Md., on the 14th of 6th mo. 1871. ELIZABETH C. wife of Gideon G. Smith, in the 7th year of her age.

WILLIAM H. PALE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FIRST MONTH 13, 1872.

NO. 21.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend"

A Short Biography of Mary Griffin.

(Concluded from page 156.)

Many of her letters show that her faith was not a closely tried; yet her trust in the only source of true consolation remained unshaken. Some of these letters are extracted from as follows. The name of the individual addressed in the first two is not given.

My heart is bowed and humbled within under a sense of the many favorable opportunities we have had together; may it not be forgotten by thee and me. Although the Lord has been pleased to try me in the removal of so near and dear a friend as my husband, he hath not left me comfortless; but has been near to support. Oh, the remembrance of the love that was felt amongst us when his voice lay in the house! A friend remarked, "I know feel a measure of the same love we often enjoyed when he was personally with us. I can truly say, that at that time my soul was in subjection to the great Director of all things."

Dear friend, my heart's desire is, that we may keep near the pure Counsellor, and True Guide to all the faithful followers of the Lamb. If it be at any time, through unwatchfulness, we should step aside, we may, by the insinuation of the pure light, come to see it; that, through the purging power of the Truth, we may be preserved pure, and clean. So desireth thy sincere friend,

MARY MOORE.

1744.

Dear Friend,—I thought I should not be able in the discharge of my duty unless in any way heartily desiring thy preservation and further growth in the Truth. It was on my mind when with thee to have spoken a few words by way of advice to thee, to keep thee in the direction and guidance of the Holy Spirit. And may that be preserved from running into words hastily; but rather wait long to hear the voice of the true Shepherd of Israel. His sheep know his voice, and they follow him; but a stranger they will not follow. As the Lord has been pleased in a good measure to make known his will to thee, be diligent to do it in all things. Mayest thou minister from that ability which *God only gives*. Hast thou rise in the spring of life, and

when it withdraws, sit down. And mayest thou, with my soul, be preserved in an humble, bowed frame of mind, clear from a lofty and haughty spirit, is the fervent desire of thy friend,
MARY MOORE.

"Providence, 13th of 1st mo. 1761.

"Dear Children,—We are now confined at Governor Hopkins by reason of the severity of the weather, and the danger of crossing the ferries. The governor is exceedingly kind. We are in health. And now, dear children, I may say from my own experience, 'It is the willing and obedient that shall eat the good of the land.' Therefore is my heart bowed on your account that ye may yield obedience to the inward appearance of Light and Truth manifested in your own hearts. And while I consider your circumstances, I yet crave it of you not to neglect the one thing needful, even inward peace attained by obedience. Oh, dear children! let not the world nor the cares thereof, choke the seed that is sown in your hearts. If I should never see you more, may the God of peace preserve you in peace with Him and one with another. So desireth your loving mother,
MARY MOORE."

"Dear Brother and Sister,—These lines come to inform you we are all in a measure of health at present, through Infinite Goodness, and hoping this will find you enjoying the same blessing. I have often had it in my mind to write to you, and more especially since I have been exercised with the loss of my dear son Allen; who was taken from us in an awfully sudden and surprising manner. It was thus:—In the second month we had exceeding hard frost for some weeks, followed by rain and a sudden thaw. This caused such a freshet as never had been before in these parts; in which time my poor child, in striving to save his mill, was carried off by the force of the water and cakes of ice, to the great surprise of his wife and child. His body was found next day, and was no way disfigured, nor were any bones broken. His countenance looked like one in a sleep. Dear brother and sister, may the uncertainty of time and thoughts of eternity be as motives to engage our minds to suitable thoughtfulness to prepare for our great and last change; seeing there is no durable city here, let us seek one to come, eternal in the heavens. Thus desireth and prayeth your affectionate sister,
MARY GRIFFIN."

As will be observed by the signature of the last letter, Mary Palmer had again changed her name. In advanced life, as appears from her memoranda, she was united in marriage with a Friend of the name of Bartholomew Griffin; whom also she survived.

The following is from a memorandum dated 9th mo. 6, 1782, when afflicted with a cancer on her tongue. "O Lord, have mercy upon me! Forgive my iniquities, and blot out my transgressions! Support me through this fur-

nace of affliction, and grant relief in thy own time! May thy everlasting arm be underneath! Thou hast been my helper hitherto; leave me not in old age! Wilt thou remember also my offspring! Wean them from vanity and folly, that they may learn to trust in thee!"

Having long been exercised in the Lord's work, she seemed absorbed in his love; and her conversation was much upon subjects which pertained to an everlasting inheritance. On one occasion she was heard to say, "My heart is filled with praises to the Lord. He that not only called me in my youth, but enabled me to follow Him, is yet with me in old age. Again, after a season of retirement before the Lord, she says, "My heart overflows with love to the whole human family; and I believe this [the Savior's] love will increase yet more and more; and that [His] truth will prosper and spread through distant lands, even where the people now sit in darkness: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." At another time she says, "I hope ere long to rest in the arms of Thy love. Oh! it is well when we can say with the Apostle, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing.'" As her physical strength gave way, she gradually declined. A few hours before her death she desired to see her children and grandchildren; and addressed them in these her last words: "Fear the Lord above all things, and keep up your religious meetings."

A Testimony issued by Nine Partners Monthly Meeting concerning Mary Griffin:—

As the subject of this memoir attended to the teachings of Divine grace, her understanding became enlarged in knowledge and experience in spiritual things; and through obedience to the manifestations of Truth, she came forth in public testimony for the cause of righteousness, in the 20th year of her age. Her ministry was sound and edifying. She was frequently led in the fresh flowings of gospel love to invite the youth to forsake the vanities of this life; clearly holding up to their view the great advantage of early dedication in choosing the Lord for their portion.

She was eminently qualified for service in the management of the affairs of the church. As she dwelt near to the spring of eternal life in her own heart, she was prepared to feel for others; and was remarkably distinguished by the character of a true disciple, being kind, affectionate, and courteous to all.

She was frequently engaged in the service of the gospel in different parts of New York and New England Yearly Meetings, much to the satisfaction of Friends: faithfully occupying her gift to the honor of Him who had be-

stowed it. She visited the meetings of Friends in Vermont, when in the 82d year of her age; performing the journey on horseback. When in her hundredth year, she felt drawn to visit the families constituting the meeting to which she belonged; and was admirably led to speak with clearness to different states; communicating suitable counsel in a lively and pertinent manner. In this her last visit especially, the declaration of the Psalmist seemed verified: "That these that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age."

She died on the 2d of 12th month, 1810; aged 100 years and 7 months. A minister about fourscore years.

The following extract from the report of the Executive Committee of the Chicago and North Western Relief Funds will be of interest to many of our readers. The report is long, entering into many particulars, and shows much care and labor on the part of the committee.

Report of the "Executive Relief Committee," of Philadelphia, to the Contributors to the relief of the sufferers by the great conflagrations in Chicago, and the States of Michigan, Wisconsin and Minnesota, in October, 1871.

Amount of Contributions.

From that time until the date of this report the contributions, all of which have heretofore been publicly acknowledged in detail, sent through this committee have amounted to \$260,734 49

Facts Concerning the Great Calamity.

When the first intelligence of the Chicago conflagration reached Philadelphia, the statements received fell far short of the appalling magnitude of the disaster, as was subsequently ascertained. The fire swept over an area of 2124 acres, or about three and one-third square miles of the city, and this by far the most valuable portion. It destroyed 17,450 buildings and left 98,500 people without homes, and the greater part of them in the extremest condition of distress and destitution. During the fire, it is now known that more than two hundred and fifty lives were lost. The committee recite these figures as matter of record, and add to them some of the details, showing the tremendous destruction of property. The latest inventory of the money losses by the conflagration present them as follows:

Losses on buildings destroyed,	\$53,000,000
Losses on produce destroyed,	5,262,500
Losses on manufactures destroyed,	13,255,000
Losses on other business property destroyed,	65,455,000
Losses on personal and household effects destroyed,	58,710,000
Losses on miscellaneous property destroyed,	373,000
Total,	\$196,055,500
Net salvage,	4,000,000
Reported money loss in property destroyed,	\$192,055,500

Operations of the Chicago Society.

The contributions entrusted to this committee for the Chicago sufferers have been forwarded to, or placed at the disposal of the Chicago Relief and Aid Society, said

Society having been appointed by the authorities of that city as the authorized custodians and distributors of all contributions. The judicious, impartial, humane and effective methods of relief employed by this Society, have already been publicly reported by the committee after careful personal inspection by a sub-committee who visited Chicago for the purpose, October the 26th and 27th. The contributions of the people of Philadelphia, your committee believe, are eminently well placed in the hands of that Society. The committee deem it well to add some further particulars concerning the Society's operations.

The number of families (averaging five persons each) receiving aid from the Society was as follows at each of the dates mentioned: November 11th, 12,765 families; November 18th, 14,137 families; November 25th, 15,122 families; December 23d, 9375 families. Each of these families receives at every distribution of provisions one week's supply (or rations.) Total cost one week for one family, \$1.98.

Coal (bituminous) is supplied at \$1.50 per ton, delivered at the door, at the rate of a ton every three weeks for a family of five. This makes the cost of food and fuel \$3.10 per week per family.

These particulars afford some idea of the care and economy of the Society in the expenditure of the moneys and supplies entrusted to it. In the matter of providing houses and shelter for the greater portion of the 98,500 homeless people whose necessities compelled them to appeal for aid, the Society exhibited similar business forethought and true economy. It had to look forward to the erection of eight thousand separate temporary houses, and while the price of lumber was rapidly rising and had in a few days after the fire run up to \$20 a thousand feet, the active agent of the Society, himself an experienced lumber merchant, made contracts for the whole amount required for the 8000 houses at an average of \$16.50 per thousand. The Society thus economized in this one business matter about \$140,000. Such traits of care, prudence and conscientious discharge of duty are visible in nearly all its transactions. Of the separate shelter houses for families of five persons, costing \$110 each (including mattress, bed, dining, cook stove and half ton of coal), the Society had erected 5941 to December 23d. With respect to other articles of supplies than provisions and shelter as already mentioned, the Society had distributed to November 25th the following, viz: 10,737 mattresses, 25,339 blankets, 4653 tons of coal, 9956 stoves, 22,581 pairs of shoes, 54,729 articles of men's clothing, 65,986 articles of women's clothing, and 44,937 articles of children's clothing. This was before the active demand for winter wear set in.

The relief furnished by the Society extends to nearly every want in life among their destitute poor. One thousand sewing machines have been furnished to the helpful women who were willing to work to support themselves—tools to meritorious workmen who had lost their own by the fire—employment for every one able to work—free transportation to those who had friends in other places—medicines, medical attendance and hospitals for the sick—and finally burial for the dead. It has furnished aid also to the charitable institutions—Orphans' Asylums, "Homes," &c.

—whose buildings and means were swept away.

Such a vast work, it is easy to understand requires vast means. The estimate of the Society for the six months from Oct. 9, 1871, to April 9, 1872, is as follows:

Food and fuel rations for 15,112 families, at \$3.10 per week,	\$1,220,700
8000 houses and furniture, at \$125,	1,000,000
Barracks and furniture for 2000 families, at \$80,	160,000
Hospital and storehouses,	83,000
Stoves (additional),	75,000
Aid of Bureau of special relief,	250,000
Aid to charitable institutions,	25,000
Clothing, shoes, &c., for 15,122 families,	866,900
Expenses of all other kinds,	295,700
Making a total of	\$3,976,400
Total contributions reported to Nov. 25th,	3,418,100

Yet to be provided for, \$558,300. This deficit has been reduced \$156,214 by the deposit of the Philadelphia Committee.

Other Philadelphia Contributions.

The cash contributions of \$260,734 49 which have been collected through the agency of this committee, do not by any means represent the sum of the contributions by the people of Philadelphia to the people by Chicago. The committee have made industrious efforts to get the particulars of other contributions sent direct or through other channels. I have only been partially successful. The Commercial Exchange collected \$40,000 for Chicago sufferers. Contributions from benevolent organizations, theatres, opera companies, musical associations, merchants, individual fire companies, &c., which were sent direct to Chicago, have come to the knowledge of your committee to the amount of \$14,642 89. Methodist churches, besides their contributions to the relief fund, sent over \$43,000 towards rebuilding churches.

The contributions of food, clothing, bedding, &c., sent from this city were also very liberal. The money value of them cannot now be ascertained, but they made one hundred and forty-four tons of freight as well over the Pennsylvania railroad.

The ascertained contributions from Philadelphia to Chicago, in money, as already mentioned amount to \$362,877 38. The supplies forwarded in kind in the quantity reported and the unreported cash contributions are sufficient to swell the total to half a million of dollars at least.

This is a result which our benevolent people may contemplate with profound satisfaction—never was destitution greater than that our people were called upon to alleviate and never has benevolence been more gratefully received or more carefully distributed. The words which most fittingly conclude the report concerning the Chicago Fund are found in the concluding paragraphs of a pamphlet recently published by the Chicago Relief and Aid Society.

"The time has not come, to a people worn and disordered as our own, for appropriate acknowledgment of the wonderful work that have reached our city from all parts of the world. They were made to the people of Chicago, and the people, in their own joy and time, will prefer to perform this a

attitude. But we may be permitted, as more immediate observers, to say that it is hardly probable that the immense necessity and usefulness of this aid will be ever thoroughly known. With it the terrors of a long winter to hungry, unsheltered thousands have been given way to a reasonable degree of confidence and hope.

"The spectacle of all nations rushing to lift up their voices in prayer, and the deep desolation has made an impression upon our hearts which will long survive the rebuilding of our city. Our people are commanded by the confidence and the sympathy of all mankind to prove themselves equal to this emergency, and in a most temperate manner are instructed anew that He who, for a purpose wiser than we can know, permitted this affliction, hath made of one God all nations of men."

The "Northwest" Fund.

After the organization of the Executive Relief Committee, the benevolent people of our city, feeling that the distress caused by the fires which devastated large but thinly peopled areas in the States of Michigan, Wisconsin and Minnesota, called for relief as well as that in Chicago, began to send in contributions for the relief of the suffering people of those States. The Committee were obliged to take charge of these also. The gross amount of the contributions for this fund has been \$32,698.28. The details have been already published in the newspapers.

No instructions were received from the contributors as to the division of these donations among the three States which suffered the greatest fires. But the committee having been informed on good authority that the distressed families in the three States were distributed in about the following proportions, viz: One thousand families in Wisconsin, eight hundred families in Michigan and a hundred families in Minnesota—decided to send one-tenth of the "Northwest Fund" to Minnesota and divide the remainder into two equal portions, one-half to Michigan and one-half to Wisconsin. At the time this decision it was supposed by the Committee that this fund would reach but not exceed \$30,000. Accordingly, \$27,000 were appropriated to Michigan and Wisconsin, and \$300 were appropriated to Minnesota.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 155.)

The annexed letter of E. Gillingham to M. I. will not fail to commend itself to all those who, amid the trials and vicissitudes of life, to above all things else desire to have their souls made single by the eye-salve of the kingdom, and their hearts directed into the love of God, and into the patient waiting for Christ.

"Baltimore, 1820.

"My Dear Friend,—I think I may say in truth that I hold thee in affectionate remembrance, and it has been a source of comfort to me to find I have a share in thy sympathetic regard, and that thou hast not forgotten me, though among the least and most unworthy. Thy letter was truly acceptable and humbled my mind. I wish to appreciate all favours coming from the Fountain of good, and I desire to be able to return thanks for his many unspeakable and unnumbered mercies. Thou art one to whom I feel that I could un-

burthen my mind, but what would it avail? Perhaps a desire may arise in thy mind, perhaps a petition may be offered up by thee to the throne of Grace, that I may be strengthened to endure that fire which burns as an oven, whilst the chaff in me is being consumed, and the dross completely removed, leaving alone the refined gold. But the inward conflict is so hard to endure, nature in me is so strong, and the wiles of the enemy are so cunningly devised, that I fear I shall not be able to escape from them, and am tempted to distrust the merciful extendings of Divine Providence for my help. Why cannot I throw myself into His widely extended arms? Arms which are ever open to receive poor repentant sinners. Why do I not continually feel compunction for my sins? Why do my eyes cease weeping? I mourn because I cannot mourn! I weep because I cannot weep! The query often arises in me, Did ever mortal pass through this dark labyrinth? this land of drought? this wilderness of woe? Support me, Lord, by thy unerring hand, and guide me safely through all my difficulties. Thou canst make the desert bloom, and the wilderness to smile.

"I feel thankful that your steps were directed to our habitation. When thinking of it, I always remember some expressions of my dear mother. She used to tell us, her children, 'If you are faithful, the feet of those who trod your parents' threshold, will tread yours.' O that we may be counted worthy to administer a cup of cold water to the Master's little ones.

"With desires that thou mayest, wherever thou art, be preserved in the Master's safe-keeping, that thy lot in thy travels may ever be cast among the kind and affectionate, and that thou mayest in the end richly reap the reward of the righteous, I bid thee affectionately farewell,

ELIZABETH GILLINGHAM."

Stephen Grellet to Mildred Ratcliff.

"New York, 2d mo. 16th, 1821.

"My Beloved Friend,—I have thy letter of the 30th of last month to my Rebecca and myself jointly. We had been wishing to know where thou wast, or if thou hadst returned to thy home. Thy letter written to me about three months ago from the northern part of this State, I should have answered, if I had known where a letter would have met thee. I had anticipated seeing thee in this city on thy way homewards, but since thy dear Master made way for thy escape from this field of labor, I could but feel thankful for thy sake. Yet my selfishness and brotherly affection, could they have had a say in it, would so far have increased thy bonds.

"It is a great favor indeed that thou hast been enabled to perform the great work laid upon thee. The daily strength with which thy slender tabernacle has been clothed, in the performance of daily duty, has displayed the sufficiency of that Power in whom thou hast trusted. I do not marvel that now, on thy return from thy Lord's embassy, thou shouldst be let down to feel thy great weakness, both of body and mind. There is great wisdom in such dispensations. They are in mercy vouchsafed. I think I may say, as far as my knowledge extends, unto all the Lord's faithful servants, 'that upon every glory there may be a defence.' For they feel their poverty, emptiness, and inability,—whatever may

have been their past experience when clothed with the spirit of wisdom and power—of themselves even to think a good thought or to do a good thing. Then it is, with spirits prostrated at the sacred footstool, and every crown laid there also, every glory and every praise is ascribed to Him to whom alone they belong; and nothing remains for the poor instrument but blushing and confusion of face. When the full sense of this is upon him, the greatness of the power, and the efficacy of that grace which has upheld in the great work required of him, is the more magnified. Then out of weakness, he is afresh strengthened to trust implicitly in the Rock of his salvation. Nothing new has occurred to thee, my dear sister! Only keep still under the dispensation. I could say much of the baptisms that have attended me since my return home, but I see that He whose ways and dispensations are all perfect and in mercy, has laid nothing too much on me, that I might rightly bear my portion of suffering for the church's sake.

"Many spirits have gone forth, many new doctrines are proclaimed! Some are willing to bring in a new way or gospel which is not by Jesus Christ. It behooves his servants, laborers in his vineyard, to descend even to Him, their Foundation, and to have all their stones of memorial brought up from thence, and all their excellency and their glory from the depths, where His wonders are seen. Many, we know, would gladly rejoice with the dear Saviour, but how few are willing to suffer with Him. Those only who die with him, can give an experimental testimony to his resurrection, and that He is the Way, the Truth, and the Life, without whom none cometh to the Father. Our hope in life and in death, in joy and affliction, centres in Him. This is my belief respecting thee, my dear Mildred, under which I can salute thee in the way as a fellow-pilgrim.

Thy sincere friend,

STEPHEN GRELLET."

Additional by Rebecca Grellet: "Thy letter, my dear friend, I can assure thee, awakened tender feelings in my heart, but as my S. G. has so fully replied to it, it seems unnecessary to add, except the saying of the experienced Apostle, which now comes freshly to remembrance: 'After ye have done the will of God, ye have need of patience.' He endured to the end, and thus obtained the crown.

"When we parted, I expected divers opportunities might occur of conversing again with thee before thy return homeward, but in this have been disappointed. We are taught not to desire any indulgence but what is best for us; having proved that of ourselves we know nothing, we can do nothing that will promote our happiness.

"Our late letters from England mention that Nathan Hunt was pursuing his way very industriously. Huldah Sears was about going into Ireland. We have late information that dear Mary Naftel is removed from the militant church; and no doubt is entertained by her friends that to her it is a happy change. Her bodily sufferings were great, and were borne with much patience."

E. Gillingham to Mildred Ratcliff.

"Baltimore, 8th mo. 13th, 1821.

"My Dear Friend,—Thou hast often been the companion of my mind on thy late arduous journey, and I rejoice to hear of thy safe

arrival at thy own habitation. I doubt not but thou hast the rich reward of peace, which is an ample recompense for all the toil and suffering we may have to endure, whilst passing through this vale of tears.

"How blessed is the soul entirely devoted to the Master's cause, when it partakes of the foretaste of the recompense of reward sometimes granted it. Its felicity is the earnest of eternal rest, the feasting of the just! It is the being anointed with the oil of joy, the being clad with the garment of praise! I have no doubt but thou canst say with the Psalmist, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' Nothing can hurt or destroy in all the Lord's holy mountain. O, that I could at present realize this experience. But I must bear the turning and overturning of the Lord's hand upon me, until all be consumed that his controversy is against. If I can but possess my soul in patience, and be preserved from that state that would conclude with the unfaithful servant described by our dear Lord, 'The master delayeth his coming,' and in his absence followed his own evil ways, I shall be thankful.

"I feel the necessity of a double watch over my poor mind, which is often reduced to a doubting state. I know the Lord's power is sufficient; but it is hard work to keep up a continual warfare, when He sees meet to withdraw his presence. Then our efforts seem weak; our desires after good seem to proceed from no deeper source than the lips. I believe we are permitted to pass through these dispensations in order to prove our steadfastness, and for the trial of our faith. If I had greater evidence of this respecting myself, I should be willing I think to endure the famine and the fire.

"With the sincere desires of a weak child for thy prosperity, &c.

E. GILLINGHAM."

(To be continued.)

Selected.

THE BEST IN STORE.

My God, I thank Thee who hast made
The earth so bright—
So full of splendor and of joy,
Beauty and light:
So many glorious things are here
Noble and right!

I thank Thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall in brightest homes;
That thorns remain;
So that earth's bliss may be our guide
And not our chain.

For thou who knowest, Lord, how soon
Our weak hearts cling,
Hast given us joys tender and true
Yet all with wings;
So that we see gleaming on' high,
Divine things!

I thank thee, Lord, that thou hast kept
The best in store.
We have enough, yet not too much
To long for more,
A yearning for a deeper peace
Not known before.

I thank thee, Lord, that here our souls
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast.

How Salt is Manufactured at Turk's Island.

The island bearing this familiar name has been conspicuous for its production of salt, of which millions of bushels find their way into the markets of the world, our own country receiving about half a million bushels annually. Salt is obtained from sea water, by either extreme cold or heat; here it is made by solar evaporation. Lying under the intense rays of a tropical sun, the sea soon gives up its water and leaves its salt behind; and were it not for the influx of the mighty rivers of the tropics, and the general system of currents and tides, the ocean lying near the equator would soon become one vast sea of salt. For centuries, advantage has been taken of this natural process, and in the dry seasons, over a thousand natives are at work, in the different stages of the preparation of salt for the market. The sea water is let into the basins, or "pans," by a canal, cut through the beach, which separates the sea from the interior lagoons and affords a good foundation for the town proper.

This beach is a few rods—perhaps ten or fifteen—in width and back of this, extending toward the bluffs about a quarter of a mile, was originally a marsh, which has been converted into salt tanks. These tanks are shallow, with a varying depth of from eight to eighteen inches, the bottom made of stiff marl or clay, and they cover several hundred acres of this evaporating ground, divided into a great many compartments, varying from a quarter of an acre to two or three acres in size. These are separated from each other by low stone walls, which serve also as walks. In the middle of these is an impervious clay, which prevents the passage of water from one tank to another, unless by the little gateways or sluices, through which the supply is regulated. The water in these is found in all stages of evaporation. In some, you see the clear limpid water of the ocean; in others it has a soiled appearance, and when far advanced in the process, it assumes a beautiful pink color. The first pond allows the subsidence of mud and other physical impurities, and is, consequently, the deepest. As the fluid runs from tank to tank, it gradually becomes thicker, giving up its water and becoming more and more concentrated, until it reaches the last and shallowest part, where crystals begin to appear on its surface. These first crystals are purest, and are raked off with an iron hoe. Exposed for a still longer time, more crystals form, but these mostly collect on the bottom and sides, and are scraped off when the "mother liquor" is drawn away. They are then hauled in carts to the beach, where piles, like great, white snow banks, may be seen from the ship's deck.

This salt is more or less impure—the chief impurity being chloride of magnesium—and, to get rid of this, the heaps are covered with straw and hay; the chloride of magnesium, being deliquescent, absorbs moisture from the atmosphere and drains off, leaving the pure chloride of sodium—common salt—behind. To produce the same result, sometimes slaked lime is placed in the last tanks. The making of salt by solar evaporation depends greatly upon the absence of rain; and Turk's Island has this advantage, as well as extreme heat in summer. In addition, the trade winds constantly agitate the surface of the ponds, and thus facilitate vaporization.

—Overland Monthly.

In view of circumstances now transpiring in some portions of our Society, the following testimony to the efficacy of the Holy Spirit and also to the value of Barclay's Apology, is offered to the readers of "The Friend." The extract is from a letter dated 12th mo. 24th 1834, from Deborah Cope, then travelling with Dugan and Asenath Clark, in N. York and New England Meetings, and addressed to Sarah Emlen.

"We paid Moses Brown a visit, who enquired affectionately for thee, and desired his love; says thou mayest come back to N. E. and he, for one, will be glad to see thee. I was really a feast to be in his company; he still seems green in his ninety-seventh year. He had just received a letter from a young man, with whom we afterward were in company, one in and for whom we feel a deep and sincere interest. He belonged to the baptist and had spent three years at college preparing to be a missionary; got through his studies with good reputation, and was considered a much more than ordinary capacity by the professors in the institution: is said to be master of eleven languages. He returned home to his father; but no call offering which they considered equal to his talents, his father prevailed on him to return to the college for six months more, which he did; and whilst ransacking the library one day, in quest of something to amuse, he lighted on Barclay's Apology, an old, dusty volume, in French. He bore it off to his study and read it attentively, and was met in a narrow place. He became very thoughtful, and asked one of the professors one day if there were any people now living, holding the faith of Robert Barclay? and was answer, 'No; that was not an old controversial book, which they kept to show the reasoning and arguments which could be advanced by those who once professed such principles.' 'Well,' said G., 'is such reasoning and arguments as I never met with before; I must set out and see if I can find any such people; and if not I must set down alone.' Accordingly he went to S—, and made inquiry, and was directed to H. C. a very suitable Friend. He knocked at his door, and H. opened it; whereupon G. inquired if there were any now living, professing the faith of R. Barclay. H. smiled and said he hoped so, and invited him in. He had much conversation, and G. repeated his visits. His father was now displeased, and his friends disappointed, and they reported that he was deranged; but G. persevered until he became a member; attended last Year Meeting, and promised to be a consistent one. The following is an extract from his letter to M. Brown, and will speak his own language: 'At last my mind became so exercised that I was constrained to leave the institution in quest of a people who believed in Barclay's Apology, and if I could not find such a people I determined to worship the Lord alone; blessed be God, the Lord has still a remnant who are not conformed to the vain and wide fashions of this world. To this people I desire to join myself, though I feel most unworthy to come among them. Yes, I can see with the pious Barclay, that having for a long time been seeking after human learning, I have found that Heavenly learning gives content to the soul; after this learning may I seek forever: I now believe that though a person may read the Bible ever

fully and critically in the original languages, yet, the most unlettered person under the teachings of the Spirit of God, is more likely to have a true understanding of it, than the learned man with all his critical care and anxiety; and though I myself have read the Bible in Hebrew (except the book of Daniel); although I have read the New Testament critically in Greek and Syriac, and studied the Bible in several other languages; yet the most ignorant man, who is truly taught of the Spirit, can understand the Bible better than I can, unless taught of the same Spirit. And oh! that all who may read this letter might feel the necessity of being truly taught of God, of sitting as little children at the Saviour's feet, and learning of him as meek and low of heart. Farewell, G. W. R."

For "The Friend."

The Coral Growths.

Dr. Hartwig in his interesting work on the life and its Living Wonders," speaks thus of the corals: In our seas the corallines Zoophytrians, distinguished by their calcareous skeletons they deposit within their tissues, are but feebly represented by a few ragged Caryophyllites, but in the tropic ocean they branch out into numerous species, genera, and species, and play a highly important part in the economy of the marine domain. Originally proceeding from a single oval, which at first freely move by means of vibratile ciliae, and become fixed after a short period of erratic existence, they multiply by gemmation, and grow into an immense variety of forms, of which the following description by one who has long and minutely studied them in their native haunts may serve to give an idea. "Trees of coral," says Professor Dana, "are well known; and though not emulating in size the oaks of our woods—for they do not exceed six or eight feet in height—they are gracefully branched, and the whole surface blooms with coral flowers in place of leaves and flowers. Shrubs, tufts of rushes, beds of pinks, and feathered mosses, are most exactly imitated. Many are spread out in broad leaves or folia, and resemble some large-leaved plant just unfolded; when alive, the surface of each leaf is covered with polyp-flowers. The cactus, the ivy clinging to the rock, and the fungus in its varieties have their numerous representatives. Besides these forms imitating vegetation there are gracefully modelled vase-shapes, which are three or four feet in diameter, made up of a network of branches and pinnets, and sprigs of flowers. There are also coral hemispheres like domes among mosses and shrubbery, occasionally ten or twenty feet in diameter, whose symmetrical surface is gorgeously decked with polyp-flowers of purple and emerald green."

For such aspects appear the living organisms whose combined efforts have mainly constructed those reefs and islands of coral which now lie scattered far and wide over the surface of the equatorial ocean. They are inadequate to express the splendour of the submarine gardens with which the corals clothe the rocky shores of the tropical seas. There are few things more beautiful to the eye," says Captain Basil Hall, "than these corals when viewed through two or three fathoms of clear and still water. It is hardly

an exaggeration to assert that the colors of the rainbow are put to shame on a bright sunny day by what meets the view on looking into the sea in those fairy regions." And Ehrenberg was so struck by the magnificent spectacle presented by the living polyparia in the Red Sea that he exclaimed with enthusiasm, "Where is the paradise of flowers that can rival in variety and beauty, these living wonders of the ocean!"

Besides the charms of their own growth, the tropical coral gardens afford a refuge or a dwelling place to numberless animals clothed in gorgeous apparel. Fishes attired in azure, scarlet and gold, crustaceans, sea-urchins, sea-stars, sea-anemones, anelides, of a brilliancy of color unknown in the northern seas, glide or swim along through their tangled shrubberies; and frequently the gigantic tridacnae, embedded in their calcareous parterres, disclose, on opening her ponderous valves, her violet mantle, tinted with emerald green. The enchanted naturalist lingers for hours over the magnificent spectacle, and forgets the lapse of time, as wonders upon wonders crowd on his enraptured gaze.

But the tropical coral-gardens serve not only as a harbor of refuge to the numberless creatures that frequent their labyrinthine recesses, for many anelides, crustaceans, asters and even fishes, feed upon their animal flowers. Among these, the Scari are provided with a very remarkable dental apparatus to protect their mandibles from injury while biting the calcareous corals. These fishes have their jaws, which resemble the beak of a parrot (whence they receive their usual appellation "parrot fishes") covered externally with a kind of pavement of teeth, answering the same purpose as the horny investment of the mandibles of the bird. The teeth that form this pavement are perpetually in progress of development towards the base of the jaw, whence they advance forward, when completed, to replace those which become worn away in front by the constant attrition to which they are subjected. Thus armed, the Scari browse without difficulty on the newest layers of the stony corals, digesting the animal matter therein contained, and setting free the carbonate of lime in a chalky state. Many of the Diodons, Chetodons, and Baliste or file fishes, of which Kittlitz saw some new species, one still more splendid than the other, in every lagoon-island he visited in the long range of the Carolines, likewise feed upon corals, and possess a dental apparatus fit for masticating their refractory aliment. The Diodons have grooved teeth, excellently adapted to crush and bruise, and the Balistee have eight strong conical teeth in each jaw, with which they easily nip off the shoots of the coral bushes.

Of the reef-building corals it may well be said that they build for eternity. The bones of the higher animals vanish after a few years, but the stony skeleton of the polyp remains attached to the spot of its formation, and serves as a basement or stage for new generations to build upon. Life and death are here in concurrent or parallel progress; generally the whole interior of a corallum is dead. The large domes of the astraeas are in most species covered with a hemispherical living shell, about half an inch thick; and in some porites of the same size the whole mass is lifeless, except the exterior five-sixths of an inch in depth.

We are astonished when travellers tell us of the vast extent of certain ancient ruins; but how utterly insignificant are the greatest of these when compared with the piles of stone accumulated in the course of ages by these minute, and individually so puny architects! The history of the formation of coral-reefs is no less wonderful than their extent. They have been divided according to their geological character, into three classes. The first fringes the shores of continents or islands (shore-reefs) the second, rising from a deep ocean, at a greater distance from the land, encircles an island, or stretches like a barrier along the coast, (barrier-reefs) the third, enclosing a lagoon, forms a ring or annular break-water round an interior lake (atolls, or lagoon-islands.)

Many of the high rocky islands of the Pacific lie, like a picture in its frame, in the middle of a lagoon encircled by a reef. A fringe of low alluvial land in these cases, generally surrounds the base of the mountains; a girdle of palm-trees, backed by abrupt heights, and fronted by a lake of smooth water, only separated from the deep blue ocean by the breakers roaring against the encircling reef; such, for instance, is the scenery of Tahiti, so justly named "the queen of islands." But the encircling reefs are often at a much greater distance from the shore. Thus in New Caledonia, they extend no less than 140 miles beyond the island.

As an example of barrier-reefs, I shall cite that which fronts the north-east coast of Australia; it is described by Flinders as having a length of nearly a thousand miles, and as running parallel to the shore at a distance of between twenty and thirty miles from it, and in some parts even of fifty and seventy. The great arm of the sea thus inclosed, has a usual depth of between ten and twenty fathoms. This probably is both the grandest and most extraordinary reef now existing in any part of the world.

(To be continued.)

Selected.

It does not appear that Robert Barclay was convinced of the truth of Friends' principles, merely by the means of preaching. In his Apology, Prop. 12th, speaking of himself he says: "Not by strength of argument, or by a particular disquisition of each doctrine, and conviction of my understanding thereby, I came to receive and bear witness of the Truth, but by being secretly reached by this Life. For when I came into the silent assemblies of God's people I felt a secret Power amongst them which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up; and so I became thus knit and united unto them, hungering more and more after the increase of this Power and Life, whereby I might find myself perfectly redeemed."

Dr. Rush was a great enemy to theatrical amusements. He was once in conversation with a professor of religion, who was speaking of the pleasure she anticipated at the theatre, in the evening. "What, madam," said he, "do you go to the theatre?" "Yes," was the reply; "and don't you go, doctor?" "No madam," said he, "I never go to such places." "Why, sir, do you not go?" "Do you think it sinful?" said she. He replied, "I never will publish to the world that I think

Jesus Christ a hard master, and religion an unsatisfying portion, which I should do if I went on to the devil's ground in quest of happiness."

Central Arabia.

(Continued from page 156.)

The day after the sermoom had overtake them, our travellers entered the Wadi Sirhan, or "Valley of the Wolf," a long depression in the desert, running in a south-easterly direction, containing wells of water, and a certain amount of vegetation, which attracts thither numerous bands of Bedouins, who are under the control of the ruler of Djebel Shomer, the more northerly of the civilized states which occupy Central Arabia.

"We had not long wound among the little sandy hills which stud this low ground, when we saw far and near planted amid the bushes numerous black tents, the dwellings of Kedar, likened once of a time by Solomon to his dusky Egyptian bride.

"Passing tent after tent, and leaving behind us many a tattered Bedouin and grazing camel, Salim [his guide] at last indicated to us a group of habitations, two or three of which seemed of somewhat more ample dimensions than the rest, and informed us that our supper that night (for the afternoon was already on the decline) would be at the cost of these dwellings. "Ajaweed, i. e., 'generous fellows,' he subjoined, to encourage us by the prospect of a handsome reception. Of course we could only defer to his better judgment; and in a few minutes were alongside of the black goat's-hair coverings where lodged our intended hosts.

"For some time we remained undisturbed, though not unnoticed; a group of Arabs had collected round our companions at the tent door, and were engaged in getting from them all possible information, especially about us and our baggage, which last was an object of much curiosity, not to say eupidity. Next came our turn. The chief, his family (women excepted), his intimate followers, and some twenty others, young and old, boys and men, came up, and after a brief salutation, Bedouin-wise, seated themselves in a semicircle before us. Every man held a short crooked stick for camel-driving in his hand, to gesticulate with when speaking, or to play with in the intervals of conversation, while the younger members of society, less prompt in discourse, politely employed their leisure in staring at us, or in picking up dried pellets of dirt from the sand and tossing them about.

"But how am I to describe their conversation, their questions and answers, their manners and gestures? "A sensible person in this city is like a man tied up among a drove of mules in a stable; I once heard from a respectable stranger in the Syrian town of Homs, a locality proverbial for the sullen stupidity of its denizens. But among Bedouins in the desert, where the advantages of the stable are wanting, the guest rather resembles a man in the middle of a field among untied mules frisking and kicking their heels in all directions around him. Here you may see human nature at its lowest stage, or very nearly; one sprawls stretched out on the sand, another draws unmeaning lines with the end of his stick, a third grins, a fourth asks purportless or impertinent questions, or cuts jokes meant for witty, but in fact only coarse in the extreme.

Meanwhile the boys thrust themselves forward without restraint, and interrupt their elders, their betters I can hardly say, without the smallest respect or deference.

"And yet in all this there is no real intention of rudeness, no desire to annoy; quite the reverse. They sincerely wish to make themselves agreeable to the new comers, to put them at their ease, nay, to do them what good service they can, only that they do not exactly know how to set about it; if they violate all laws of decorum or courtesy, it is out of sheer ignorance, not malice prepense; and amid the aimlessness of an utterly uncultivated mind they occasionally show indications of considerable innate tact and shrewdness; while through all the fickleness proper to men accustomed to no moral or physical restraint, there appears the groundwork of a manly and generous character, such as a Persian, for instance, seldom offers. Their defects are inherent to their condition, their redeeming qualities are their own; they have them by inheritance from one of the noblest races of earth: from the Arabs of inhabited lands and organized governments. Indeed, after having travelled much and made pretty intimate acquaintance with many races, African, Asiatic, and European, I should hardly be inclined to give the preference to any over the genuine unmixed clans of Central and Eastern Arabia.

"What are you? what is your business? so runs the ordinary and unpremeditated opening of the discourse. To which we answer, "Physicians from Damascus, and our business is whatsoever God may put in our way." The next question will be about the baggage; some one pokes it with a stick, to draw attention to it, and says, "What is this? have you any little object to sell us?"

"Ya woleydy," or 'young fellow' (for so they style every human male from eight to eighty without distinction), 'will you not fill my pipe?' says one, who has observed that nine was not idle, and who, though well provided with a good stock of dry tobacco tied up in a rag at his greasy waist-belt, thinks the moment a fair opportunity for a little begging.

"But Salim, seated amid the circle, makes me a sign not to comply. Accordingly I evade the demand. However, my petitioner goes on begging, and is imitated by two or three others, each of whom thrusts forward, (a true Irish hint,) a bit of marrow-bone with a hole drilled in one side to act for a pipe, or a porous stone, not uncommon throughout the desert, clumsily fashioned into a smoking apparatus, a sort of primitive meerschaum.

"As they grow rude, I pretend to become angry, thus to cut the matter short. "We are your guests, O you Bedouins; are you not ashamed to beg of us? "Never mind, excuse us; those are ignorant fellows, ill-bred clowns, &c.,' interposes one close by the chief's side; and whose dress is in somewhat better condition than that of the other half and three-quarter naked individuals who complete the assembly."

The boiled meat of which the feast consisted was placed in a large wooden bowl, around which all the company gathered and waited in silence for the signal to commence eating, which was a formula of welcome given by the chief, when each reached forth his hand and took what suited him, pulling it in pieces with his fingers—encouraged by the host,

who reiterates at short intervals "Why you not eat? eat; go to work at it; O, a lorded welcomes to you our worthy guests."

"At noon, "a new dish is brought in, looks much like a bowl full of coarse red pea or bran mixed with ochre. This is Sam man article of subsistence to the Bedouin Northern Arabia. Throughout this part the desert grows a small herbaceous and ed plant, with juicy stalks and a little yellow-tinted leaf; the flowers are of a blue or yellow, with many stamens and pappus. When the blossoms fall off, there remain place of each a four-leaved capsule about size of an ordinary pea, and this, when opened to show a mass of minute reddish resembling grit in feel and appearance, farinaeous in substance. The ripening season is in July, when old and young, men and women, all are out to collect the mown untended for harvest. The capsules are gnawed, the seed separated from them, and like a stock of flour for the ensuing year. These seeds, when wanted for use, are coarsely ground in a hand mill, then mixed with water and boiled into the substance which we had before us. Its taste and quality are pretty well hit off by Salim, who describes it not so good as wheat, and rather better than barley-meal."

"Another gift of nature is the Mesa'a, a well known to Bedouins, though neglected by all else. Its shrub attains two or three in height, woody and tangled, with small pointed leaves of a lively green, and a red star-like flower. This in June gives to a berry much resembling in size, color, and taste our own red currant, though inferior in flavor, while its sweetness predominates too much over its acidity. The Bedouins collect and greedily devour it, or, boiling it with a little water, procure a sort of molasses esteemed by them, but by them: This, with the Samh just mentioned, cream, and an occasional repast of butter and meat, though that is a rare luxury, form their list of eatables."

(To be continued.)

In the Spirit there is but one voice.—It is the seed, and of the seed, is the pure language; but out from the seed are the many voices in languages (even the confusion of Babel) speaking as he apprehends, thus; and as speaking as he conceives, thus; so plain manifesting that they are out from the presence and demonstration of the Spirit, the voice is one, and language one, in all, in the of the gospel.—I. P.

The Mussel.—It is a curious fact that the rearing of mussels should have been introduced into France as far back as the year 1710 by an Irishman of the name of Walton. This man who had been shipwrecked in the Bay of L'Aiguillon, and gained a precarious living by catching sea-birds, observed that the mussels, which had attached themselves to the poles on which he spread his nets over the shallow waters, were far superior to those that naturally grew in the mud, and immediately made use of his discovery by forming the first "bouchot," or mussel park, consisting of stakes and rudely interwoven brushwood. His example soon found imitators, and the method of construction adopted by Walton six centuries ago, has been maintained unaltered to the present day. It may give you

of the resources that might be obtained so many utterly neglected lagoons when hear that the fishermen of L'Aiguillon, though they sell three hundred weight of seals for the small sum of five francs, or shillings, annually export or send them to the interior to the amount of a million or two hundred thousand francs.—*Hartwig.*

some of the unconverted Greenlanders had said that the world would be destroyed, as in that case they would have no more to go, they expressed a desire to be converted, that they might go with the Christian believers. "But," added they, with that hesitancy and procrastination so natural to them, in the things that belong to eternity, the destruction will not happen this year, it will come in next season."

Intoxicating Drink.—Lord Chief Justice once remarked, "The places of judicature which I have held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly fifty years; and by a due observation, I found that, if the murders and maulings, the burglaries and robberies, the riots and tumults, and other great enormities which have happened in that time were divided into five parts, four of them have been the effects and product of excessive drinking, or of tavern and ale-house meetings."

Relic of Antiquity.—It is stated on the authority of the *Levant Herald* that a valuable relic of antiquity has lately been discovered in the grounds of the Russian Pilgrim's Asylum outside the walls of Jerusalem. It shaft cut out of a single block and only one inch square. From a description in the story of Flavius Josephus it is believed to be a column intended for the decoration of the ancient Temple of Solomon; but that, as the column split while it was being worked, the left unfinished, the lower part of it remaining in a rough unheaven state. The monolith is about thirty-nine feet in length by six inches in diameter.—*Living Age.*

charity, though not apt to look abroad for us, is neither blind nor unfeeling.

THE FRIEND.

FIRST MONTH 13, 1872.

Friends have always believed the gospel dispensation to be one of Spirit and of power. Those who are brought practically into this dispensation, are baptised into the spirit that brings to it, and are made partakers, more or less, of the gifts which the glorified Head bestows among the members of his body.

The ministry of the gospel is emphatically the ministrations of the Spirit, either immediately by the great High Priest himself, or through instruments prepared by his transforming or for the reception of the divine gift, and exercising it under the renewed unction of the Holy One; so as to reach the witness for the Spirit in the hearts of the hearers, quickening and edifying the living members, or exposing and wounding the man of sin in the rebellions. The attendant power of the Holy Spirit being the sole authority and substance of gospel

ministry, it consequently requires neither art, learning nor eloquence to prepare for its exercise, or to make it recognizable or effective. "My speech and my preaching," saith the Apostle, "were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

As the true gospel ministry stands not in word only but in power, so the qualification rightly to judge of and estimate it, requires a measure of the same divine unction which alone qualifies to preach. In neither case is this spiritual qualification, nor the exercise of it, at the command of the individuals on whom the gifts have been conferred. So that both ministers and the rightly authorized judges of ministry, require the renewed quickening clothing of a measure of that Spirit which searcheth all things, even the deep things of God, rightly to perform the several functions assigned them, to the preservation and edification of the body in love.

But outside this sympathetic relation existing between minister, elders and other living members of the body of Christ, the general condition of the visible, professing church, exercises a powerful influence on the kind of ministry prevailing in it, and a reciprocal influence of the ministry is manifested among the members. Where the members generally have been brought in good measure under the regenerating power of Divine Grace, many being created anew in Christ Jesus, they are spiritual worshippers in the inner temple, with the faculties of their renewed minds quickened and strengthened by reason of use, and they will have and require a baptizing, gospel ministry. When assembled for the purpose of divine worship, each gathered to the divine gift in him or herself, the weight and solemnity of their spirits will be felt over the whole assembly, and their religious discernment quickly detecting the authority and tendency of whatever offerings may be made, they will be enabled to silence that which lacks the seal of a divine commission, and thus guard the flock from being hurt and led astray.

But in a lapsed condition of the church, where there is a large proportion of nominal members, whose religion is superficial, though making much profession, there will be a disposition not only to tolerate, but to encourage preachers and preaching, which are also superficial and tend to keep the hearers on the surface, not disturbing their false rest, but lulling them into a belief that the christian religion does not call for so self-crucifying and humiliating work as others may have taught. This ministry may appear correct or even beautiful outwardly, or it may be sensational and calculated to stir the emotional feelings, but it is mainly adapted to itching ears rather than sin-laden souls, and while it may amuse or delight the greater part of an audience, it must grieve and burden those whose spiritual faculties are alive, and who cannot esteem a discourse, however nicely constructed or appropriately delivered, as any thing more than sounding brass, or a tinkling cymbal, if it is devoid of the demonstration of the spirit and power of Christ. Thus the condition of a church and the character of the ministry it cherishes, generally operate reciprocally on each other. Not but that among a backslidden people a spring of true gospel ministry

may be kept open, and it is a great blessing where, under such circumstances, the compassionate Shepherd of the sheep condescends to clothe his delegates with power to preach the preaching that He bids them. As they are made willing to visit the suffering seed, and to be baptized for the dead, their labor is not in vain in the Lord, and however little they may be regarded by formal professors, He richly compensates them for every act of dedication. But in such a church silent waiting for ability to worship is irksome, and there is hankering for something to be said or done.

Reading or studying the scriptures, and making verbal profession of belief in Christ and the efficacy of his atonement, are much easier than taking up the daily cross and following him in the regeneration; and they may be much dwelt on, and the notion generally prevail that as these take hold on the attention of the people, and many are said to be converted, because they openly declare they have found Jesus, and many prayers are repeated, therefore religion is prospering, and the Redeemer's kingdom spreading; though the peculiar characteristic of christianity, the baptism of the Holy Ghost and fire, may be little witnessed.

The converts to this kind of religion are easily led into what they consider religious activity; something that may let others know they are justified believers, and must set to work to save others. Preaching becomes an easy thing, requiring no special preparation therefore, nor special divine anointing for such service. The babe state of the true born child, is so small, weak and requiring nourishment and instruction, as to be overlooked or disregarded. Thus some who have been sensible of a visitation of the Day Spring from on high, and awakened to a sense of their need of the washing of regeneration, deceived by the example of others, and through the transformations of Satan, may mistake the nature of the work they are called to engage in, and imagine they are to minister to others, what was intended solely for themselves; thereby bringing darkness on themselves and death over a meeting, to the grief of the spiritually minded.

Oh! the lamentable condition of a people where this state of things prevails among them. A ministry of the letter, and a love for words, instead of visiting the Seed in the hearts of the people, or waiting in reverent prostration at the feet of the Minister of the Sanctuary, to hear and obey his voice. One of the deeply experienced ministers in our Society remarks:

"That excellent gospel liberty of all who feel themselves inspired thereunto, whether male or female, speaking or prophesying one on one, hath been, and still is, abused by false pretenders to divine inspiration; yet the liberty ought to be preserved inviolable, and other means found out to remedy this great inconvenience; which would not be difficult, were the members in a general way spiritually minded, rightly savouring the things that be of God. Forward and unsanctified appearances, by way of ministry, would then be easily awed and suppressed, so as not to disturb the peace of the church. The case has been otherwise, as I have observed in some places; but little minded, if the words and doctrine were sound, and nothing to blame in the conversation. Here the main thing, which is the powerful demonstration of the

Holy Spirit, is little regarded; and if a few are deeply pained at heart with such lifeless ministry, they find it exceedingly difficult to lay hands thereon, for want of more strength; especially when they perceive what strength there is against them: for formal professors love to have it so, rather than to sit in silence. And I have observed such pretenders all month or tongue, and no ears to receive instructions; fond of teaching others, but very unteachable themselves. I pray God to quicken his people, and raise his society into a more lively sense of that blessed arm of power which gathered us to be a people; or, I fear, the great evil above hinted at will prove a very growing one: profession without possession being the proper element for such a ministry to grow and flourish in. I am not quite free to omit a remark on this head, as I am fully persuaded the living members of the church of Christ groan under a painful sense of this sorrowful token of a declined Society."

SUMMARY OF EVENTS.

FOREIGN.—The London Times, referring to the rumor that the United States makes exorbitant demands before the Geneva Board for indemnity for losses by the Alabama and other rebel vessels, professes to believe that the American government has no such intention; that its main desire is to obtain public acknowledgment that the position it took and remonstrances it made during the war were founded on reason. The Treaty, and the American claims under it, are the leading topics of the public journals at the present time. The Advertiser alone opposes the Treaty. It declares that the English commissioners have been outwitted; that England is bound hand and foot, and if the Geneva board should award to the United States all that they offensively claim, a war would be less injurious to England than a settlement.

The chief secretary for Ireland, in an address to his constituents at Drogheda, treats of Irish affairs at considerable length. He declared that the government must be firm in repressing the rebellion in Ireland, and should set its face against leaving education in the hands of the priesthood.

British sovereignty has been proclaimed over that portion of African territory which has recently annexed to the colonial possessions of Great Britain. Brand, president of the Free States, has issued a formal protest against this act of annexation.

Portions of England have been visited by violent thunder storms. At Manchester a large building was struck by lightning, and the fire which thereby was kindled in its vicinity the lightning and thunder were accompanied by hail, and the glass in nearly all the windows exposed to the storm was broken.

The floor of the court-room at Killybegher, Ireland, gave way while a trial was in progress. The room was crowded at the time, and three hundred persons were accompanied by hail, and the glass in nearly all the windows exposed to the storm was broken.

The Prince of Wales has so greatly improved that his physicians do not think it necessary to issue any more bulletins in regard to it.

The American chamber of commerce at Liverpool has adopted a resolution declaring the opinion that the mail service between Great Britain and the U. States, would be improved if the carrying of the American mails was restored to the Commercial line of steamers, and requesting the consul of the United States at Liverpool to communicate the resolution to the postmaster general at Washington.

The committee of the French Assembly, to whom the subject was referred, has made a report approving the project of a steam ferry across the Straits of Dover, between the towns of Dover and Calais.

The orders recently issued from Berlin for the arrest and detention of French citizens as hostages, in places where outrages are perpetrated on German soldiers, have been rigorously executed. About one hundred prisoners, taken in accordance with these orders, are now in the hands of the Prussians. Warning is given of summary proceedings in all cases of murder or assassination.

A dispatch from Marseilles reports that the presence of Gambetta in that city was the cause of much agitation and some disorder. His hotel was surrounded by throngs of friends, who endeavored to call him out. At one time the assemblage became so numerous and turbulent that troops were ordered to the scene, and chasers charged upon and dispersed the mob. Gambetta was not allowed by the police to leave the hotel, for fear that his appearance would lead to further disturbances. Dispatches from Algeria report a defeat of the French troops by the French troops. Two of the rebel chiefs and 150 horsemen were killed.

At the meeting of the French Assembly on the 6th inst., a large number of petitions were presented praying for the restoration of the monarchy. Some asked that the Count de Chambord should be declared king, and the Count de Paris, the Count de Paris, the Count de Paris, and radicals made a noisy opposition throughout the reading, which was frequently interrupted.

A select committee of the Assembly, appointed to consider the method of forming a new constitution, has made a report, in which it rejects a popular vote on the question, and declares it the duty of the National Assembly to make the constitution.

The Spanish Cortes are to meet on the 22d inst. Jose de la Concha has been appointed captain general of Cuba, and Admiral Polo minister to the United States.

The King of Italy sent a special ambassador to the Vatican on New Year's Day to tender his congratulations to the Pope. The ambassador was met by Cardinal Antonelli and informed that the Pope was unable to receive visitors.

Official advices from Ispahan show that the famine in Persia continues, and suffering and desolation are undiminished. Entire districts of that country are depopulated, and the distress in the cities is terrible. The efforts of the government to afford relief are unavailing.

Serious difficulties continue in Belgium in consequence of the strikes of workmen who demand a reduction in the reduced hours of labor. In some places there have been much turbulence and disorder.

A Paris dispatch of the 8th says, that the American Minister Washburne, is indisposed, and has gone to Nice for the restoration of his health.

Victor Hugo was a candidate for the Assembly in the recent supplementary election in Paris, but was unsuccessful.

The Prussian admiralty have cancelled the order recently issued for the equipment of iron clads and other naval vessels for service on the Atlantic Ocean. An order has now been issued granting furloughs to the entire reserve.

London, 1st mo. 8th.—Consols, 92½. U. S. 5-20s of 1862, 92; of 1867, 93½; ten-forties, 95 cents, 92½.

Liverpool.—Uplands cotton, 10d.; Orleans, 10½d. Sales of the day 30,000 bales. California wheat, 13s. per 100 lbs. and winter wheat, 12s., 12½d.; spring, 11s., 11½d.

UNITED STATES.—The Public Debt on the first inst., less balance in the treasury, was \$2,243,836,411. The decrease during the Twelfth month was \$4,112,956. The balance in the treasury in coin was \$111,432,226; and in certificates, \$18,581,456.

In an interment in Philadelphia during the week ending at noon on the 6th inst., numbered 559. There were 230 deaths of small pox, 59 of consumption, 25 of inflammation of the lungs, 19 of convulsions, and 12 of old age; 261 were adults and 298 under twenty years of age. The mean temperature of the Twelfth month, in the Pennsylvania Hospital, was 30.85 deg., the highest during the month 45 deg., and the lowest 2.50 deg. The average of the mean temperature of the Twelfth month for the past 82 years is stated to have been 32.60 deg., the highest mean during that entire period, 1848, was 45 deg., the lowest, in 1832, 25 deg.

The amount of rain in the month of 1858 was 47.27 inches, in 1870 it was 44.06 inches. The total number of commitments to the County Prison during the year 1871 was 13,171, of whom 9,974 were men, and 3,197 women.

The annual report of the superintendent of common schools in Pennsylvania, shows an increase of 1,183 schools during the past year. The number of pupils attending the schools is 834,614. The total cost of maintaining them was \$8,580,918, not including \$820,000 appropiated to the support of orphan schools.

Congress reassembled on the 8th inst. In the House of Representatives a resolution was offered directing the Committee of Ways and Means to report a bill promptly repealing the income tax, so that it would not be collected for the year 1871. The resolution was defeated by a vote of 81 to 71. The House also voted

down a resolution to instruct the Ways and Means Committee to report a bill repealing all taxes except those upon liquors and stamps. A joint resolution amend the constitution so as to make naturalized citizens eligible to the presidency and vice-presidency, the United States was offered and failed, yeas 81, nays 65, less than the necessary two-thirds being in affirmative.

The Markets, &c.—The following were the quotations on the 8th inst. New York.—Sales of cotton were 21½ cts. for this month, 21½ cts. for the next month and 22½ cts. for the Third month. American, 100½. U. S. prices, 1881, 115½; ditto, 1868, 112½; 10-40, 5 per cent, 100½. Philadelphia.—Pensylvania red, \$1.61 a \$1.62. Mixed corn, 73 cts.; corn, 65 a 69 cts. Oats, 54 a 56 cts. Sales of 2100 cattle at 7 a 8½ cts. for prime, 6 a 7 cts. for medium and 4 a 5½ cts. per lb. gross for common. Sheep at 6 a 7½ cts. per lb. gross. Hogs, 7 a 7½ cts. Cattle.—No. 1 spring wheat, \$1.27 a \$1.28; No. 2, do., \$1.20. No. 3 do., \$1.13. No. 2 corn, 41½ cts. Oats, 34½. St. Louis.—No. 2, spring wheat, \$1.30; No. 3, red, \$1.20; \$1.51; No. 2, do., \$1.55 a \$1.57. Mixed corn, 40½ a 41 cts. No. 2 mixed oats, 35½ cts. Spring barley, 65 a 70 cts. Rye, 76 a 78 Lard, 8½ cts.

ERRATUM.—On page 158, middle column, 171 for 170. The sentence should read. This was first attempted at a Friends' meeting.

FRIENDS' BOOK STORE.

There have been recently reprinted editions of following works, which are now for sale at No. 40, Arch Street.

Examples of Youthful Piety.
Barclay on Church Government.
Usher's Letters.
Memoirs of Edwin Price.
True Christian Baptism and Communion.
Circles' account of Friends, by T. Evans.
Journal of William Allen, 2d. edition.
There are also on hand a supply of other approved writings of Friends.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this institution, and manage the Farm connected with it. Application may be made to Ebenezer Wurt, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelsa, Samuel Morris, Olney P. O., do. Joseph Scatteredgo, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSAANE.

At Philadelphia, (Twenty-third Ward,) Philadelphia Street, and Superintendent.—JOSUAH H. WILKINSON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DEED.—On the 30th of the late month last, 20th mo. 1871, at the residence of her parents, Elina Sarah Roberts, in Moorestown, on the 12th of 7 mo. 1871, SALLIE W. ROBERTS, in the 21st year of age, a member of Chester Monthly Meeting, N. J.

do., on the 20th of Twelfth month, 1871, at the residence of his father, Samuel W. Maris, near Darlington, Harford county, Maryland, JESSE L. MARIS, in the 22d year of his age. From early life he had been remarkably circumspect and watchful. One of the marks of his character was freedom from dissipation, being unwilling to engage in conversation that would be to another's disadvantage. His sickness was without a murmur. The day before he died he uttered many comfortable expressions, such as "I am ready to go." "I feel so happy," and on bidding his family farewell, and asking his friends to bless him, he quietly passed away. "Blessed are the pure in heart, for they shall see God."

—, at his residence in Solebury Township, 130 County, Pa., on the 14th of Twelfth month, 1871, J. D. BALDWIN, in the 71st year of his age, an esteemed member of Buckingham Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FIRST MONTH 20, 1872.

NO. 22.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend."

Central Arabia.

(Continued from page 156.)

On the 27th of the month we passed with no difficulty a series of abrupt sand-hills, close in the direct course of Wadi Sirhan, for the first time, we saw the Ghada, a type almost characteristic, from its very frequency, of the Arabian Peninsula, and often noted to by its poets. It is of the genus scorpionia, with a woody stem, often five or six feet in height, and innumerable round or oval twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller and food to his camels. These are passionately fond of Ghada, and will usually turn right out of their way, in a fit of blows and kicks, to crop a mouthful of them, and then swing back their long necks in the former direction, ready to repeat the same manoeuvre at the next bush as though they had never received a beating for their voracity.

After passing the sand hills, the party entered upon an open, desert country. Here we sighted a large troop of ostriches, a bird which is very timid and difficult to approach. We saw them far in the distance running in a zig-zag line, one after the other. The Arabs call them, as their plumage is eagerly bought at the frontiers to be resold in Egypt and Syria, whence it often passes on to Europe. Water is found on this steppe. They journeyed on all the long summer day, and only stopped an hour at sunset to prepare a considerable meal; then remounted, and did not stop till after midnight for rest and sleep. "Fine," says our author, "was, however, what disturbed by a scorpion bite; not a serious accident, indeed, as it sounds, considering the genus of the aggressor, but painful enough, though soon passing off. These little scorpions are curious little creatures, about a fourth of an inch in length, and, apparently, all claws and tail, of a deep reddish color, and very active. They abound throughout the sandy soil. In the daytime they wisely keep out of the way, but at night come out to take the cooler air. Their sting is exactly like the smart of a white-hot iron, and firmly pressed on the skin, and when I

felt my forehead thus assailed, I jumped up exceeding quick, anticipating twenty-four hours of suffering, the usual period allotted, at least in popular credence, to the duration of scorpion torture; but I was agreeably disappointed, for the pain did not last above an hour, was accompanied by little swelling, and then went entirely off, hardly leaving any perceptible mark.

"We remounted by the light of the morning star, anxious to enter the Djowf before the intense heat of noon should come on; but we had yet a long way to go, and our track followed endless windings among low hills and stony ledges, without any symptom of approach to cultivated regions. At last the slopes grew greener, and a small knot of houses with traces of tillage close by appeared. It was the little village of Djoon, the most westerly appendage of Djowf itself. I counted between twenty and thirty houses. We next entered a long and narrow pass, whose precipitous banks shut in the view on either side.

"At last we cleared the pass, but found the onward prospect still shut out by an intervening mass of rocks. The water in our skins was spent, and we had eaten nothing that morning. When shall we get in sight of the Djowf? or has it flown away from before us. While thus wearily laboring on our way, we turned a huge pile of crags, and a new and beautiful scene burst upon our view. A broad deep valley, descending ledge after ledge till its innermost depths are hidden from sight amid far-reaching shelves of reddish rock, below everywhere studded with tufts of palm-groves and clustering fruit-trees in dark green patches down to the furthest end of its windings; a large brown mass of irregular masonry crowning a central hill; beyond a tall and solitary tower overlooking the opposite bank of the hollow, and further down small round turrets and flat house-tops half buried amid the garden foliage, the whole plunged in a perpendicular flood of light and heat; such was the first aspect of the Djowf as we now approached it from the west. It was a lovely scene, and seemed yet more so to our eyes weary of the long desolation through which we had with hardly an exception journeyed day after day since our last farewell glimpse of Gaza and Palestine up to the first entrance on inhabited Arabia.

"Reinamated by the view, we pushed on our jaded beasts, and were already descending the first craggy slope of the valley, when two horsemen, well dressed and fully armed after the fashion of these parts, came up toward us from the town, and at once saluted us with a loud and hearty 'Marhaba,' or 'welcome,' and without further preface they added, 'alight and eat,' giving themselves the example of the former by descending briskly from their light-limbed horses, and untying a large leather bag full of excellent dates, and a water-skin, filled from the running spring;

then spreading out these most opportune refreshments on the rock, and adding, 'we were sure that you must be hungry and thirsty; so we have come ready provided,' they invited us once more to sit down and begin.

"Hungry and thirsty we indeed were; the dates were those of Djowf, the choicest in their kind to be met with in northern Arabia, the water was freshly drawn, cool and clear, no slight recommendations after the ammoniaical wells of Magooa and Oweysit, so that altogether we thought it unnecessary to make our new friends repeat their invitation, and without delay set ourselves to enjoy the present good, leaving the future with all its cares to Providence and the course of events."

The Djowf is a sort of oasis, a large oval depression of sixty or seventy miles long, by ten or twelve broad, lying between the northern desert that separates it from Syria and Euphrates, and the southern sandy waste which must be crossed before we can reach the nearest mountains of the Central Arabian plateau. It is as if it were a porch or vestibule to Central Arabia.

The Djowf supports a population of about 40,000 people. Its principal town, bearing the same name as the valley itself, is loosely built, interspersed with large gardens, and extends about four miles in length by one half a mile in breadth. Its gardens are justly celebrated in the East for productiveness and variety, supplying the universal date palm, and also the apricot, peach, fig-tree and vine. In the intervals between the trees and in the fields beyond, corn, leguminous plants, gourds, melons, &c., are widely cultivated. Here, too, for the last time, the traveller bound for the interior sees the irrigation indispensable to all growth and tillage in this droughty climate, kept up by running streams of clear water, whereas in more central Arabia this has to be procured from wells and cisterns.

"The gardens just described are everywhere enclosed by high walls of unbaked brick, and are intersected by a labyrinth of little watercourses passing from tree to tree and from furrow to furrow. Among all their different kinds of produce one only is considered as a regular article of sale and export—the date; and from this the inhabitants derive a tolerable revenue, not, indeed, by traffic within the limits of the Djowf itself, where every one is supplied from his own trees, but from the price received in exchange at Tabook or Hä'yei, Damascus and Bagdad, for even so far is this fruit carried. It is almost incredible how large a part the date plays in Arab sustenance; it is the bread of the land, the staff of life, and the staple of commerce. Mahomet, who owed his wonderful success at least as much to his intense nationality as to any other cause, whether natural or supernatural, is said to have addressed his followers on the subject in these words: 'Honor the date-tree, for she is your mother.'"

They remained several weeks in this valley,

bartering their goods with the inhabitants, becoming acquainted with their customs, and making arrangements for their southern journey into Central Arabia.

The two horsemen, who so hospitably received our travellers on their arrival, contended for the honor of entertaining them as guests. The elder carried his point. He was a man apparently of about forty years of age, tall, well-made, dark-complexioned, and with a look that inspired some mistrust, while it denoted some intelligence and more habitual haughtiness. He was handsomely dressed for an Arab, wearing a red cloth vest with large hanging sleeves over his long white shirt, with a silk handkerchief, striped red and yellow, on his head, and a silver-hilted sword at his side. In short, all about him denoted a person of a certain wealth and importance. This was Ghaff-el-Habooob, the chief of the most important and the most turbulent family of the Djowf, Beyt-Habooob, who were not long since the rulers of the town, but are now, like all the rest of their countrymen, humble subjects to Hamood, vicegerent of Telal, the prince of Djebel Shomer."

On arriving at his house they were introduced into the K'hāwah or reception room, a large hall about 50 feet by 16, and 20 feet high, with small triangular recesses in the walls, designed for the reception of books, lamps, &c. The floor was strewn with fine clean sand, and garnished all round alongside of the walls with strips of carpet, upon which cushions, covered with silk, were placed at suitable intervals. In one corner was placed a small charcoal furnace, hollowed out of a block of stone, designed for preparing coffee, with a range of copper coffee-pots on its edge. The number of these indicate the riches and munificence of their owner, by implying the frequency of his guests and the large amount of coffee that he is in consequence obliged to have made for them.

(To be continued.)

For "The Friend."

Memories of Mildred Ratcliff.

(Continued from page 164.)

Elizabeth Gillingham to Mildred Ratcliff.

"Baltimore, 1st mo. 5th, 1823.

"My Dear Friend,—I received thy truly welcome letter, and my spirits revived in the evidence thereby afforded, of my being remembered by thee. When the poor mind is under some discouragement, it is refreshing to receive a token of love from a dearly beloved friend in the Truth, and to feel that we still live in the hearts of the faithful. In the present instance thy kind remembrance has been like opening the prison doors to that which was bound, and proclaiming liberty to that which was held in captivity.

"The account thou hast given of thy travels and exercises was truly interesting. In this is your heavenly Father glorified, that ye bring forth much fruit. When we are so favored as to be enabled to rejoice in suffering, and to count all things but loss for the excellency of Christ Jesus, then and then only are we prepared to meet our allotted portion of trial with true resignation; nay, even with thankfulness. Then we can desire with truth and in sincerity, that we may partake of the Lord's purifying baptisms, and that His hand may not spare, nor his eye pity, until all his designs towards us are accomplished.

"Dear father enjoys good health. We are

going on pretty much as when thou wast here, except that brother William has removed to Alexandria. This seems to make a break in our little band. But it is not a matter of the greatest importance to be separated in this life, if we are so living as to have an assurance of meeting at last in the alone permanent abode. May desires after this condition overbalance in our view all other pursuits! May our hearts continually crave the Bread of Life, that they may be sustained in holiness until the day comes when the silver cord is loosened. Then fully prepared to join those who have washed their robes and made them white in the blood of the Lamb, we shall be ever employed in ascribing glory and honor, thanksgiving and praise, unto Him who hath loved us, and redeemed our souls. Notwithstanding these thoughts, my faith is so weak at times, that I can hardly say with the poor publican, 'Lord have mercy upon me.' I do desire above all things, that the small portion of faith I have may not fail: for what else can comfort the soul under tribulation, when everything seems clothed with blackness. Oh! when death hovers on the eyelids; when the curtain which will shut us from life seems ready to drop; when we are forced to cry out, 'A Saviour or I die'; then to feel faith revive, to hear her voice command our fears to be still, and to see her light upon our path, this is the one desirable thing for the soul. Young says,

'What's night eternal, but a frown from Thee?
'What's Heaven's meridian glory, but Thy smile.'

"Friends here are generally well in health, and although we have been assailed by a dividing spirit, yet we trust the destroyer may stay his hand, and that filthy lucre may no more blind the eyes of those who ought to lead the flock as delegated shepherds, and to be waymarks to those who inquire the way to Zion."

Sarah Morris to Mildred Ratcliff.

"Philadelphia, 2d mo. 12th, 1823.

"Thy acceptable epistle was cordial to my feelings. The tender appellation of sister I can reciprocate. My mind when I first became acquainted, sweetly saluted thee, and I thought I felt that unity which remains to be the bond of peace.

"I fully unite with thee, my beloved friend, that the end crowns all. Many begin well, but alas! fall short of the glory which awaits the faithful. The terms are too hard, and they turn away sorrowful. Happy is it for those who hold fast their confidence without wavering, knowing that the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are his.' To these is his promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.'

"I find, my dear friend, the tribulated path has been thy portion, and though thy trials are great, thy consolations are many. There is no way to the kingdom but through suffering. Yet, though many are the afflictions of the righteous, the Lord delivers them out of them all. Though at times the heavens may seem as brass, and the earth as iron bars, yet at other seasons, the mind is refreshed with the hidden manna, which, if faithfulness is

abode in, nourishes up the soul unto eternal life."

Though the name of the individual addressed is not given in this letter, from the following it, there is no doubt it was the writer of the above, Sarah Morris, of Philadelphia;

"Short Creek, 10th mo. 3d, 1823.

"My very dear sister,—For so I can thee in the fellowship of the everlasting pel of Jesus Christ. Very sweetly my r was drawn this morning towards thee, thine, saluting you in the language, May Lord Almighty bless you now and forever."

"The above lines were written this morning before meeting. Now (the afternoon) some precious love sweetly flowing seems to dictate. May the Lord Almighty bless now and forever, and give you not only bread, but daily strength to walk in His and maintain even to the end, your christian care and comely order in reading the Scriptures. This I was permitted not to observe, but also to become a sharer in blessing. Ah, my dear S., what blessing like that of an evidence that the Divine Father owns us in the practical part of our religious duties. Therefore, let others do as I will, may you be enabled through all and all, to thank God and take courage. I you run through the troop, and leap over wall, gaining the prize; and wearing the crown that is in store, on the terms of holding to the end. Many a time the comfort I enjoyed in your circle has been brought view, and desires have been raised, that members of our Society every where, more in the practice of reading the various Scriptures of Truth, and more careful to maintain christian discipline in their families. Then should we more frequently present in the line of our experience, the gracious promise fulfilled, 'Where two or three gathered together in my name, there am I in the midst of them.' Oh, how would the blessed Lord and Master delight to bless his people in basket and in store, here and hereafter forever! But alas! instead of this, how the mighty fallen in high places, and the gold become dim. Yet this moment the guile occurs, 'Fear not little flock: it is your Father's good pleasure to give you the kingdom.' What cause of thanksgiving and praise. May we always and on all occasions, be found in this glorified, sanctified, and purified saith my soul. In it there is nothing to fear: Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, things to come, nor height, nor depth, nor any other creature, shall be able to separate from the love of God which is in Christ Jesus our Lord. What a comfort to feel we trust that the same Divine Power which authorized this language in humble confidence is the same, the very same, yesterday, to-day and forever. Ten thousand hallelujahs offered unto the Lord God and the Lamb, whom there is neither variableness nor shadow of turning. May we, my dear sister, be deep in the power of His might to the moment of our stay here. Then shall we indeed have an eternity to spend together where the wicked cease from troubling, and the weary spirit is at rest. A few more baptisms, a few more purifying dispensations will bring about the glorious, the very sole

od, if we hold fast the profession of our
without wavering to the end.

Alas, for what do I say? how comes it that I
write? surely I see, as in a moment,
looking back, my many misses and frequent
errings. I trust it is safe to say not as re-
spects faith and doctrine, but rather from the
of rectitude. Not that the way is not a
and comprehensive, and clearly seen
ough the adorable mercy of a gracious
it is so plain that a wayfaring man,
igh a fool, need not err therein. It seems
e all my misses are for want of a deeper
ling in the power of an endless life; even
telling in Him who declared himself to be
vine from whence the branches must de-
all their nourishment. It is a mercy to
the cause why we so often totter, or miss
topping-stones. May the Lord Almighty
only remember me in his mercy, but all
little depending children everywhere.
the meat and drink it is to know and do
ill, and keep them as in the hollow of his
hand now and forever.

thy letters, and kindness every way, with
of our beloved friends of that city, are
only acceptable, but refreshing and hut-
ing to my feelings. The Lord will re-
ward you all—praised be his name forever!
I had a good Yearly Meeting. My health,
though poor, was so much increased, as to
enable me to attend all the sittings. O how
many mercies! What shall we render to the
Lord for all his benefits? What but the tribute
of thanksgiving and praise! In a fresh feel-
ing of which, I again salute thee and thine,
and bid you an affectionate farewell.

MILDRED RATCLIFF.

Please give my dear love to those who think
worthy of enquiring after."

S. Morris to M. Ratcliff.

Philadelphia, 10th mo. 24th, 1824.

"The receipt of my dear Mildred's communi-
cation of the 3d instant, was salutary to me.
I remembered in so affectionate a man-
ner to receive the language of encourag-
ement, was like a brook by the way. It is
truly said, 'They that feared the Lord spake often
one to another, and the Lord hearkened and
answered them: and a book of remembrance was
written for them, &c. Now may we not evince our
affection, by conferring together in an epistolary
intercourse, endeavoring thereby to
strengthen each other in every good word and
deed.'

"Thy letter was sweetly brought to me
this evening whilst my companion was
reading the best of books. The reading there-
of continues to be our daily practice. I greatly
trust we may not faint or grow weary in the
performance of any duty! All we can do is
to seek a small return for the mercies received.
The aspirations of the mind often be-
come, 'What shall I render unto the Lord for all his
benefits.' These are indeed new morning and
evening prayers. A pious author observes,

"In the dark watches of the night,

I'll count thy mercies o'er,

I'll praise thee for ten thousand past,

And humbly hope for more."

"Thou speaks of the present state of things
in the world. How indeed are the mighty
lions, and the fine gold sadly become dim
and dark! We have been for some time standing as on a
board of glass mingled with fire. Were it not
for the degree of faith, graciously dispensed, we
should fear being overwhelmed in the torrent

The language thou hast transcribed, 'Fear
not little flock,' &c., is truly consoling. If
He, the Lord Jesus, is for us, no matter who is
against us. I rejoice in the belief that He is;
and that the foundation of Truth standeth
sure, having this seal, the Lord knoweth them
that are His. His precious promises are yea
and amen forever; and I have not a doubt
but that in His own time, He will arise, and
his enemies be scattered. I greatly desire we
may abide in the everlasting patience; not
saying by my own might, or own power, I
have done this, but give the glory, honor, and
dominion to Him unto whom they belong.

"I do not want to introduce thee too much
into our troubles, believing thou art not ex-
empt from many others. Though outward
comforts may have been in measure denied
thee, I trust thy bread will be given thee, and
thy water will be sure. If the dew of Heaven
rests on thee, which I trust will be the case,
it will be a greater blessing than the fullness
of the earth.

Sincerely thy friend,

SARAH MORRIS.

"P. S. My husband sends his dear love to
thee, and hopes thou wilt write again, and
keep the chain bright."

(To be continued.)

For "The Friend."

The Coral Growth.

(Concluded from page 165.)

The atolls, or lagoon-islands, are numerously
scattered over the face of the tropical
ocean. The Marshall and Caroline islands,
the Paumotu group, the Maldin, Laedins,
and many other groups or solitary islets of
the Pacific or Indian ocean, are entirely built
up of coral; every single atom, from the small-
est particle to large fragments of rock, bearing
the stamp of having been subjected to the
power of organic arrangement. A narrow
rim of coral-reef, generally but a few hundred
yards wide, stretches around the enclosed
waters. When a lagoon-island is first seen
from the deck of a vessel, only a series of dark
points is descried just above the horizon.
Shortly after, the points enlarge into the
plumed tops of cocoa-nut trees, and a line of
green, interrupted at intervals, is traced along
the water's surface.

The long swell produced by the gentle but
steady action of the trade wind, always blowing
in one direction over a wide area, causes
breakers which even exceed in violence those
of our temperate regions, and which never
cease to rage. It is impossible to behold these
waves without feeling a conviction that a low
island though built of the hardest rock, would
ultimately yield, and be demolished by such
irresistible forces. Yet the insignificant coral-
islets stand and are victorious; for here an-
other power, antagonistic to the former, takes
part in the contest. The organic forces separate
the atoms of carbonate of lime one by
one from the foaming breakers, and unite
them in a symmetrical structure. Let the hur-
ricane tear up its thousand huge fragments, yet
what will this tell against the accumulated
labors of myriads of architects at work night
and day, month after month. Thus do we
see the soft and gelatinous body of a polyp,
through the agency of vital laws, conquering
the great mechanical power of the waves of
an ocean, which neither the art of man nor
the inanimate works of nature could success-
fully resist.

The reef-building corals, so hardy in their
respect, are extremely sensitive and delicate
in others. They absolutely require warmth
for their existence, and only inhabit seas the
temperature of which never sinks below 60°
Fahr. They also require clear and trans-
parent waters. Wherever streams or currents
are moving or transporting sediment, there
no corals grow, and for the same reason we
find no living zoophytes upon sandy or muddy
shores.

As within one east of the lead coral-reefs
rise suddenly like walls from the depths of
the ocean, it was formerly supposed that the
polyps raised their structures out of the pro-
found abysses of the sea; but this opinion
could no longer be maintained after Darwin
and other naturalists had proved that the
lithophytes cannot live at greater depths than
twenty or at most thirty fathoms.

Hereupon Quoy and Gaimard broached the
theory that corals construct their colonies on
the summits of mountain ridges, or the circular
crests of submarine craters, and thus ac-
counted both for the great depths from which
the coral-walls suddenly rise, and the annular
form of lagoon-islands. Yet this theory, in-
genious as it was, could not stand the test of
a closer examination: for no crater ever had
such dimensions as, for instance, one of the
Radak islands, which is fifty-two miles long
by twenty broad; and no chain of mountains
has its summits so equally high, as must have
been the case with the numerous reefs bearing
submarine rocks, considering the small
depth from which the lithophytes build.
Another seemingly inexplicable fact was, that,
although corals hardly exist above low-water
mark, reefs are found at Tongatabre or Eua,
for instance, at elevations of forty and even
three hundred feet above the level of the
ocean.

Charles Darwin was the first to give a satis-
factory explanation of all the phenomena of
coral formations, by ascribing them to the
oscillations of the sea bottom, to its partial
upheaving or subsidence.

It is now perfectly well known, that large
portions of the continent of South America,
Scandinavia, North Greenland, and many
other coasts are slowly rising, and that other
terrestrial or maritime areas are gradually
subsiding. Thus on every side of the lagoon
of the Keeling islands, in which the water is
as tranquil as in the most sheltered lake, Dar-
win saw old cocoa-nut trees undermined and
falling. The foundation-posts of a store-house
on the beach, which, the inhabitants said,
had stood seven years before just above high
water, were now daily washed by the tide.

Supposing on one of the subsiding areas an
island mountain fringed with corals, the lith-
ophytes, keeping pace with the gradual sink-
ing of their basis, soon raise again their solid
masses to the level of the water; but not so
with the land, each inch of which is irremedi-
ably gone. Thus the fringing reef will gradu-
ally become an encircling one; and if we sup-
pose the sinking to continue, it must by the
submergence of the central land, but upward
growth of the ring of coral, be ultimately con-
verted into a lagoon island.

The numerous atolls of the Pacific and In-
dian ocean give us a far insight into the past,
and exhibit these seas overspread with lofty
lands where there are now only humble mon-
umental reefs dotted with verdant islets. Had
there been no growing coral, the whole world

have passed away without a record; while from the actual extent of the coral-reefs and islands, we know that the entire amount of high land lost to the Pacific was at least 50,000 square miles. But as other lands may have subsided too rapidly for the corals to maintain themselves at the surface, it is obvious that the estimate is far below the truth.

As living coral-reefs do not grow above low-water mark, it may well be asked how habitable islands can form upon their crests. The breakers are here the agents of construction. They send fragments and blocks from the outer border of the reef, and throw them upon the surface. Corals and shells are pulverised by their crushing, grinding power, and gradually fill up the interstices. In this manner the pile rises higher and higher, till at last even the spring tides can no longer wash over it into the lagoon, on the border of which the fine coral sand accumulates undisturbed. The seeds which the ocean-currents often carry with them from distant continents, find here a congenial soil, and begin to deck the white chalk with an emerald carpet. Trees, drifting from the primeval forest, where they have been uprooted by the swelling of the river on whose banks they grew, are also conveyed by the same agency to the new formed shore, and bring along with them small animals, insects or lizards, as its first inhabitants. Before the stately palm extends its feathery fronds, sea-birds assemble on this new resting-place, and land birds, driven by storms from their usual haunts, enjoy the shade of the rising shrubbery. At last, after vegetation has completed its work, man appears on the scene, builds his hut on the fruitful soil which falling leaves and decaying herbs have gradually enriched, and calls himself the master of this little world. In this manner doubtless all the coral reefs and islands of the tropical seas have gradually become verdant and habitable.

For "The Friend."

A Word of Encouragement.

The following extract from a letter recently received from a Friend, of another Yearly Meeting, it is hoped may convey to some of its readers a little comfort, and encourage them still to persevere in pursuing that humble, self-defending path, into which they were led by the Spirit of Truth in the day when their feet were turned from the broad way that leads to destruction.

"The query often arises, what will become of our poor Society, once highly favored, and still wretched over for good, in many places almost shattered to pieces, and a large proportion in many places seem to be running into creaturely activity, it is to be feared, without the leadings of the Spirit of Truth. Where will it land us? Off the true foundation it will undoubtedly land those who are carried by the whirlwind of excitement that seems now sweeping over the Society; and although we may be ready to say 'what wilt thou do for thy great name sake,' yet He, who knows the end from the beginning, who rules over sea and land, is also able to turn the hearts of the children of men, as a man turns the water-course in his field; and though thousands fall at our side, and ten thousand at our right hand, yet I believe if His humble, dependent children dwell in humility and watchfulness before Him, they will be preserved as in the hollow of His Almighty hand, until the storm is overpast; and for our place of

defence shall be the munition of rocks, our breast shall be given us, our water shall be sure. 'I am the Lord, I change not; therefore ye sons of Jacob are not consumed.' The foundation of God standeth sure, having this seal, the Lord knoweth them that are His; so that there seems to be encouragement for his humble, dedicated servants, to hold on their way, however discouraging and isolated our situation may appear to be. One thing I have remembered, dear friend, that it was said, 'They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord and thought upon his name. In that day when I make up my jewels, I will spare them as a man spareth his son that serveth him.

"Now as we walk by the way and are sad, pondering the things that are coming to pass in these days, it seems like cordial to the spirit to be greeted, from time to time, by our fellow pilgrims, journeying the same way, endeavoring to make strait steps to our feet, through all discouragements that may surround and beset us, keeping our eye to the Captain of Salvation, whilst endeavoring to steer our course toward the land of rest and peace, where the wicked cease from troubling, and the weary soul may rest in the enjoyment of the recompense of reward, prepared for those who, having fought the good fight, have kept the faith and finished their course; their robes being washed in the blood of the Lamb. These shall be clothed with white robes, and with palms in their hands, shall celebrate the praises of the Lord God and the Lamb, who are worthy forever and forever more."

To feel things spiritually, is to be a doer-keeper in the house of God; to know them only outwardly, or to talk of them, are but the tabernacles of Mesekh and the tents of Kedar.—*I. Everard.*

Selected.

LINES ADDRESSED TO A FRIEND ON HIS SIXTY-SECOND BIRTH DAY.

Just sixty-two—then turn thy light,
And get thy jewels all re-set.
'Tis past meridian, but still bright
And lacks some hours to sunset yet.
At sixty-two
Be strong and true
Scour off thy rust and stain anew.
'Tis yet high day, thy staff renew
And fight fresh battles for the truth,
For what is age but youth's full bloom,
A ripper, more transcendent youth.
A wedge of gold
Is never old.
Streams broader grow as downward rolled.
At sixty-two life is begun;
At seventy-three, begin once more,
Fly swifter as thou nearest the sun,
And brighter shine at eighty-four.
At ninety-five
Shouldst thou arrive,
Still wait on God, and work and thrive.
Keep thy locks wet with morning dew,
And freely let thy graces flow,
For life well spent is ever new,
And years anointed, younger grow.
So work away,
Be young for aye
From sunset breaking into day.

Selected.

Oh make our house thy sanctuary,
Come in to us, a friendly guest;
And in one circle ever tarry;
Then shall we be forever blest.
And Thou a housemate, shall these walls
Transfigure into royal halls.

Joy dwells, oh Lord, where'er thou stayest,
There blooms a heavenly blessedness;
In silk thy poorest thou arrayest,
Thou' men see but a ragged dress.
The purest, high delight is there,
And even in want, is wealth to spare.

Thou every morning us awakest
And graciously to prayer dost call—
The household cares thou undertakest
Thou knowest what is best in all.
And care, though 'twere a leaden load
Is but a feather's weight with God.

One tender bond all hearts embraces
A heavenly bond thy hand hath woven;
The rooms are turned to temple spaces
Illumed with God's peace and love,
Grace is the sunshine of our home
And there God's angels go and come.
—From the German

For "The Friend."

Controversy.

The following remarks on controversy extracted from a work on Ritualism published a few years since—and contain much of truth expressed in a clear and forcible manner. While we admit the necessity of controversy it must not be forgotten, that those who engage in it in defence of religious truth, on to know the right qualification and preparation for it, as for all other religious service.

"Sometimes one has heard the observation that truth is never promoted by controversy. This statement narrowly escapes being exact reverse of the fact. For it surely requires but a very superficial knowledge of history to produce the conviction that controversy has been the most conspicuous method through which truth has succeeded at length in fighting its way to victory. And so invariable has been this process, that fail to recognize any truth which can be regarded of high importance that does not bear the marks of this fiery ordeal. Men of natural timidity, approaching to a moroseness—or men who are not quite so that they are in possession of the truth, are apprehensive lest controversy should throw their insecure faith—or men who prefer peace to principle, and would suffer the gospel to incur discredit, rather than peril worldly friendships, discontinue the presentation of truth, or the presentation any truth which may require defence. Such men Mount Carmel must be a dark in the history of Judaism, for there a controversy was waged between the living Christ and Baal, which resulted in the discomfiture of the false prophet, and false priests, and the triumphant demonstration that "the Lord is the God, the Lord he is the God"; how shall the Saviour escape their census when with divine wisdom and power He dealt with the Pharisees and the Sadducees and silenced, if He did not convert, the And what must they think of Paul, who the ancient Agora at Athens encountered Stoics and Epicureans, and (withersoever went) entered into the synagogues and disputed with the Jews, and for the space of years conducted a daily controversy in a school of one Tyrannus? And what will he say of his Epistles to the Romans, and Galatians which are controversial treatises the most subtle, elaborate, vigorous, unflinching, and triumphant character? Or will he be said of the controversial works of Irenæus, or Origen, or of Augustine? Was the Reformation under Luther a huge blunder, because, strong in the truth of God, he de-

Pope, and all the papal powers in Europe, scattered his polemical tracts and treatises, "thick as leaves in Vallambrosa?" Must drop tears of sorrow over the immortal works of Baxter, and Barrow, and Taylor, and Chillingworth, and Jewel, and Calvin, use they tore the citadel of Romanism to its stone by stone? The noblest works of learning and genius, works which will survive as monuments of the greatness of men, those which have been written in defence of truth; and the sublimest epochs in the history of our world have been those in which champions of truth and of error have met in bold and resolute encounter, long continued may be, but invariably resulting in the triumph of the right over the wrong. Not step in advancement has truth or liberty made and secured without struggle, and which has been from the beginning will continue unto the end. Now, as in apostolic times, the injunction has force, "Contend earnestly for the faith once delivered to the saints," and the word he uses expresses a struggle of the most determined and unflinching character. It denotes the struggle of man against man, as for very life, every muscle and nerve yielding its fullest power to vanquish the enemy."

The Great Salt Mine of Cracow.

The most celebrated and productive salt mines in the whole world are those of Wieliczka, in Galicia or Austrian Poland, ten miles from Cracow. The greatest depth of the mines is about eight hundred feet. They consist of seven different levels or stories, one above the other, connected by countless passages, flights of steps and bridges.

A recent traveller describes a visit to this city which is condensed as follows:

The apparatus for letting us down into the mine was a species of iron basket, in which I sat, holding to ropes fastened above to a circular iron shaft. This ring slipped gradually down the shaft, carrying us, clinging to ropes, down with it. The entrance to the mines was something like a well, though not square than round; and, as we sped downward, the feeble light of the torches increased than lessened the darkness; and, flashing fitfully and throwing shadows around me, made it seem as if the ropes stretched us had snapped asunder. I had no idea of the depth, which appeared much greater than it was, from the silence and darkness that surrounded me. I did not know where I might be going to the lowest depths of the mines, and when we stopped in our downward course, I was surprised to learn we were little more than two hundred feet below the surface of the earth. Then our journey began. One of the torches went before, and the other behind us, we walked over a wooden bridge, and down a flight of stairs, and through several passages, all cut out of what appeared to be black, veined with quartz. I asked the men to stop, and, lifting up a torch, saw that what I had taken for quartz was rock salt, and most of the rock was green salt, as called, being largely mixed with clay.

After walking up and down, right and left, up and right, we entered a considerable chamber in the Mammoth Cave. This chamber was hewn out by the workmen. I was amazed, and after they had gotten all the

salt contained in the stratum, they had abandoned it for another field of operations. I noticed in the chamber several crosses, an altar, and a number of images which were made of rock salt, and which looked beautiful while the light of the torches fell upon them.

We went on again, over more bridges, down more flights of steps, through more passages, until we reached what the guides styled the "river." It was just such a river as the Lethe or the Styx in the great Kentucky cave, and we crossed it in just such a boat. The guides, in a few seconds, pushed the boat over with poles, and we got out on another bridge, and began descending one of the longest and worst series of steps I had encountered. At the bottom, we branched off into a crooked passage, at the end of which was still another tiresome and rickety flight of stairs.

One thing which had astonished me was, that we had met so few workmen. We had passed them here and there, using pickaxes and crowbars, but nothing like the number I had expected to find. The reason, as I learned by inquiry, was, that the parts through which we had gone had been mostly worked out, and the laborers had been removed to lower and richer strata. About twenty minutes later, we observed several men making a new passage. They had just begun it, and were lying down on their backs, and striking their picks into the salt overhead. One might believe that the falling particles would have destroyed their sight; and so they would, no doubt, had not the men drawn a kind of coarse hat over their faces, and shut their eyes, while they actively employed their implements. This was the first instance I had observed of men doing work effectively with their eyes shut.

After crossing several more pools or rivers—there are at least twenty of these, formed by the percolations of water through the strata—we entered a very large open space, some four hundred feet broad, and at least a hundred feet high, known as the Chamber of Letow; and, fifteen minutes later, another of still greater dimensions, the Chamber of Michalica. These were fitted up like chapels, having altars, candlesticks, statues, chairs, thrones, and various kinds of ornaments, all cut out of rock salt.

The lamps had a remarkable effect, and the burning of the red and blue lights transformed the chamber into a grotto of diamonds. The spectacle was really splendid. From every part of the walls, with their uneven surfaces, were reflected, again and again, the rays of light, until the place was a blaze of radiance and glory. It was more like a fairy scene than any thing else, and the thought that it was six hundred feet or more underground, amid natural darkness and silence and desolation, added to the wonder of the vision.

The Infernal Lake—a large pool of water some seven hundred feet long, three hundred feet wide, and forty deep—particularly impressed me. I went out upon it in a boat, and burned some of the fireworks, while a number of the workmen arose, the echoes of the dreary place by evoking the echoes of "Gluck Auf," (Welcome, Welcome).

During the remainder of the journey, I saw a great many of the workmen, who were getting out the salt very much as coal is gotten out, with bars and picks. In the lowest regions, where we then were, the salt was much

purger, being sometimes in solid blocks as clear and white as crystal. The laborers were muscular and stalwart fellows, with very little intelligence in their faces generally, and their features, for the most part, were coarse and harsh. They were usually stripped to the waist. Nearly all the workmen, I believe, are Poles, poor and ignorant, of course, who pass their lives in these mines, toiling night and day for barely enough to keep body and soul together. Their pay varies from thirty kreutzers to a florin a day, very few earning the latter amount.

Some five hundred horses are employed in the mines to draw boxes or cars of salt to the entrance shafts, where it is sent to the surface of the earth. When these horses are once brought into the mines, they seldom go out until crippled, or too old for further use.

The salt varies a great deal in quality. The so-called green salt contains six or seven per cent of clay, which destroys the transparency. Another sort, *spisa*, is crystalline, but mixed with sand, while the perfectly pure, *szymbik*, is found in large crystallized masses. The general yield of the mines, I think, about 500,000 tons annually, valued at twenty florins, or ten dollars, per ton, making the revenue \$5,000,000. When the mines were discovered is not known, though it is certain that they have been worked nearly nine centuries. From the twelfth to the latter part of the seventeenth century they belonged to Poland. In 1756 they were ceded to Austria; but, twenty-seven years afterwards, they were recovered by John Sobieski. When the first dismemberment of Poland took place, in 1772, Austria again obtained them, and, an interval of six years excepted, has held them ever since.

I might have passed two or three weeks underground, if I had travelled all the passages and excavations, whose combined length is over three hundred miles. The extent of the mines, from east to west, is about thirty-two hundred yards, and from north to south, fourteen hundred yards.—*Late Paper.*

For "The Friend."

From the Letters and Papers of John Bareilly.

(Continued from page 131.)

"1816.—I see evidently, that 'Jesus Christ came into the world to save sinners,' and that 'unto them that look for him, shall he appear the second time, without sin unto salvation,' 'the wages of sin is death,' and consequently, 'that without repentance there is no remission of sin; that we must be in the way of being redeemed from the power of evil, or the punishment will not be remitted; that we must be delivered from sin itself, before we can be delivered from the wages of it, which is condemnation; for it is aptly expressed, 'There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.' O! then my soul, surely there is required of thee a clean heart, and a right spirit to be renewed within. O! how shall I bestow pains and anxiety about filth in the exterior, whilst there lurks any evil in the interior. How shall I garnish the outside with an appearance of the beauty of holiness, and polish it after the similitude of a temple dedicated to the Lord, when it stinketh within by reason of the defilement there concealed. Surely it was well said by the Lord to those hypocrites the Pharisees, and it equally applies to many in these days as to them:—'Cleanse first that which is within the cup

and platter, that the outside of them may be clean also: and the latter part of this exhortation remains strikingly true,—for I am fully persuaded that all cleansing of the exterior, to be sincere and not hypocritical, must be the effect of a change of heart.

"1816, December 4th.—Is it not beyond a doubt, that the Lord will make known his will to his poor, dependent creatures, who by sighs and tears both day and night seek to serve him aright in all things? Surely He is no hard master, who does not evidently let his servants see what is required of them; nor, I am persuaded, does he at any time call for more arduous service, than he gives strength to accomplish. But then He must and will be sought unto, both in order that his will may be clearly known; and when known, that sufficient strength may be handed to enable to perform the same. All my desire is before the Lord; and he knows, and I believe hears my prayers,—he sees my watchings, and my weepings, and is witness to all my woes. I do indubitably believe, that the present time is very precious to me,—that the hand, the mighty hand of the Lord is upon me for good,—that he is extending his gracious visitation to me his poor sinful creature, who has been bound by the bond of darkness, by the power of the destroyer. O! he is and has been arising for my help, for my deliverance; he has assuredly in some measure, brought me as it were out of the land of Egyptian and cruel bondage; and it appears to me impossible, unless by my own default, that his promises should fail in the midst of the fulfilment of them, and that he should leave me in the wilderness to die in my sins, to be destroyed by famine and want; no, he has a fountain of living waters in store for me; and though I know not whether I may partake of that delicious and reviving consolation, out of the bare and barren rock, or on the fruitful and flowery banks; yet I will rejoice in the Lord, I will joy in the God of my salvation."

"1817, January 27th.—Having food and raiment, let us be therewith content," &c. I have admired the honest simplicity and plain speech which the first Christians, and especially their great Pattern, made use of to instruct their hearers: the reasoning of the apostle in this place is unanswerable, and the process of his thoughts appears to me so natural, as to be not easily misunderstood. The substance of that which he sets forth, is, without any strained exposition, nearly as follows: the gain of riches is by no means godliness, nor can it be a substitute for godliness in the end; on the contrary, godliness is profitable both here and hereafter, and therefore is alone true gain. Wealth and possessions last us only whilst we live: we had them not when we came into the world, and it is certain we can retain them no longer than whilst we are here. Seeing then, that soon, very soon, we must part with these things, let us provide "bags which wax not old," and as to every thing else, the riches, the enjoyments of this vain and passing scene, let us use these things as not abusing them; let us not be slaves to them, but rather render them of service to us. If we are rich, let us not hide our talent in the earth, but be rich in good works; and if we are in a middling condition as to outward circumstances, let us endeavor so to act, as to be able strictly to adopt the apostle's language, "these hands have ministered unto

my necessities, and to them that were with me." Thus we shall be enabled more fully to understand, and more freely to accede to the text, "having food and raiment, let us be therewith content."

(To be continued.)

The Fair at Novgorod.—Far and wide over the plain below extended long lines of booths glittering in the morning sun, horses and wagons rattling ceaselessly to and fro, vast piles of merchandise lying heaped on every side, and a multitude whom no man can number, picturesque in every variety of dress and feature, eddying unrestingly through the countless channels of the timber Archipelago. From the first glimpse of this great gathering one gets little except an overwhelming idea of its size and numbers; for, in truth, it is not so much the influx of a large body of strangers, as the springing up of a new city by sudden enchantment, in the very centre of the old one. In and around this third-rate provincial town, of perhaps 20,000 inhabitants, there are gathered during the six weeks of the great commercial Parliament, nearly half a million of men, or a larger population than that of Moscow; and a mighty aggregate of human faces, from whatever cause assembled, has always a kind of grandeur collectively, no matter how insignificant may be the individual items. But, as you pursue your survey, the great assemblage develops another striking feature, viz: the extraordinary diversity of the elements which compose it. In Moscow, in Kazan, in Nijui itself, you may any day see three or four, or a half a dozen different types; but here all the principal races of Europe and Asia are represented again and again. There are the portly German, the hard-faced Dutchman, the dapper Frenchman, the fresh-colored Swede, the lumpish Czech, with his cracked, toneless voice; the handsome, knavish, dark-eyed Greek, ever on the lookout for a bargain, with all the un-studied grace and intense vitality of his indomitable race betraying itself in every line of his lithe, sinewy frame, the hook-nose Jew, with his sharp suspicious look (taught him by centuries of oppression) in his keen black eyes; the bluff Anglo-Saxon from the banks of the Thames, and the beetle-browed Muscovite from the steppes of the Volga. There, too, appear the spare, high-checked Armenian; and the brown, bullet-headed Tartar; and the squat, shaggy Kirghiz; and the squat, yellow-haired Finn. There side by side, tower the stately Bokharist and the tall, wiry Cossack; and tireless as the wolves of their native deserts. The gipsy visage of the Sarth faces, the sleek, tiger-like beauty of the Circassian; and the sturdy Esthonian from the factories of Narva, jostles the yellow, narrow-eyed Chinese from the slopes of the Altai Mountains. And it is not only the vast variety of races which strikes one, but also the distant out-of-the-way regions from which they have come. One's right hand touches the dress of a man from the extreme east of Asia, one's left shoulder jostles a man from the extreme west of Europe. The whole fair is one vast geographical abridgment, in which the four points of the compass join hands with bewildering suddenness. One feels as if he had traversed the whole globe in a few seconds, and this feeling is enhanced by the aspect which lies strewn on every side; costly furs from the depths of Siberian forests,

chests of tea from swarming Chinese cities, hardware from Birmingham and Sheffield, from the Gironde, and fruit from Danube, soft carpets from Samarcand, and stuffs and silks from Rhodien, around which swarm grimy Tartars and greasy Cossack staring, fingering, criticizing, admiring tableaus such as one might have seen, many a time, in the stormy days when Alaric's Goths and Genseric's Vandals, in the rude trappings of their native barbarism, rife with unspicing hands the bazaars of Imperial Rome. *Shilling Magazine.*

Too much Liberty.—A great concern is often upon the mind of Margaret Ellis, *too much liberty* should creep into the church and thereby mar the beauty of Zion, I cause her excellent name to be a scorn to heathen. O! that her ministers may faithful, lest they give occasion to open eye in many that watch for more liberty, that they may be careful in all things, both word and deed.—*Piety Promoted.*

For "The Friend"

Friends' Select Schools.

The charges for tuition at these Schools the term commencing 1st mo. 29th, 1872, will be as follows:

In the Northern Primary School, (held at the Meeting House on Sixth St.,) twelve dollars per term.

In the Primary School in the Cherry building, twelve dollars per term.

In the Introductory Departments of Boys' and Girls' Schools, eighteen dollars term. In the higher classes of the Boys' Girls' Schools, twenty-four dollars per term. Latin, Greek or French, five dollars extra.

A charge of one dollar per term is made towards defraying the expenses of fuel, &c.

For an additional charge of one dollar the Introductory, and one dollar and fifty cents for the higher classes, the use of all necessary books will be furnished.

Under the authority recently given by the Monthly Meetings to the committee, a deduction will be made of a part, or the whole of the above charges, in the case of any child member of Philadelphia Yearly Meeting, the parents or guardians of whom these charges may be burdensome. These deductions will be charged to the Fund arising from the bequest of William Forrest, deceased.

The attention of Friends residing beyond the limits of the Monthly Meetings is hereby invited to the fact, that the school from sending their children to be educated at the above provisions, by which facilities are now afforded for the education of their children at a low cost.

The Spring Term begins on the Second day following the fourth Fifth day in the 1st month, and closes on the Sixth day following the third First-day in the Sixth month. The Fall Term begins on the first Second-day in the Ninth month.

It is desirable that children should be entered, if possible, at the beginning of the term, and after a child is entered no deduction will be made for absence except with the sanction of the committee.

Further information may be obtained on application to the Treasurer of the committee, James Smedley, No. 415 Market St.

Philadelphia, 1st mo. 9th, 1872.

any of my dear young country women wandering in self-chosen ways, and doing their own wills with a sincerity of purpose which belongs to the *natural heart*, which they will not lose.—*A. Skipton.*

THE FRIEND.

FIRST MONTH 20, 1872.

The Church of Christ is composed of many members, each having a gift or gifts conferred on him or her, to be used for the edification of the body. These, therefore, are not wholly independent one of another, but while each has His proper place and service, laboring according to the measure of Grace received, there is an intimate union subsisting between them, so "that if one member suffer, the members suffer with it, or if one member be honored all the members rejoice with it."

Where a visible church is mainly composed of these living, upright members, it is a compact body, laboring harmoniously for the glory of Truth, and for the spiritual growth and preservation of each other.

Each member of the religious Society of Friends acquainted with the history of its rise, and the manner in which those who first bore its members were called out of the world, and professions of religion, were taught gradually in the school of Christ, and thus enabled to understand the doctrines of his life and the testimonies conforming thereto, were enabled to maintain them before the world, professing, but persecuting generally, we think, fail to see that it was the work, and that He designed to constitute the Society so that it should pre-eminently be to the spirituality, the purity, the activity, and the simplicity of the gospel mission. After having gathered them into a church He showed them the necessity and guided them into the institution of a discipline intended and adapted, in its proper administration, to encourage faithfulness in compliance with religious obligations, to prevent from hurtful things prevailing in the community at large, and to check every thing which was laxity of religious principle in the members, or indulgences incompatible with the requirements of the gospel as Friends had understood them.

This discipline originated in the wisdom of the Head of the church, so it derived its authority from Him, and required that those who were engaged in its support, and in executing the duties connected with its administration, should be clothed with his spirit of unity and love. The outward bond of the Society's union was the unquestioning belief in the doctrines and testimonies which it had received and promulgated to the world, as they were sealed on the understandings of the founders and members by the grace of the Holy Spirit, and which they were convinced were in accordance with the teachings of the Scriptures. The law of their self-presence as a united body of witnesses for Christ in the truth, rendered it necessary there should be a system of church government, clearly expressed rules, not only as "an hedge of preservation against the temptations and dangers to which our members in the world exposes us," but in order

that where members depart from "unity of faith and practice," and cannot be reclaimed, the church should clear its skirts of them, and strive in accordance with established order, to prevent the defection from spreading.

The members of the true church cannot "live unto themselves;" they feel that one being their Master, and they baptised by the same Spirit into the one body, they have a common interest, and are bound to watch over each other for good; to bear each other's burdens, and build one another up in our most holy faith. Hence in the administration of a discipline such as was adopted by the primitive Friends, designed to keep the camp clean and the members stirred up to lead lives consistent with the high profession they made, there was ample room for the exercise of spiritual gifts conferred on the individual members; and in discharging their respective duties, under the government of the Holy Spirit, they "grew up together into Him, in all things, who is the Head even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." How beautiful was the structure! how symmetrical in all its parts! and how simple and harmonious in its working as the headship of Christ was duly regarded, and the affairs of the church transacted under the qualification which He alone can impart. Truth was defended and exalted, error was testified against, and the banner which the Lord had given to them that feared him, was kept displayed as over a city set on a hill, that could not be hid.

Speaking of the institution of the discipline by the early Friends, London Yearly Meeting on one occasion says: "The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending as they did for so large a measure of individual spiritual liberty, and placing the authority of men, in religious matters, in a position so subordinate to that of the one Great Head of the church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ, and they were led to establish a system of order at once so simple and efficient, that notwithstanding the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found in its main particulars adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the Society."

Alas! how have things changed since that was first written, both as to the mutilation of the discipline, the authority with which it is clothed, and the manner in which its requirements are carried out. But our object is to remind our readers—of what probably they know as well as ourselves—that the discipline had its origin in Divine Wisdom; that alterations or additions to it can be properly made, only under the same divine sanction; that upon its faithful administration, in the Spirit of Him who came to seek and to save that which was lost, depends, in great measure the life and healthfulness of the Society, and that weakness or defection in one part of the Society cannot liberate the members in other parts from the duty of maintaining it and supporting the testimonies of Truth in all

their original integrity. This is the Lord's work and should be done as in his sight, and while engaging in it, each one will do well to lay to heart the following advice contained in the Discipline of Philadelphia Yearly Meeting.

"Dear friends, be patient in the exercise of your gifts and services, and take no offence at any time, because what seems to be clear to you is not presently received by others; let all things in the church be propounded with an awful reverence of Him that is the head and life of it; who said, 'Where two or three are gathered together in my name, there am I in the midst of them.' Therefore, let all bear of their own spirits and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are, if we keep upon the foundation that God hath laid; and such He will build up, and teach how to build up one another in Him. And as every member must feel life in himself, and all from one Head, this life will not hurt itself in any, but be tender of itself in all; for by this one life of the Word, ye were begotten, and by it ye are nourished and made to grow into your several services in the church of God. It is no man's riches, nor greatness in this world; it is no man's eloquence or natural wisdom, that makes him fit for government in the church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honor, that so self being baptised into death, the gifts may be used in the power of the resurrection of the life of Jesus in him."

SUMMARY OF EVENTS.

FOREIGN.—The British press generally approves the project for laying a new cable from the English coast to that of the United States, and agree that cheaper rates than those of the present lines will be an incentive to the business community and the press of both countries.

An arrangement has been made for the introduction of American cars on English railways.

The captain of the ship *Windsor Castle*, which ran down a vessel in the channel, and was reported to have passed on without heeding the cries of the drowning mariners, has been examined and acquitted of all blame.

The Irish agitation in favor of "home rule" appears to be on the increase. A procession numbering thirty thousand persons, recently marched through the principal streets of Limerick, and finally halted at Daniel O'Connell's monument where a number of speeches were made.

Lord Stanley has addressed a large meeting of workmen at Liverpool. In the course of his remarks he said the old Liberal programme has exhausted its vitality, and he expected that in future the Conservatives would predominate in all new questions.

The small pox continues to spread in all parts of the British Isles. Cardinal Cullen, in a pastoral letter, permits Catholics to use meat on all days of the week. For sanitary reasons, on account of the prevalence of the disease.

An explosion of fire damp in the Oakland colliery, Wales, caused the death of twelve miners.

A special dispatch from Berlin to a London paper, states that the representative of Great Britain has delivered to the Emperor of Germany the arbitration agreement by England and the United States, under the Treaty of Washington, and of the British government relative to the San Juan boundary line.

London, 1st meeting, 22nd U. S. sizes, 1862, 9½; do. of 1867, 9½; ten-forty, 92.

Liverpool.—Uplands cotton, 10½; Orleans, 10½.

A remonstrance signed by eight hundred manufacturers of Paris, has been sent to the Assembly against the passage of any bill increasing the duties on raw cotton and silk. Strong remonstrances are also made from other parts of France.

The journals of Paris reviewing the contributions of

food, clothing and money, received from foreign lands for the suffering inhabitants of Paris since the war, commend the people of the United States for their great liberality, and for the judicious manner in which the aid has been distributed.

It is stated that the Minister of Finance will, in two weeks, pay a fourth half milliard of the German war indemnity.

A committee of the Assembly has reported unanimously in favor of repealing the law sequestrating the property of the Orleans princess. Another committee has reported to the Assembly a bill providing for the release of all Communists now confined in the hulks, who are not known to be guilty of criminal acts. A bill has been introduced providing for the temporary taxation of houses, in order to more speedily pay the war indemnity, and liberate the French territory from occupation by the mantreroes.

The French bishops oppose the compulsory education bill. The committee to which was referred the proposal that the Assembly should return to Paris, reported adversely.

Kindness prevails in several of the French departments. The Assembly committee on army re-organization has agreed to recommend the adoption of a rule that soldiers unable to read and write at the expiration of their term of service, shall remain in the army until they are able to do so.

On the 14th, the President addressed the Assembly on the question of taxes, and alluding to the treaties of 1850 characterised them as fatal to the interests of France, detestable and intolerable.

The Red Republicans are becoming active in Lyons, and the authorities are exercising more than usual vigilance to prevent an outbreak.

Difficulties have arisen in the Spanish Cabinet with regard to the policy to be pursued in Cuba, and the appointment of Marshal Concha as Captain General of that island. The departure of the latter from Cadiz has consequently been deferred.

The note of the Russian Chancellor, Prince Gortschakoff, to the State Minister at St. Peterburg, in relation to the recall of Catacazy, Russian Minister at Washington, in accordance with the request of the American government, has been published in the official newspaper. The Chancellor complains that in some of the correspondence on the part of Secretary Fish, there was neither sufficient respect nor proper recognition to a Russian ambassador performing duties; that he had a right to expect from the government at which he was accredited. He says:

"The letter of Secretary Fish presents serious though vague complaints against M. Catacazy, and thus invites the Imperial Cabinet to judge the conduct of its representative."

"In the opinion of the government of His Majesty the Emperor, M. Catacazy has satisfactorily refuted many of the complaints; on the others, the Imperial Cabinet will deliver its judgment when M. Catacazy has had full liberty to present his case.

The Imperial Chancellor hopes that justice is sufficiently understood in the United States not to expect it before."

Both Houses of the Austrian Reichsrath have adopted, without amendment, the address to the Crown calling for the Imperial Cabinet to judge the conduct of its representative, and the subjects of various portions of the empire, arising from recent infogovernment, and particularly opposing an increase of taxation for military purposes.

A Madrid dispatch of the 17th says: The Ministry have unanimously resolved not to remove Don Valmaseda from his post as Captain General of Cuba. The session of the Cortes will open on the 22d inst.

The Mikado of Japan in a late edict says: "My country is now undergoing a complete change from old to new ideas, which I sincerely desire. Therefore I call upon all the wise and strong minded to appear, and become good guides to the government." The Mikado is sending a commission of some of the nobles of the United States, to be instructed in some seminary of learning at the expense of the government.

UNITED STATES.—Miscellaneous.—The proceedings of Congress have had no special interest during the past week. The Senate has discussed a joint resolution, introduced by Charles Sumner, proposing an amendment which shall limit service as President of the United States to a single term. The House of Representatives, by a vote of 170 to 51, has passed a general amnesty bill, removing all legal and political disabilities from persons engaged in the rebellion—a few individuals excepted.

It has been decided that the next convention of the Republican party for the purpose of nominating candidates for the Presidency and Vice-Presidency, shall be

held in Philadelphia on the first Fourth-day in the Sixth mo. next.

The United States Indian Commission met at Washington on the 11th inst. There were also in attendance, by invitation of the Commission, representatives from the various tribes to whom the restrictions of the war had committed the moral and educational training of the western tribes. The statement presented of the progress made by these societies during the past two or three years, in turning the Indians from their wild and nomadic life, was satisfactory. All the delegates reported the success of the restrictions as doing well, and the Indians as generally satisfied with the results of the change in the policy of the government. The only anxiety expressed by any members present was in regard to the efforts being made in certain quarters to remove some of the tribes from their reservations. The success of the restrictions of the government could only be assured by steadfastly resisting these efforts. Upon this, and the duty of securing lands in severity to the Indians, who were desirous to cultivate the soil, all the delegates present seemed to be agreed.

The interments in Philadelphia last week numbered 518, including 216 deaths from small pox.

Two destructive fires occurred in New York on the 14th, by which large quantities of lumber and merchandise were consumed. Estimated loss \$350,000.

Several difficulties have arisen in New Orleans by contentions between two rival companies for the right. It is divided into two bodies of nearly equal strength; each appeals to the United States government for assistance; but so far it has not been judged expedient to interfere in the quarrel.

It has passed both Houses of the Legislature of Illinois making a radical change in the sale of liquors in this State. It enacts that no intoxicating liquors shall hereafter be sold in Illinois without a license, and that no license shall be issued without the party applying therefor shall give bond in the sum of \$3,000, with two freehold securities, conditioned that he shall pay all taxes; and shall not be injured in person or property by the selling of liquor without a license—the penalty to be recovered in the name of the State for the use of any person injured by the liquor sold by such licensed person.

According to the census report, New Hampshire, with a population of 318,300, had 15,885 persons over the age of seventy—67.52 per cent. of the whole number. Of this aggregate more than seven thousand were between the ages of seventy and seventy-five; nearly five thousand were over seventy-five and under eighty; seven hundred octogenarians, and three hundred ninety-nine ninety and ninety-five. Ten were ninety-eight years old; four were ninety-nine, and six had passed the age of a century.

A majority of the judges of the United States Supreme Court have announced their decision affirming the constitutionality of the Legal Tender Act, and reversing the former judgment of the same tribunal. The Chief Justice, one third of the Associate Justices dissent from the opinion of the majority, and adhere to the views expressed in the first decision.

The Markets, &c.—The following were the quotations on the 15th inst. New York.—American gold, 108 1/2 U. S. stakes, 1881, 115 1/4; ditto, 1858, 112; ditto, 10, 40—U. S. bonds, 100s, 80; Superior flour, \$3.80; flour brands, \$5.25 to \$10.85. White Genesee wheat, \$1.70; amber, \$1.60 to \$1.66; No. 2 Milwaukee spring, \$1.57; Oats, 54 1/2 a 57 1/2 cts. Western mixed corn, 74 a 75 cts; yellow, 75 cts. Philadelphia.—Middlings cotton, 22 1/2 a 23 cts. for uplands and New Orleans. Superfine flour, \$3.25 a \$3.75; extra, 80 a 85 cts. Flour brands, \$6.50 a \$9.50. Red wheat, \$1.62 a \$1.64; amber, \$1.67; Illinois spring, \$1.55. Rye, 88 a 90 cts. Yellow corn, 66 a 67 cts; western mixed, 69 a 70 cts. Oats, 52 a 55 cts. Clover-seed, 10 a 10 1/2 cts. Timothy, \$3.25 a \$3.50 per bushel. Beef cattle sold at the Avenue Drove-yard, on the 13th inst., per lb. gross for extra; 67 a 7 cts. for fair and 4 a 6 cts. per lb. gross for common. Sales of about 1500 head. Sheep sold at 57 1/4 cts. per net. Pigs, and hogs at \$7 a \$7.12 per 100 lb. net. Baltimore.—Pennsylvania red wheat, \$1.56 a \$1.62. White corn, 62 a 67 cts; yellow, 64 a 68 cts. Oats, 52 a 56 cts. Clover-seed, No. 2 spring wheat, \$1.24. No. 2 barley corn, 41 cts. No. 2 oats, 32 1/2 cts. No. 2 mixed, 61 1/2 cts. St. Louis.—No. 2 spring wheat, \$1.31; No. 2 winter wheat, \$1.55. Corn, 41 cts. Oats, 41 cts. Lard, 81 cts. Cincinnati.—Family and extra flour, 76.65 a 78.80. Wheat, \$1.50 a \$1.53. Corn, 48 a 49 cts. Oats, 42 cts. Cleveland.—No. 1 winter red wheat, \$1.48. Corn, 54 cts. Oats, 45 cts.

WANTED

A Friend to take charge of the Primary Department of the Adelphi School for Colored Children, on W. St. below 13th St. Apply to

Caleb Wood, 524 South Second St.
Joseph W. Lippincott, 413 Walnut
Jonathan Evans, 143 West Seventh

SITUATION WANTED.

A young Friend from Massachusetts, desires a situation in a Friends' School or private family, as Tutor. For further information apply to E. M. Huntin, 245 North Third street.

FRIENDS' BOOK STORE.

There have been recently reprinted editions of a following works, which are now for sale at No. Arch Street.

Examples of Church Piety.

Barley on Church Government.

Usner's Letters.

Memors of Edwin Price.

True Christian Baptism and Communion.

Concise Account of Friends, by T. Evans.

Journal of William Evans, 2d edition.

These works also on hand a supply of other approved writings of Friends.

FRIENDS' BOARDING SCHOOL FOR INFANTS, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached with it. Application may be made to

Ebenezer Worth, Marshallton, Chester Co.
Thomas Wistar, Fox Chase, P. O., Philad.
Samuel Myers, Olney P. O., do.
Joseph Scattergood, 418 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WINGTON, M. D.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

MARRIED, Twelfth month 21st, 1871, at Fr Meeting-house, Easton, N. J., WILLIAM HENRY of Joshua Wilkins, to ESTHER A., daughter of Engle, all of the above place.

DIED, on the first day of the Ninth mo. 1871, M. daughter of Micojah and Delitha Emmons, at the residence in Tama county, Iowa, in the 17th year of age, a member of Springville Monthly Meeting, Co. Iowa. She bore a protracted illness with painful resignation, frequently saying that if she could be prepared for the solemn change, it was all aspired. As the disease progressed, her hopes and aspects of acceptance and of eternal happiness seemed brighter, and her love to increase and abound to all. On the day before her departure, she to an affectionate leave of the family and all present, and declared to her friends that she was ready to bid adieu to this world, and to enter her heavenly abode, and it mattered not how soon, if they only prepared, earnestly desiring them to endeavor to be prepared to meet her in Heaven. A short time before the close she raised her hands saying, "Thou place prepared for me amongst the holy angels, I feel secure of this, and I feel for me." Soon afterwards she expired, and her body was peacefully placed in her home to rest." Then quietly, and peacefully, away.

On the second of Eleventh mo 1871, at the residence, near Pennsville, Morgan Co., Ohio, SARAH, in the 65th year of her age, a member of Pennsville Monthly and Particular Meeting, was enabled to bear a protracted illness, accompanied by bodily suffering, with patience and a good degree of resignation, and increasingly so for some weeks previous to his dissolution; several times expressing herself to that effect, "I feel calm and peaceful man, which he passed away in a comfortable hope, reposed upon the minds of his beloved relatives and friends that his end was peace.

On the 31st of Twelfth month, 1871, at the residence of her son-in-law, N. D.ripp, near Scrips Cayuga Co., N. Y., SARAH TRIPP, widow of Charles Gilford, in the 87th year of her age, long deceased minister and a firm supporter of the doctrines, principles and testimonies of Friends.

WILLIAM H. PILE, PRINTER,
No. 422 Arch Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, FIRST MONTH 27, 1872.

NO. 23.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

To take from the last number of the "Friend," the following communication which is quite as applicable to the course pursued by a large portion of the members of the Society in this country as it is to the members in Great Britain. For members among Friends, especially those occupying positions which, at one time, would have implied their well-grounded settlement in the doctrines and testimonies of the gospel as held by the Society, to decide to keep them out of the way as being sectarian, and not needful to be promulgated or publicly upheld, shows a lack of religious understanding and sincerity; and wherever it may please shallow professors, existing in the minds of the truly religious of the societies doubts of thorough integrity, and often feelings of contempt. We have not often among us whose "charity" towards other professors is so great, that they can overlook the distinctive doctrines and testimonies of Friends, and yet claim all the privileges of membership in the Society, and a right to their course in laying it waste, and at the same time make no little profession of regard for religious services.

OUR TITLE TO CHURCH EXISTENCE.

The critique upon the Society of Friends, by George Dawson, given at page 290 of the number of *The Friend*, is too pointed and able to receive a mere passing glance. In some degree a caricature, it has nevertheless a solid basis of truth; and this truth ought to aim the serious thought of our members. W. D. remarks: "Quakerism, it has been said, has made its fortune and retired. It has long since say touching its own peculiar doctrines." For met with but one Quaker who tried to convert me. It busies itself in little outside anthropologies; it will do anything to set a man free. But the Quakers have forgotten the faith of their fathers; they run other creeds,—there is nothing attractive in them,—they cannot keep their own,—their day is done; they had better say, and say, "Lord, now lettest thou thy servant depart in peace; our sect has done its little work it could."

There is not too much ground for all this; not a fact that multitudes within our ranks conscientiously suppress or keep out of these points of Quakerism which they

call 'our peculiar doctrines'? Is it not true that many say, 'Let these things in which we differ from other Christians be kept as much in the background as possible? Let us uphold those great fundamental truths, upon which all real Christianity must stand, and put the peculiar doctrines of our sect—the "secondary points"—aside, or only bring them prominently forward when fellow-Christians make inquiry respecting them.' Do not some even think that it is a matter of regret that all Christian sects do not cast aside their 'peculiar doctrines,' as so many hindrances to the spread of plain practical Christianity? Do they not urge that each Christian community should surrender its peculiar views to the supposed common weal?

"There is something very fascinating and very specious in such a thought; but it is not solid—it will not bear close scrutiny? Do the diversities, which such persons so deprecate, arise from the mere love of diversity? Do the Episcopalians, or the Independents, or the Methodists, or the Baptists, originate their 'peculiar doctrines' because they desire to be different from other churches? Undoubtedly not! Each differs because it believes that it is the expositor of a truer and more scriptural Christianity than other sects. It believes that its views are nearer the views of the Apostolic Church, and more in accordance with the teaching of the New Testament, than those of other sects; and, as such, that its doctrines and practices are the most worthy of acceptance, and the most likely to help the immortal interests of mankind. Admitting that no Christian Church can either thrive or stand that is not based upon those great fundamental doctrines which alone give vitality to the name of 'Christian'—admitting that the holding of those fundamental doctrines must ever constitute the foundation platform upon which all Christian Churches must build—and admitting, also, that any 'peculiar doctrines,' or 'distinguishing views,' without that underlying foundation, would be as worthless chaff—it remains, nevertheless, a fact that our title to self-existence as a separate religious community depends upon these 'peculiar doctrines,'—these 'secondary things,'—these 'non-essentials,'—and upon these alone!—I can well believe that many will be startled at these words; but such will do well to deeply ponder them. What do the terms 'non-essential' and 'secondary' mean? They surely mean non-essential to salvation! They mean that a man may be a Christian without holding our views on War, on the Sacraments, on Oaths, on the Spirituality of the Gospel Dispensation, and on the immediate teaching of the Holy Spirit! But do they not also imply that we can do justice to the Society to which we belong, and to ourselves as members of that Society, without bringing these peculiar doctrines prominently forward; that it is a matter of discretion and choice as to whether, in these things, we do, or do not, show our special colors?

"But we have no right either to separate ourselves from other religious communities, or to remain separate from them, as a distinct body, if we only consider it our great duty to press forward those essential and primary doctrines which other Christian communities hold like ourselves. If what we call 'essential' be identical with what they call 'essential'—i. e. if fitness for membership with us be only what they also regard as 'fitness'—we have no right either to set up, or remain a separate community for an hour!

"We should be schismatics of the worst class! We should be separating ourselves when we know that we agree! If we have nothing stronger to separate ourselves from others upon, than those cardinal points of Christian faith which they hold as truly as ourselves, and which we know that they hold, what authority have we for our existence as a separate body? None whatever! We must either stand, as a Church, upon our 'peculiar doctrines,' or fall!—fall under the just sentence of sowing discord among brethren!

"The fact is that we do stand as a separate Church upon our peculiar and non-essential doctrines. It is precisely these doctrines which give us our title to self-existence as a separate Church. For although these 'secondary' matters are not essential to salvation, they are essential to our right to separate Church existence! And the moment that we conceal or ignore these secondary things, that moment we reject our title, and ignore our authority and right to be what we are! Once let a Society lose sight of its responsibility in regard to the points of truth which it was specially raised up to proclaim and uphold, and exactly what George Dawson so dexterously and satirically throws at us must follow. If the Society of Friends fails to uphold its doctrine of the Spirituality of the Gospel Dispensation (and that doctrine includes its testimony against what are called 'the Sacraments,'—nothing but weakness and confusion will follow. We cannot escape by saying, 'We will tell people if they ask us.' No Society will thrive which thus 'puts its light under a bushel'! We are pre-eminently responsible for the clear upholding of those special points of doctrine which have been given to us, as a people, to display to the world.

"To put these aside, and to act as though it were of little matter whether our views on these points were known or not, is merely to say in effect that we are not convinced of our 'own principles.' And it is true, and ever will be, that they who are not convinced of what they profess, and who act as though they doubted their own creed, will fail to attract; will cease to make head-way; and will, sooner or later, exist in little but name.

"On the other hand, whatever society really believes in its 'peculiar doctrines'; and, in the earnestness of its deep conviction, presses those doctrines forward 'in season and out of season'—be they true, or be they

false—will gain converts; not mere adherents from selfish or secondary motives, but thoroughgoing disciples, who acts testify to the solidity of their faith. Mohammedanism and even Mormonism prove the same. Let us look, therefore, to ourselves, and beware how we hide our special light for fear it may not be exactly like the light of others! They will respect us more and not less for faithfully upholding it. And as surely as our light is a ray from heaven, so surely will its fearless manifestation before others be instrumental in helping them onward, and in advancing the great cause of Truth and Righteousness in the earth. How solemn is our responsibility, at the present time, with regard to ceremonialism, even in its simplest forms. If we see that multitudes are running into an opposite error, and, in their contempt for religious ordinances and priestcraft, are lurching into materialism, and denying the Lord that bought them, how can we stand acquitted, if, by smothering our protest against external rites, we give them a handle against us, and any ground to say, 'You who are drifting back towards the beggarly elements, or falling to speak out boldly against them, are alike unfit and unable to give advice to us. Tolerate these things amongst you, as "secondary matters in which liberty may be used," if you like; but if so, do not come to teach us!'

"Let us not shrink from these considerations, but seek for wisdom and strength from above; not only that our foundation may stand immutable upon the Rock of Ages, but that we may escape from error in superstructure both on the right hand and on the left, and be enabled faithfully to exalt that Christian Standard which has been committed to us as a people.

JAMES BACKHOUSE.

York, Twelfth month, 1871."

Central Arabia.

(Continued from page 176.)

On passing the threshold it is proper to say, "Bismillah," *i. e.*, "in the name of God;" not to do so would be looked on as a bad angry alike for him who enters and for those within. The visitor next advances in silence, till on coming about half-way across the room, he gives to all present, the customary "Peace be on you." All this while every one else in the room has kept his place, motionless and without saying a word. But on receiving the salaam of etiquette, the master of the house rises, and replies, "And on you be peace, and the mercy of God, and his blessings." All present follow the example thus given, by rising and saluting. "The guest then goes up to the master of the house, who has also made a step or two forwards, and places his open hand in the palm of his host's, but without grasping or shaking, which would hardly pass for decorous, and at the same time each repeats once more his greeting, followed by the set phrases of polite enquiry, "How are you?" "How goes the world with you?" and so forth, all in a tone of great interest, and to be gone over three or four times, till one or other has the discretion to say 'Praise be to God,' or, in equivalent value, 'all right,' and this is a signal for a seasonable diversion to the ceremonious interrogatory.

"The guest then, after a little contest of courtesy, takes his seat in the honored post

by the fireplace, after an apologetical salutation to the black slave on the one side, and to his nearest neighbor on the other. The best cushions and newest-looking carpets have been of course prepared for his honored weight. Shoes or sandals, for in truth the latter alone are used in Arabia, are slipped off on the sand just before reaching the carpet, and there they remain on the floor close by. But the riding stick or wand, the inseparable companion of every true Arab, whether Bedouin or townsman, rich or poor, gentle or simple, is to be retained in the hand, and will serve for playing with during the pauses of conversation, like the fan of our great-grandmothers in their days of conquest.

"Without delay Soweylim begins his preparations for coffee. These open by about five minutes of blowing with the bellows and arranging the charcoal till a sufficient heat has been produced. Next he places the largest of the coffee-pots, a huge machine, and about two-thirds full of clear water, close by the edge of the glowing coal-pit, that its contents may become gradually warm while other operations are in progress. He then takes a dirty knotted rag out of a niche in the wall close by, and having untied it, empties out of it three or four handfuls of unroasted coffee, which he places on a little trencher of platted grass, and picks carefully out any blackened grains, or other non-homologous substances, commonly to be found intermixed with the berries when purchased in gross; then, after much cleansing and shaking, he pours the grain so cleansed into a large open iron kalle, and places it over the mouth of the funnel, at the same time blowing the bellows and stirring the grains gently round and round till they crackle, rattle, and smoke a little, but carefully withdrawing them from the heat long before they turn black or charred, after the erroneous fashion of Turkey and Europe; after which he puts them to cool a moment on the grass platter. He then sets the warm water in the large coffee-pot over the fire aperture, that it may be ready boiling at the right moment, and draws in close beside his legs a large stone mortar, with a narrow pit in the middle, just enough to admit the black stone pestle of a foot long and an inch and a half thick, which he now takes in hand. Next, pouring the half-roasted berries into the mortar, he proceeds to pound them, striking right into the narrow hollow with wonderful dexterity, nor ever missing his blow till the beans are smashed, but not reduced into powder. He then scoops them out, now reduced to a sort of coarse reddish grit, very unlike the fine charcoal dust which passes in some countries for coffee, and out of which every particle of real aroma has long since been burnt or ground. After all these operations, each performed with as intense a seriousness and deliberate nicety as if the welfare of the entire Djowf depended on it, he takes a smaller coffee-pot in hand, fills it more than half with hot water from the larger vessel, and then shaking the pounded coffee into it, sets it on the fire to boil, occasionally stirring it with a small stick as the water rises to check the ebullition and prevent overflowing. Nor is the boiling stage to be long or vehement; on the contrary, it is and should be as light as possible. In the interim he takes out of another rag-knot a few aromatic seeds called hey, an Indian product, but of whose scientific name I regret to be wholly ignorant,

or a little saffron, and after slightly pounding these ingredients, throws them into the simmering coffee to improve its flavor, for an additional spicing is held indispensable in Arabia, though often omitted elsewhere in the East. Sugar would be a totally unbecoming profanation. Last of all, he strains off the liquor through some fibres of the inner park bled placed for that purpose in the jug-spout and gets ready the tray of "delicate par colored grass, and the small coffee cups ready for pouring out. All these preliminaries he takes up a good half-hour.

"But before a quarter of an hour has passed and while blacky is still roasting or pouncing his coffee, a tall thin lad, G'hâli's eldest son appears, charged with a large circular disc of grass-platted like the rest, and throws it with a graceful jerk on the sandy floor close before us. He then produces a large wooden bowl full of dates, bearing in the midst of the bowl a cup full of melted butter; all this he places on the circular mat, and says, 'Semmo, literally, 'pronounce the Name,' of God, and stand; this means, 'set to work at it.' Here the master of the house quits his place by the fireside and seats himself on the sand opposite to us; we draw nearer to the dish, and for five or six others, after some respectful obeisance into the circle. Every one then picks out a date or two from the juicy half-amalgamated mass, dips them into the butter, and thus goes on eating till he has had enough, when rises and washes his hands.

"By this time the coffee is ready, a Soweylim begins his round, the coffee-pot one hand, the tray and cups on the other. The first pouring out he must in etiquette drink himself, by way of a practical assurance that there is no 'death in the pot,' the guests are next served, beginning with those nearest the honorable fire side; the master of the house receives his cup last of all. To refuse would be a positive and unpardonable insult but one has not much to swallow at a tir for the coffee-cups, or finjans, are about the size of a large egg-shell at most, and are never more than half-filled. This is considered essential to good breeding, and a brim would here imply exactly the reverse of what it does in Europe. The beverage itself is a singularly aromatic and refreshing, a real treat and very different from the black mud sold by the Levantine, or the watery roast-bee preparations of France. When the slave-treeman, according to circumstances, presses you with a cup, he never fails to accompany it with a 'Semm,' 'say the name of God,' 'must you take it without answering?' 'milla.'

"When all have been thus served, a second round is poured out, but in inverse order, the host this time drinks first, and the guests last. On special occasions, a first receipt, for instance, the ruddy liquor is a third time handed round; nay, a fourth cup is sometimes added. But all these put together do not come up to one-fourth of what a European imbibes in a single draught at breakfast."

(To be continued.)

A person who retires from the semblance of truth in search of the substance, will not only appear singular and contracted to others who are not in the same way, but be really circumscribed in his own apprehension of things.

Memoirs of Mildred Ratcliff.

For "The Friend."

(Continued from page 171.)

M. R. to Sarah Morris, of Philadelphia.

"Short Creek, 1st mo. 28th, 1825.

My very dear friend,—I am thankful once to feel so much strength as to conclude I'll do at least to try to return an answer by my last very precious letter of the Tenth (th).

Truly I may say your kindness, long condescended, has many a time tended to humble spirit in the dust, from whence did arise thanksgivings unto God, even the one who put it into your hearts thus to remember a little sister in the flowings of sympathy, notwithstanding the many miles which separate us. Ah! doubtless He will be your reward. Sometimes in the strength of love, I am ready to say, Yes, so will it be to the fourth generation. May I not say I know I'll be so, if these generations—the dear children coming after we are gone—are found to be of those who love the Lord and obey his commandments. With thee, my beloved Sarah, I have often had to remember my declaration, "They that feared the Lord shall often one to another." Yea, the same description of people through different ages, shall often one to another; and may we not conclude, that if this act of duty was in the charge of the world not only right but beneficial, it is, it must be so to us in these days of resolution. We seem to hear on the right and on the left, many voices crying, Lo, is the way! and again, Lo, it is that! But I knowest, my dear, these things need to move us off that foundation which God hath laid for our dear Son Jesus Christ, has laid us to build upon. Ah with gratitude, freshening to the Father of all our sure mercies break it, there are a few, a very precious number that have known, that do know, 'This is eternal to know thee, the only true God, in Jesus Christ whom thou hast sent.' To me everywhere this language will apply. Sing unto the Lord, O ye saints of his, and ye thank at the remembrance of his holiness. For his anger endureth but for a moment. In his favor is life. Weeping may endure for a night, but joy cometh in the morning. Ah! were it not so, who would be able to stand in these days? Who would at times be refreshed, and realize the promise, 'All things work together for good to those who love and fear God.' May we love Him more, and serve Him better to the last moment of time, saith my soul. It did my heart to find you continue daily that truly Christian practice of reading the precious scriptures. May the arms of your hands grow larger and stronger, and your branches run forth the wall forever.

Some time ago, feeling at least for the present released from a concern I have long had to go to the South, my mind was so drawn towards you at your Yearly Meeting; and so far as Rhode Island, that I began to think it possible for me once more to be with you under your roof. I thought so much of my dear Friends that way, that I did not know how to get better to do with it, than to give it to the hands of our Monthly Meeting. They did appear to slight it, and so far united with me to appoint a committee to bring forward the matter to be discussed. Yet a full willingness among us to support it, I thought, yes, I felt was

wanting. I sank under it, and desired the committee to withhold it: so no certificate was handed in. I thought it might not be amiss to let thee know a little how it had fared with me; not that I wish to burden thee with my complaints; nor would I have thee apprehend I view myself as dealt with in an unfriendly manner. No! It appears my dear friends here were in some degree frightened at the idea of my going out into the field, and especially into that part of the vineyard where wars and rumors of wars seem to abound. Indeed I think nothing but the desire to be found faithful in the sight of my beloved, Christ Jesus the Lord, in whom my humble confidence stands, would have made me willing at such a time as this, ever to lay before the meeting any religious concern. However in this my poor mind is staid in a good degree of quiet. I know the blessed Master is good, and yet knows whether it be all our living, or only a part we cast into his treasury. I think I can appeal to Him, at least sometimes, even as Peter did, for the attachment and integrity of my soul. Yet oh, my dear sister, how often, very often, I seem to be sinking fast. Pray for me, I entreat thee! Pray that my faith fail not. My health of body and mind are often such that I seem to myself just gone; can neither write nor do anything else that is good. My paper is full. My heart is also full, even full of precious love, I was going to say, to the blessed Master, and his people everywhere; in which I conclude to thee and all thine, with enquiring friends; and sweetly bid farewell,

MILDRED RATCLIFF."

Mildred Ratcliff, in the Fourth month of 1826, having obtained the requisite credentials, left her home for a religious visit to the West and South. There being in her account of this journey but little more than a relation of the meetings she attended, and the friendly greetings received among those with whom her lot was cast, it is thought best to omit it in these memoirs. She thus concludes her journal thereof: "12th mo. 1st, 1826. Got home, and found things as well as I could expect. For all these mercies, O righteous Father, I do desire to return the tribute of thanksgiving and praise."

Jane Bettle to Mildred Ratcliff.

"Philadelphia, 4th mo. 3d, 1827.

"My dearly beloved friend,—Think not that my long delay in answering thy affectionate letters, has been occasioned by any diminution of interest in thee or love for thee. No! it has not in the least degree. A continuation of circumstances at the time of receiving them, rendered a reply then difficult; and since that period I have found a procrastinating spirit stealing upon time. Perhaps, my dear, thou may sometimes feel a little of that in which I most abound—a want of qualification to offer anything in this way to my friends.

"I rejoice to hear of thy liberation to perform a religious visit to Friends of Indiana. May the Lord bless his own work in the hands of His faithful servants, in whatever part of his vineyard they may be employed. Surely, my dear friend, the harvest is great, and the faithful laborers few, in the present day as

* She no doubt alludes to the difficulties then existing hereaway, that culminated in the separation of 1827.

well as in that spoken of in the Holy Scriptures. I think it sometimes needful for the Christian traveller, who may feel as though he had been toiling; and in moments of deep discouragement may be ready to say, 'I have caught nothing.' 'I see nothing I have ever done for the good cause.' 'Nothing that will afford me sustenance in this season of extreme poverty, and suspension of all good.' Ah, my dear friend, who among us does not know what it is, at seasons, to dwell in a barren state in which we are ready to say, Here is neither dew nor rain, nor fields of offering! I do not know, my beloved friend, why I should thus write to thee; but so it has arisen in my heart to address thee. Whether our poverty and suffering be on our own account, or on account of others, may we diligently and perseveringly labor after faith, patience, and hope, that blessed anchor to the soul, which ever will prove a sure and safe stay to all those who keep their hold thereon.

"4th mo. 23d. Thou wilt perceive by the dates that I commenced this before our Yearly Meeting. I take my pen now to add a little, that I may forward it by our friend J. C. and wife, from Miami Quarterly Meeting; who, after visiting our friends in New York State, have attended our late Yearly Meeting. I expect thou wilt see them on their return homeward.

"Our Yearly Meeting was large, and throughout the different sittings thereof, has been through mercy and condescending goodness, owned by the Great Head of the church. He still continues near his own precious seed through all their varied conflicts and sufferings, persecutions and trials. The greatest of all trials are those we experience among false brethren. We have had the company of our beloved friends Elizabeth Robson, and George and Ann Jones, from England, our worthy Henry Hull, from New York Yearly Meeting, with others from different quarters. I have no doubt but that we had the sympathy of the spirits of some of you, our dear Ohio Friends, during the past week, who feel as one of our bone. Yea, ye are nearer to us than outward kindred, who do not unite with us in reverent acknowledgment of that grace which comes by Jesus Christ our Lord and Saviour. Great remains to be the mystery of godliness to all who are willing to bow to his power. There has been great boldness in some among us of late, in declaring publicly anti-Christian doctrines. Yet, I believe we may thankfully acknowledge their power in our religious Society is evidently lessening.

"E. Robson, thou mayst have heard, is visiting the families in our district. In about ten days she hopes to conclude. George and Ann Jones have paid a visit to the Friends of the Western district, accompanied by Mary Wistar and Ellis Yarnall. Elizabeth is accompanied by Ruth Ely, with Caleb [probably Pierce] and Thomas Stewardson in turn. They expect to attend New York Yearly Meeting; after which G. and A. Jones are going eastward; Catharine W. Morris and William F. Miller, of Salem, New Jersey, expecting to accompany them. Elizabeth Robson has not yet found her bonds broken. She must remain yet longer in America. * * *

Thy friend, JANE BETTLE."

(To be continued.)

Opinions connected with our hopes of happiness cannot be too closely examined.

The Albatross is the monarch of the high seas; the picture of a hero, who, under every storm of adverse fortune, preserves the immovable constancy of an undaunted hero. Proud and majestic he swims along in his own native element, and without ever touching the water with his pinions, rises with the rising billow, and falls with the falling wave. It is truly wonderful how he bids defiance to the fury of the unshackled elements, and how quietly he faces the gale. "He seems quite at home," say the sailors; and indeed this expression is perfectly characteristic of his oceanic ease as he hovers over the agitated ocean.

The albatross exceeds the swan in size, attains a weight of from 12 lbs. to 28 lbs., and extends his wings from ten to thirteen feet. His plumage is white and black, harmonizing with the wave crest and the storm cloud. For weeks and months together he is seen to follow the course of a ship; but, according to Mr. Harvey, "the time he can remain on the wing seems to have been much exaggerated, for although, like the gull and the petrel, he is no diving-bird, he swims with the greatest ease; and notwithstanding the enormous length of his pinions, knows well how to rise again into the air. He is indeed unable to take wing from a narrow deck, but when he wishes to rise from the sea, he runs along flapping the waters until he has acquired the necessary impetus, or meets with a wave of sufficient height, from whose lofty crest he starts as from a rocky pinnacle, and resumes his extensive flight over an immense expanse of ocean." A short winged species frequents the waters of Kamshatka and Japan; but the wandering albatross (*D. exulans*) belongs more particularly to the southern hemisphere, being rarely seen to the north of 30° S. lat. and appearing more frequently as the higher latitudes are approached. The region of storms—the Cape of Good Hope and Cape Horn—are his favorite resorts, and all travellers know that the southern point of Africa is not far distant as soon as the albatrosses show themselves in larger numbers. These birds are the vultures of the ocean; their crooked sharp-edged beak is better adapted to lacerate a lifeless prey, than to seize upon the rapid fish as it darts swiftly along below the surface of the waters. From a vast distance they discover the floating carcass of a whale, and soon alight in considerable numbers upon it. They also feed upon the large cephalopods that inhabit mid-ocean, and remains of those molluscs are generally found in their stomach. The Auckland and Campbell islands seem to be two of their favorite breeding-stations. When Sir James Ross visited these secluded groups, the birds were so assiduously breeding as to allow themselves to be taken with the hand. The nest is built of sand mixed with dried leaves and grasses, generally eighteen inches high, with a diameter of twenty-seven inches at the surface, and of six feet at the base.—*Harbidge*.

The Excellence of the Bible.—Sir William Jones, whose writings on oriental subjects elucidated many obscure points in Scripture history, was a general scholar, and embellished and adorned every subject that passed under his pen. On the blank leaf of his Bible the following remarks were found written: "I have regularly and attentively perused these Holy Scriptures, and am of opinion that

this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written."

THE HUMBLE HEART.

Selected.

Thy home is with the humble, Lord!
The simplest are the best;
Thy lodging is in child-like hearts;
Thou makest there thy rest.

Dear Comforter! Eternal Love!
If thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for thee.

Who made this beating heart of mine
But thou, my heavenly Guest?
Let no one have it, then, but thee,
And let it be thy rest.

BE PATIENT.

Selected.

Be patient! oh be patient! Put your ear against the earth;
Listen there how noiselessly the germ of the seed has birth—
How noiselessly and gently it upheaves its little way,
Till its parts the scarcely broken ground and the blade stands up in the day.

Be patient! oh, be patient! go and watch the wheat ears grow
So imperceptibly that ye can mark nor change nor thro—
Day after day, day after day, till the ear is fully grown,
And then again, day after day, till the ripened field is brown.

—Trench.

For "The Friend." From the Letters and Papers of John Barclay.

(Continued from page 174.)

To L. A. B.

"Clapham, January 29th, 1817.

"Dear Sister,—I am inclined to believe that we are somewhat similarly situated in a spiritual point of view, and therefore that a few lines from one who desires to accompany you [thee] hand in hand through this painful pilgrimage, may not be unacceptable. On reading to you the very reviving and refreshing Psalm which occurred to me yesterday, I was ready to think that we could hardly take with us too much courage on our perilous journey through life. Some may look forward at the commencement of their course, with no other feelings than those of cool complacency and comfort, as if our life whilst here was somewhat like a summer's day; others may view this state of being as a vivid and glittering scene of continued enjoyment, and like the gay and giddy butterfly, no sooner are they in existence than their sport begins. But O! the longer I am permitted to remain here, the truth of that view of life which the Scriptures present, appears more and more evident. Is it not there said to be a state of trial and of trouble? 'Man is born unto trouble as the sparks fly upward.' When I look as far before me, as my imperfect and short-sighted senses will enable me, I see mountains of opposition and difficulty, wastes of desolation and desertion, floods of affliction, and rivers of bitterness to wade through and to pass over,—the heavens above appearing black, and the horizon beyond veiled in obscurity. Whatever you, or I, or any, may think or say, be assured, that the Christian's path through this state of being to a better,

is no other than that which it has always been, and will ever be; as it is said, 'We must through much tribulation enter into the kingdom.' Oh! the path for you and me, as we are for all, is not such as the flesh could wish it is indeed a narrow path, too narrow for us to sense a walk in; there is in it but joy and that is all; it is not wide enough for us to pass pleasantly along with singing and with mirth; but may rather be compared to those narrow defiles between the snow-topped Alps, through which the traveller directed to pass quickly, without trudging, without delay, and in silence, lest the huge mass above him, or the parts on which he stands should in a moment consign him to destruction. If this be true, then, how very much occasion is there for us both to lay aside every weight, everything that is likely to entangle or ensnare, or to impede, in the race that set before us. Is it not the case that we are less disposed to remember our provident escapes, and the many mercies that have been granted, than to murmur at the scantiness of our fare, or the bareness of our shelter. Does then appear to me especially necessary, that we should take with us all the strength and encouragement afforded. And where this to be found, but as it were in the bosom of perfection, in Him who alone is the true source of every good, and the resource in every evil. Let us consider what is said of Him in Scripture, that not one sparrow is his vast creation escapes the protecting hand and the observing eye of its Maker. We have indeed a Parent, who is nothing but love, who created us out of the purest love, who preserves our natural lives every moment, who love alone gave us immortal souls fitted for immortal joys, and through his Son opens a way, by which all might enter into the possession of eternal life and glory; and it is expressly said, 'no good thing will God withhold from them that walk uprightly.' So that there is help, and hope, and happiness for a whatever may be their condition or situation excepting only such as willfully persist in refusing or abusing extended and continued mercy. J. B."

The above allusion by John Barclay to the circumscribed path, in which all, as strange and pilgrims in an uncongenial clime, are called to walk, is very accordant with the aphorism of our blessed Lord and Lawgiver "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Can there be a doubt that it is the call for submission and obedience of the heart; the transforming power of the grace and cross of Christ Jesus, that makes to flesh and blood by which it is ever resisted, this only way of life hard, and to be indeed a narrow and straight path? The fleshly mind loves ease and would fain seek for itself a smooth and easy way to peace, as well as a pleasant beaten highway to the celestial country, that should command the suffrage and approbation of the multitude, which, now as of old time, hates the self-denying religion of Christ its divine Original. By this too general complacency with the spirit, manners, and maxims of this world, what room has been given for any who may have been looking towards that Society as an asylum, to be turned back, as for enemies to the cross of Jesus to indulge in sarcastic strictures, and with too good reason against professors of the religion of Christ

we they can see but little difference, in the expressive language of life and conduct, between the one and the other—such and themselves.

is through being washed in the laver of regeneration, and through the obedience which is of faith in the Lord Jesus Christ, must ever constitute the way of life and salvation. He is himself *the way*, through by whom all may enter if they will, and the life of the water of life freely; whereupon ancient promises will be made good: "The obedient shall eat of the good of the land." "The mountains shall depart, and hills be removed; but my kindness shall depart from thee, neither shall the covenant of my peace be removed, saith the Lord, who hath mercy on thee." "My grace is sufficient for thee." "My yoke is easy, and my burden light." These rich and precious promises will abundantly make up for all the trials and conflicts to be met with in the narrow and hard way; and as the husband here, are also the gracious earnest of eternal fullness and blessing reserved in heaven for all those who, coming out of tribulation, shall have washed their hearts and made them white in the blood of the Lamb.

17. February 8th.—The very important one, as to the line of life which I am to live, has often for this year past, given me much anxiety and inward exercise—it has been the cause of restless nights and anxious days, and even (I have reason to believe) to the injury of my health of body, alas! of mind. The anxiety which it excites in me, seems, however, to have been mistaken; because I ought to have been desirous how what was right to be done in the present, and when, rather than to find out what could be contrived or thought of, by my own skill and management. There ought to have been more of that simple reliance and dependence, that trust and confidence, which is the behaviour and feeling of a child towards its mother; how quiet, how it slumbers in her arms, how safe and how it is whilst there. O! my soul, take thou rest after having experienced marvellous mercies,—after having been, like the babes of old, led in the day time, "with a light," and all the night with a light of fire," nor having been fed as with manna in the wilderness, and thy thirst quenched with water as from the rock,—take heed lest after that has been done for thee, thou shouldst, through unwatchfulness or unbelief, in the least degree doubt the strength of that hand which upholds thee, the depth of that wisdom which is directing thee, the providence of that Father which slumbers not, the extent of that love from which nothing can disengage thee.

Whatever is to be thy lot, whatever task is assigned thee in the vineyard, wherever thou art the scene of thy earthly tarrying, let thy afflictions surprise thee as a flood, or thy mercies be as a full flowing fountain, "hope only in God," for "from him cometh thy salvation." Neither give place to doubt or grief, nor to very much anxiety or disturbance of mind, respecting what may befall thee never fear,—there is one that provideth for thee. If thou art a sparrow, there is one to whom every feather is in subjection.—He is good; for his will "proceedeth not evil;" and he hath said, "I will not do thee evil." "I will not do thee any evil, shall no evil happen to the just." In

the meantime, in all thy watchings and waitings, in all thy wants and weariness, cease not to think of his mercies, his goodness, his tender dealings with thee; be mindful of these things; hide them not, be not ashamed of them; but to show "to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath done." Surely, O! my soul, if thou dost thus, if thou rememberest that God has been and will be thy rock, and thy redeemer,—if thou trustest in the Lord, and makest him thy hope,—thou shalt "be as a tree planted by the waters, and that shall spreadeth out her roots by the rivers; thou shalt prosper in thy day, and be established."

(To be continued.)

The Pearl Oyster.

A shell nearly equal to the oyster, produces the costly pearls of the East, that have ever been as highly esteemed as the diamond itself. The most renowned pearl-fisheries are carried on at Bahrein, in the Persian Gulf, and in the Bay of Condatchy in the island of Ceylon, on banks situated a few miles from the coast.

Before the beginning of the fishery, the government causes the banks to be explored, and then lets them to the highest bidder, very wisely allowing only a part of them to be fished every year. The fishing begins in February, and ceases by the beginning of April. The boats employed for this purpose assemble in the bay, set off at night at the firing of a signal-gun, and reach the banks after sunrise, where fishing goes on till noon, when the sea-breeze which arises about that time warns them to return to the bay. As soon as they appear within sight, another gun is fired, to inform the anxious owners of their return. Each boat carries twenty men and a chief; ten of them row and hoist up the divers, who are let down by fives, and thus alternating, diving and resting, keep their strength to the end of their day's work. The diver, when he is about to plunge, seizes with the toes of his right foot a rope to which a stone is attached, to accelerate the descent, while the other foot grasps a bag of net work. With his right hand he seizes another rope, closes his nostrils with the left, and in this manner rapidly reaches the bottom. He then hangs the net round his neck, and with much dexterity and all possible despatch collects as many oysters as he can while he is able to remain under water, which is usually about two minutes. He then resumes his former position, makes a signal to those above by pulling the rope in his right hand, and is immediately by this means hauled up into the boat, leaving the stone to be pulled up afterwards by the rope attached to it. Accustomed from infancy to their work, these divers do not fear descending repeatedly to depths of fifty or sixty feet. They plunge more than fifty times in a morning, and collect each time about a hundred shells. Sometimes, however, the exertion is so great that, upon being brought into the boat, they discharge blood from their mouth, ears, and nostrils.

While the fishing goes on, a number of conjurers and priests are assembled on the coast, busily employed, as the divers suppose, in protecting them by their incantations against the voracity of the sharks. These are the great terror of the divers, but they have such confidence in the skill or power of

their conjurers that they neglect every other means of defence. The divers are paid in money, or receive a part of the oyster-shells in payment. Often, indeed, they try to add to their gains by secreting occasionally a pearl, but the sly merchant knows how to find the stolen property. The oysters, when safely landed, are piled up on mats, in places fenced round for the purpose. As soon as the animals are dead, the pearls can easily be sought for and extracted from the gaping shells. After the harvest has been gathered, the largest, thickest, and finest shells, which furnish mother-of-pearl, are sorted, and the remaining heap is left to pollute the air; The pearls are drilled and strung in Ceylon, a work which is performed with admirable quickness and dexterity. For cleaning, rounding and polishing them, a powder of ground pearls is made use of.

The Pacific also furnishes those costly ornaments to wealth and beauty, but the pearls of California and Tahiti are less prized than those of the Indian Ocean.

Pearl-like excrescences likewise form on the inner surface of our oysters and mussels, and probably originate in the same manner as the true pearls, but the formation of these has not yet been quite satisfactorily accounted for.

Brilliance, size, and perfect regularity of form, are the essential qualities of a beautiful pearl.—*Hartwig.*

For "The Friend."

"Gather up the Fragments that Remain, that nothing be lost."

It is under a little of this feeling we hope, and with a view of adding "another to the great cloud of witnesses that have gone before," that the following brief account of a deceased minister of the Society of Friends, is forwarded for insertion in "The Friend."

ELIZABETH KIRK, was the daughter of Samuel and Hannah Richards, and was born in Philadelphia in 1765. She married in 1787, Isaiah Kirk, of East Nantmeal, Chester Co., Pa., and removed with her husband some years later to reside at the latter place, and continued to be an esteemed member of that meeting until her death, which took place 2nd mo. 28th, 1831. She came forth in the ministry soon after her marriage, to the satisfaction of her friends. The following expressions were taken down by different persons during a very severe illness which she had about nine months before her decease. She labored under a very afflictive dropsy several years, and at times suffered much. It was in one of the worst relapses of her disorder, when she and all around her believed her close very near, and when her sufferings were very severe, that the following expressions were called forth. In addition to what may be gathered from the expressions themselves, it may be added, she was a woman of lively, cheerful and benevolent disposition, felt a strong interest in the cause of Truth, and though deeply impressed with the correctness and importance of the doctrines and testimonies held and maintained by our own religious Society, yet her mind was imbued with a charity which embraced the truly pious of every sect and name. She believed herself called to the work of the ministry when very young, and in the exercise of her gift, it is believed, gave general satisfaction to her friends. Her communications were often im-

pressive, and generally more directed, earnestly to recommend the great practical duties of a religious life than a discussion of doctrinal questions. She was a constant attendant of religious meetings, and seldom allowed any considerations to interfere with her attention to this important duty. Her travels in the ministry were mostly within the compass of her own Yearly Meeting, and had in their prospect and performance, the unity of her friends. In her last illness, which, as above intimated, was protracted, and often painful and distressing, she manifested great resignation and patience, and appeared more concerned that she might be prepared for her change (which she constantly believed, approaching) than to recover her health, or even to be relieved from her suffering. She appeared to have some presentiment of her close, and about two weeks before it took place, said to a son, who then lived at a considerable distance from home, on taking leave after a visit, "that she felt as though it were the last time they should see each other in this world." This was the case, and though her change was rather sudden and unexpected, there is no reason to doubt, but that her work was finished. It is thought it may, without hesitation be affirmed, that her whole conduct through life, manifested a singleness and sincerity of spirit; a lively interest for both the spiritual and temporal welfare of others, and that her memory is cherished with affectionate respect by all who intimately knew her.

On the evening of 3rd mo. 29th, 1830, a number of her neighbors and her children being present, though under great bodily weakness and suffering, she broke forth in earnest exhortation, saying her feelings had often been engaged in deep solicitude on behalf of her truly kind neighbors, and that they were renewedly called forth on the present occasion; that she seriously recommended them to choose the Lord for their portion, and rely on Him who was able to save the poor soul to the uttermost. That she could testify from a degree of living experience, and on the present occasion she thought she felt a renewal of it; that it was no cunningly devised fable she had followed, but the Truth as it is in Jesus; that it issued as it were from under the threshold of the door, a small fountain, and became a great river of living waters. She then addressed her husband in a very affectionate manner, said her earnest desire for him was that his eyes might be opened to know clearly on whose side he was standing; and that he might be enabled to choose the right way. She then addressed her children collectively, exhorting them to keep their firm trust in the Lord, assuring them from her own experience, if they did so, He would be near to preserve them, to succor them, and to be their joy and consolation in every needful time.

Asking for a colored girl living in the family, when she came she said: she wished her to understand that He who had made of one blood all the nations of the earth was no respecter of persons, and equally desired the preservation and salvation of all.

At another time, a neighbor being present, some allusion was made to the late separation in the Society, she referred to those who had gone off, and said: "Dear people, how my heart has often ached for them." Being asked if she felt the same unshaken confidence in

the correctness of her principles as formerly, she said: "No doubt of it! No doubt of it!" A reference having also been made to her former ministry, she replied, she had nothing to boast of but the mere mercies of her Saviour.

A neighbor coming in she observed, "Oh I am glad thou thinks me worth coming to see, though of myself I am nothing, but I do know the house of mourning is better than the house of mirth."

At another time having suffered extremely most of the day, towards evening being told she appeared some better, she said she did not know but she did feel somewhat better, but if she could have had her wish, or if she dared to wish, it would be that she might be taken, and that before the light of another day. She said some of her wishes had been gratified; "they have been that I might live to see you, my children," most of whom were present, "grown up and choose good companions, which you have done, and now could I have a full assurance you would choose the Lord for your portion I could cheerfully leave you." Again feeling much relieved from the extreme suffering she had endured for several days, she said: "What a favor; I hope I shall feel grateful for this relief, and ascribe it to Him who is able to give relief." The next morning she said to a relative who was with her, "I feel calm and quiet, and it is not of myself but of the Lord. I have an assurance I have not been following cunningly devised fables," then after a pause; "this is a feeling the unregenerate mind has no conception of." In the afternoon being much worse, and the family having collected around her, believing her close very near, she said in a very earnest manner, "Pray for me! Pray for me! Oh Lord have mercy upon me, and let me breathe my last. Thou knowest I have always loved thee, and now take me to thyself; let me go the way of the righteous and be at rest! Give me up, my dear husband, don't detain me; and you, dear children, oh ye tender ones, give me up; don't hold me; have pity on me; follow the Lord and He will preserve and guide you." Sometime after, finding herself recovering, she said, "How I am disappointed; often when I think my sufferings nearly at an end, I find I have them all to go over again." At another time feeling uneasy and restless, she said, "Oh! that my transgressions may all be forgiven, and that I may have patience to hold out to the end; I fear my patience will not hold out." Being asked to take some food, she said, "I do not know; I do not wish to strengthen this body of flesh and thereby prolong my sufferings, though I am aware it would not be right to hasten the end, but I desire to be released; and oh, if I could only get free from this flesh, what a relief it would be. I once thought it would be hard to part with you," addressing some near connexions present, "but I do not think so now; although I love you as much, nay more, than ever I did, but it is a signal favor to lose Jesus more than all; to know Him to be our only Redeemer, is an especial favor." On one occasion she said to a neighbor who was attending upon her, "What a favor it would be if I should be taken this night, and what a favor it is to be ready and willing to go; I find nothing in my way, I am willing to await the appointed time, I have confidence in a Saviour. My Redeemer liveth, and because he lives, I live. Oh! how my heart is rent for those who

have gone off; if the righteous scarcely cry saved, where will the unbelievers appear. The person replied, thy confidence (mean in her religious principles) is not then shaken. She answered, "Oh no! there is no other way. Fear not for I am with thee, be not dismayed for I am thy God."

(To be continued.)

Umbrellas.—A picture preserved in the British Museum, represents an Anglo-Saxon gentleman with an umbrella held over his head by a servant. But though there is this denotation of the use of the weather-screen in England, in pre-Norman times, umbrellas were carried by our ancestors of the feudal period and were so unfamiliar to our forefathers the earlier part of the seventeenth century that Thomas Coryat occasioned infinite division to Londoners by telling them in "Cradities," how the Italians used little leather canopies, "called in the Italian tongue umbrellas, that is, things that ministers shad unto them for shelter against the scorching heat of the sunne." Introduced into London from Italy in Coryat's time, the umbrella gradually won the favor of our womankind in spite of the derision poured on the fantastic novelty by satirists of both sexes.

Ben Johnson, Drayton, Beaumont and Fletcher, and Collop, author of the "Poc-is-Riva," mention umbrellas, one of which was exhibited as a curiosity in John Tradescant's museum, at South Lambeth, in 1856. Charles the Second's London umbrellas were often carried by modish gentlemen; the fashion descending, persons of the lowest social grades, the sempstresses of Queen Anne's town used the oily shield as a defence against the rain.

Britain ere long used it for the protection her sons as well as her daughters. While John Hanway, the founder of the Magdalen Hospital, endured the jeers of hackney coachmen for daily carrying a contrivance that threatened to lessen the public need of cross carriage; John Macdonald, the footman, who wrote our biography, was accustomed to run about the streets of London with his "fine new umbrella, newly brought from Spain," to derive amusement from the shouts that drew from passers-by of "Frenchman, Frenchman, why don't you call a coach?"

In 1755, Under-sheriff Beardman allowed footman to hold an umbrella over Dr. St. Beare, to keep off the rain and rotten cinders from the man of letters while he stood in pillory. Such a canopy as was used for protection of this author in trouble would create a sensation in the London of to-day if it were borne by an otherwise well appointed gentleman down Regent Street during afternoon of the full season. Made with claret cane ribs, hung on an iron ring, drapery of cotton cloth, and a stick bigger than a staff of a modern carriage umbrella, it weighed several pounds, and, though useful in pelting shower unattended with gusty wind was precisely the shed to be turned inside by a violent breeze.

The fashionable French umbrellas of the seventeenth century weighed three pounds eight and a half ounces. At the present day a vendor of parapluies on the boulevard would blush unless he could provide a customer with an umbrella weighing no more than half a pound of four avoirdupois weight. That France still enjoys the reputation of being

st producer of the most elegant and cost-
 leather screens, England surpasses her in
 manufacture of the stouter and cheaper
 rellas. Of late years great improvements
 been made in the English umbrellas of
 use in respect of simplicity of design,
 ness of fabric, and exactness of mechanism.
 The French treaty has caused silk to be
 more generally used for umbrella cano-
 and recent years have produced some
 composite fabrics that are said to equal
 in glossiness and surpass it in durability.
 The meantime our trade in umbrellas of the
 per and less modish sorts has not langu-
 ed, and the firm which, in 1851, introduc-
 ed—*the fabric made of the wool of Peru-
 and Chilean sheep, which has almost
 superseded the old gingham*—have
 nearly four millions of umbrellas covered
 that material.—*London Graphic.*

The Influence of a Christian Spirit.

Tom —, a shoe black of the New Cut,
 (London,) was one of the most desperate of
 young lads who infest the neighborhood.
 In his earliest years he seemed to delight
 in mischief. He was well known to the police
 district as an expert young gambler,
 and as a consequence he received no favour
 from them. His habit of profane swearing
 was so strong that he could not utter a
 word without either an oath or some filthy
 expression. His mother was determined to
 send him from the streets, and to put him
 in some trade. This was the first step towards
 reformation. He found honorable employment
 and got off many a temptation, and to him it
 was a new experience to have his mind set
 to labouring by hard work. Working at the bench
 beside was a young lad of quite a different
 character—quiet, shy, unassuming, and medi-
 tative. He was never known to join in the
 frolics of the other lads; he always refused
 to drink with the workmen, and was noted
 for his love of industry. He was a Christian!
 He was enough of itself to secure the dislike
 of the ungodly workmen in the shop; but their
 regard of him was increased the more, when
 they found the foreman honorably approve of
 his conduct and attention to work. It was
 evident that nothing would annoy the con-
 siderable lad more than impure language, and
 he was urged to vex his righteous soul as
 far as possible in this way. Proud that to
 be off his diabolic skill, he sought inces-
 santly to arouse the temper of the young man;
 but greatly to his surprise and disappoint-
 ment in every art and provoking allusion failed,
 and he was compelled eventually to give up
 harassing him. One day it happened that Tom
 had some difficulty about his work, and although
 the workmen knew well enough how to help
 him out of it, they declined to render him any
 assistance or offer him any suggestion. Now
 Tom persecuted lad, who volunteered his
 aid, and when Tom had conquered the diffi-
 culty he was quietly invited to come at any
 hour "for a lift." He was staggered, and be-
 came speechless, and so unable to thank, as
 he could have done, his unexpected friend,
 he was looking at his friend with a wondering
 air, and a hand was laid on his shoulder, and
 the young man said, "I have hopes in you yet;
 I have prayed very much for you."

"I prayed for me? I prayed very much for me!"
 said the astonished Tom, "why, what has
 been made of me?" Though he went about his
 work heartily, and set about his amusements

in the evening, yet the words would ring in
 his ears, "I prayed very much for me." The
 plane in his hand seemed burdened with
 the same words, as he used it, and the saw seemed
 to echo the same mysterious language. When-
 ever he attempted to swear or to use foul
 speech, he was gagged as he thought of the
 words, "I have hope in you yet, for I have
 prayed very much for you."

The young Christian observed with joy that
 his shopmate did not swear at or otherwise
 annoy him, and he hoped that the words he
 had said to him had touched a secret chord in
 his heart. In vain did his cowardly com-
 panions now urge him to assault his new
 friend.

"Give him a peal, Tom," said an old man,
 as he passed Tom's bench.

"What for," asked Tom; "he never annoys
 me." "Oh," said the other, "he's a religious
 bloke, he is. Why, he ought to be burnt. I'd
 burn them all, if I only had my way with the
 crawlers." "I'll tell you what," was the reply,
 "he's the quietest young chap that we've got,
 and the civillest too; so you may say what
 you like; but I won't abuse him any more,
 and I think you had better let the man alone."

"Bravo! Tom," exclaimed a voice by his
 side. Turning round he encountered the fore-
 man, with an approving smile on his counte-
 nance. "Bravo! Tom, I am right down glad
 to hear you say so. I wish you were all like
 him. Why, I should'n't have half the trouble
 I have, if you all were; well, well, I've hope
 of you yet, Tom. To tell you the truth, I had
 thought of a day or two ago of getting rid of
 you, as an incorrigible fellow, but now I have
 some hopes of you." And with this the fore-
 man moved on.

"Thanks," said Tom; "but you've not done
 for me what he has done,—I prayed very much
 for me." The foreman had passed out of
 hearing; but the object of his remarks ob-
 served in a quiet tone, "Praise the Lord. I
 do, Tom."

"Well," said he, "I don't know why you
 should; for I've been a regular torment to
 you ever since I came here; but I'm very
 sorry for it, and promise that I'll never do it
 again, and so I hope you'll forgive me, though
 I have been so bad to you."

"I forgive you," was the quick response,
 "though you must ask God's forgiveness, and
 you cannot do that unless you know Him;
 but if you come to Jesus, God will forgive you
 for His sake."

Tom's enmity was aroused. He reflected
 soberly on what had passed, became interested
 in religious truth, and sincerely attached to
 his Christian friend.—*E. Wright.*

For "The Pri-nd"

In reflecting upon the prevalence of the
 small pox in Philadelphia at the present time,
 we have thought the following, from the pen
 of Rebecca Jones, might be suggestive of
 good:—

"9th mo, 24, 1807. We have had a general
 visit of what is called *influenza*, so that very
 few in the city and country have escaped,
 though few cases have proved mortal. Some
 aged persons have died with it. It has been
 a serious matter, and I esteem it *no less than*
a gentle shaking of the rod, from the same
 fatherly Hand who has often visited our poor
 city, both in mercy and in judgment. Oh
 that the inhabitants may now learn right-
 eousness."

Misdirected Wealth.

The following remarks, published some
 months ago in the New York "Independent,"
 touch upon a subject which must often have
 been a source of anxiety to thoughtful minds.
 The display and expense connected with fash-
 ionable places of worship, have a tendency
 to drive away the poor, and practically to make
 a distinction even in religious concerns be-
 tween them and the rich—inconsistent with
 the language of Scripture. "The rich and the
 poor meet together. The Lord is the maker
 of them all."

"Go into our large cities, and look at many
 of our church structures, some of them cost-
 ing three or four times as much as is needful
 for permanence, utility, or reasonable taste.
 What does this mean? Does it not mean an
 extravagant display under the forms of reli-
 gion? Why these vast sums expended in
 rearing splendid and costly edifices, when
 cheaper ones would equally and in some re-
 spects much better answer all the normal
 purposes of church worship? Why these
 elaborate decorations, which, though very
 fine as exhibitions of art, have nothing to do
 with the worship of God, and, indeed, are
 more likely to defeat it than promote it?
 Why this rivalry among city congregations
 to see which can build the most gorgeous
 churches? Why this expenditure of five or
 six thousand dollars per annum, and in some
 cases seven thousand, to procure the most
 attractive singers, charged with the task of
 singing for the entertainment of the people?
 We are asking these questions in no cynical
 spirit; we are more than willing to concede
 to good taste its full demands; but it does
 seem to us that the machinery of church-life
 in our large cities, especially within the last
 thirty years, has been rapidly tending toward
 a most wasteful if not corrupting extrava-
 gance. This system is bearing its fruits in
 aristocratic churches, sometimes called "first-
 class churches," built for the rich and exclud-
 ing the poor. It is bearing its fruits in the
 temptations which it supplies to the pulpit to
 minister a fashionable religion and in a fashion-
 able way. It is bearing its fruits in the
 unnecessary absorption of funds that are
 urgently needed to propagate the Gospel in
 the destitute portions of our country and
 throughout the world. We doubt its wisdom
 and its Christian propriety. We believe that
 the church can do better with its wealth than
 uselessly sink millions of dollars in the at-
 tempt to ape the cathedral and monumental
 system of the Papacy.

Christ tells the church, as well as indi-
 viduals, to gather up the fragments, that
 nothing be lost. The law of economy in
 the just use of property is as proper for the
 church as for the private individual. The one
 has no more right to be a spendthrift than
 the other. We would not have the church
 hoard its wealth; but, if it were to spend less
 in some directions and more in others (less
 for display and mere art, and more for the
 solid utilities of Christian evangelization,) it
 would come much nearer the idea of the
 Great Teacher, as given in the direction that
 "nothing be lost." The church cannot afford
 to fool away its money in empty show, that
 really has no useful relation whatever to its
 vital interests. The people have justly com-
 mended our excellent President for his wise
 economy in cutting down the expenditures
 of the Government, and thereby saving mil-

lions of dollars, which have been appropriated to the payment of the public debt. Would it not be wise for the church to practice a like economy, and thereby enable itself to pay the debt which it owes to Christ in labors and larger expenditures for the conversion of the world."—*Independent*.

Beet Root Sugar.—The cultivation of beet root sugar in France, has now risen to an industry of the first importance. It employs more than four hundred manufactories, and the process of manufacture is each year brought to a higher state of perfection. There are in France three or four journals specially devoted to subjects connected with the manufacture, the machinery required, the chemistry of the process, the cultivation of the beet, the sale of the products, &c. In portions of Germany, also, beet root sugar is produced in large quantities, and the business appears to be established as one of the great industries of the country.

THE FRIEND.

FIRST MONTH 27, 1872.

SUMMARY OF EVENTS.

FOREIGN.—In the French National Assembly on the 19th inst., the discussion was resumed upon the proposition to impose a tax on raw materials. It soon became apparent that the opposition were in the majority; and the Assembly, by a vote of 376 against 307, adopted a resolution providing that the government shall only resort to taxation on raw materials when the other taxes fail to produce sufficient revenue to meet the expenses of the nation. A committee of fifteen was appointed, who are in the meantime to make a thorough examination of these communications. This action of the Assembly gave offence to President Thiers, and on the 20th he tried to that body his formal resignation as President of the Republic. It was accompanied with the announcement that all the Ministers had also tendered their resignations. Great excitement prevailed in the Chamber, and the reading of these communications. A vote was adopted almost unanimously, only six members dissenting, appealing to the patriotism of the President, and requesting to accept his resignation, and passing to the consideration of the order of the day. When informed by a deputation that the Assembly refused to accept his resignation, he consented to withdraw it for the present, but told them also he was worn out and discouraged, and sooner or later he would be compelled to retire from the Presidency.

Notwithstanding the efforts of the French authorities to prevent the assassination of German soldiers, in the departments occupied by them, these outrages still continue.

The principal of the college at Vitry le Francois, who was arrested by the Germans on account of a hostile demonstration made by the students of the institution, has been condemned by the German court-martial to three months imprisonment.

The long promised additional cable between England and the United States, seems to be assured, the British Telegraph Construction Company having actually signed a contract for a cable direct to New York.

The treaty for the cession to Great Britain of the Dutch possessions in the Guianas coast meets with violent opposition in Holland, where it is generally stigmatized as dishonorable. The matter will soon come before the States General. A telegram from the Hague announces that the treaty has been adopted by the upper House but its rejection in the Chamber is probable.

It is reported that the Guianas coast treaty refuses to give in the movement for the suppression of the International Society.

London, 1st mo. 22d.—Consols, 92½. U. S. sixes, 1862, 93½; do, 1867, 93½; do, ten-forties, 92½.

Liverpool.—Uplands cotton, 10½; Orleans, 10½. Cotton wheat, 12s. 5d. per 100 lbs. Red winter, 11s. 9d. Is. 11d. Red spring, 11s. 11s. 6d.

Published statistics show that 90,000 emigrants left Germany last year, nearly all going to the U. States.

The Diet of Croatia having ignored the compromise proposed by the joint governments of Austria and Hungary, has been dissolved by an imperial decree.

A Constantinople dispatch of the 17th says: The first Turco-European train over the railroad skirting the Bosphorus, entered Stamboul yesterday, crossing the old Seraglio grounds.

Dispatches from Batavia report heavy floods in Java, which have done considerable damage to the crops.

A telegram from Bombay reports the loss of a vessel off St. Paul with thirty-five natives on board, all of whom were drowned.

A dangerous revolt among the Looshias of India has been suppressed. At the first signs of trouble troops were dispatched for Delhi, and marched direct to the headquarters of the rebels whom they met in large force, but completely defeated, killing one hundred and taking several hundred prisoners. The rebels have dispersed, and the country is now tranquil.

The Spanish Ministry have sent a circular to the governors of the provinces, instructing them to suppress all organizations belonging to or in any way connected with the former and society, without their respective jurisdictions. While thus breaking up a system dangerous to the civil peace, they are directed not to interfere with the liberty of speech.

The late intelligence from Mexico has been favorable for the Juarez government. The Diaz party have suffered a severe defeat, killing one hundred and taking several hundred prisoners. The revolutionists are, it is stated, operating without concert, and its chiefs are quarreling among themselves.

Honolulu dates of the 27th ult., report serious damage upon some of the Sandwich Islands by a violent gale. The islands of Maui and Kamai were the chief sufferers. On Kamai the wind raged with great force in squalls, tearing up trees and overthrowing houses. In many instances the houses which were not destroyed by wind were swept down by rain. The whole island suffered from freshets.

A Paris dispatch of the 22d says: It is understood that President Thiers has decided to abstain hereafter from participation in the debates of the Assembly, except on important occasions.

The trial of prisoners for the murder of hostages in Paris, during the reign of the Commune, has terminated, and their sentences have been promulgated. The sentences are as follows: Three of the prisoners are sentenced to banishment to the penal colony of Guyenne for terms as follows: Francois for life, Latour Fortin for twenty years, and Remora for ten years. Eight others are sentenced to transportation from the country. The remainder of the male prisoners who were on trial, together with all the women, were acquitted.

UNITED STATES.—The New York Chamber of Commerce has sent a memorial to Congress, representing that the higher cost of American labor and material used prevents American shipbuilders from competing with foreigners, and is the principal cause of the depression of our marine. Congress is urged to give relief, and more liberal compensation to American ocean steamers carrying the mails is suggested as a measure for the restoration of our commerce.

The whaling business of the United States continues to be in a declining state. The New Bedford Standard, in its annual review of the business of 1871, says the history of the business of the past year is like that of its predecessors for the past few years, one of disaster and discouragement. The number of vessels engaged in the business has constantly decreased by loss, condemnation and sale, and few new ones are added. During the past year only one vessel has been added to the whaling fleet of the country, and 72 have been lost to the business. Of these last six were wrecked, 26 others were abandoned in the ice, thirty are employed in other business, and several old ships have been broken up. In 1871 there were 135 vessels and 22,218 tons of whale, with an aggregate of 23,218 tons were employed, in 1871 the fleet had dwindled down to 24 ships, 143 barks, 13 brigs and 38 schooners, with an aggregate of 32,725 tons.

The Amnesty bill, and a supplementary Civil Rights bill, which Senator Sumner has proposed as a standard, have been discussed in the S. state. In his speech Sumner read a great mass of testimony, consisting of addresses, of meetings, resolutions of colored conventions, and letters from colored persons, setting forth their grievances, and expressing an earnest desire for the immediate and complete suppression of slavery. He closed with an appeal to pass the bill as an amendment to the amnesty bill, so that the rebels might always remember that amnesty came to them coupled with justice to the colored race.

The reforms which President Grant desires to introduce into the civil service of the country meet strong opposition from some of the leading members of Congress in both Houses.

Statistics of the statements in Philadelphia week numbered 508, including 209 of small pox. In the year 1871, 157,453 tons of coal were used in Philadelphia gas works; the number of gas meter use is 69,793, of street lamps 8,656. The street mail during the year amounted to 38,295 feet, making an increase of 8 per cent. over the year 1871. The production of gas last year was 1,335,972,000 a feet.

The difficulties in New Orleans continue. President Grant ignores both parties, insisting only that it should obey the laws. The House of Representatives in Congress, has appointed a committee to visit St. Orleans, and if possible effect a reconciliation between the two factions.

The Markets, &c.—The following were the quotations on the 22d inst. New York.—American gold, U. S. sixes, 121½, 115½; ditto, 1867, 112½; ditto, 10 5 per cents, 110½. Superior fine, \$3.70 a \$6.20; brands, \$8.30 a \$10. No. 1 spring wheat, \$1.57; an \$1.63. Barley, 95 cts. a \$1.02. Oats, 54 a 56. Western mixed corn, 63 a 70 cts.; yellow, 70 a 72, southern white, 77 cts. Philadelphia.—Cotton, 22 23 cts. for uplands and New Orleans, Superior B \$8.25 a \$8.75; finer brands, 86 a \$10. Pennsylvania red wheat, \$1.55 a \$1.60; amber, \$1.60 a \$1.63; white, \$1.70 a \$1.75. Rye, 90 cts. Old yellow corn, 75 a new, 60 a 67 cts. Oats, 52 a 55 cts. Clover-seed, 10½ cts. Timothy, \$3.25 a \$3.50 per bushel. Arrivals of beef cattle at the Avenue Drovers averaged about 2,800 head. The market was dull prices lower, extra sold at 73 a 74 cts; fair to good, 74 cts, and common 4 a 53 per lb. gross. Ofst about 15,000 sold at 73 a 8 cts. for choice, prime 74 cts, and common 54 a 61 cts. per lb. gross. H \$2.25 a \$2.97 per 100 lbs. Receipts, 4,628. Baltimore.—Southern mixed corn, 63 a 66 cts.; yellow, 66 a 67 cts.; western mixed 67 a 68 cts. Oats, 54 a 55 cts. Chicago.—No. 1 spring wheat, \$1.27; No. 2, \$1.24; No. 3 do, \$1.12. 2 mixed corn, 39½ cts. No. 2 oats, 32½ cts.

WANTED

A Friend to take charge of the Primary Department of the Adelphi School for Colored Children, on Win St. below 13th St. Apply to

Caleb Wood, 524 South Second St.
Joseph W. Lippincott, 413 Seventh St.
Jonathan Evans, 15 North Valent St.

SITUATION WANTED.

A young Friend from Massachusetts, desires a situation in a Friends' School or private family, as Tutor. For further information apply to E. M. Harding, 245 North Third street.

FRIENDS' BOOK STORE.

There have been recently reprinted editions of following works, which are now for sale at No. Arch Street.

Examples of Youthful Piety.
Bardley on Church Government.
Usher's Letters.
Memoirs of Edwin Price.
True Christian Baptism and Communion.
Concise Account of Friends, by T. Evans.
Journal of William Evans, 2d edition.
There are also on hand a supply of other approved writings of Friends.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to share the charge of this institution at Tunnessa, N. Y. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase, P. O., Philadelphia, Samuel Morley, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE (Near Frankford, Twenty-third Ward.) Philadelphia.

Physician and Superintendent.—JOSUAH H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WILLIAM H. HILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, SECOND MONTH 3, 1872.

NO. 24.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 115 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

Central Arabia.

For "The Friend."

(Continued from page 178.)

On the morning after our arrival [in Djowf]—it was now the 1st of July—Ghāfil and a small house in the neighborhood, being to one of his dependants, to be put at our entire disposal, according to our previous request. This our new abode consisted of a parlor and court, with two rooms, one on each side, a kitchen and habitation, the whole being enclosed with an outer wall, whose door opened by lock and bolt. Of a kitchen, there was small need, so constant and available are the invitations of the good folks to strangers; and if our house was not so spacious, it afforded at least what we desired, namely, seclusion and privacy. All; it was, moreover, at our host's cost, made preparations.

Either accordingly we transferred baggage and chattels, and arranged everything comfortably as we best could. And as we had already concluded from the style and construction of those around us, that their state of society was hardly far enough advanced to have a sufficiently good prospect for medical science, whose exercise to be generally advantageous requires a certain amount of culture and aptitude in the patient, no less than of skill in the physician, we resolved to make our own main affair here, trusting that by doing we should gain a second advantage, that of lightening our more bulky goods, as coffee and cloth, whose transport had nearly annoyed us not a little.

But in fact we were not more desirous to please the men, women, and children of the place, than to buy. From the very outset the little courtyard was crowded with customers, and the most amusing scenes of Arab bargaining, in all its mixed shrewdness and simplicity, diverted us through the week. Handkerchiefs, after handkerchiefs, yard after yard of cloth, beads for the women, knives, combs, gong glasses, and what not? (for our stocks were through miscellany.) were soon sold off, and ready money, others on credit; and it is but justice to say that all debts so contracted were soon paid in very honesty; and High Street tradesmen, at least in

former times, were not always equally fortunate.

"Meanwhile we had the very best opportunity of becoming acquainted with and appreciating all classes, nay, almost all individuals of the place. Peasants too from various hamlets arrived, led by rumor, whose trumpet, prone to exaggerate under every sky, had proclaimed us throughout the valley of Djowf for much more important characters and possessed of a much larger stock in hand than was really the case. All crowded in, and before long there were more customers than wares assembled in the store-room.

"Ghāfil, for his part, employed a hundred petty artifices to prevent our selling the coffee, which he vehemently desired to reserve for his own bargain. No sooner had we an offer for it, than he sent some of his relations or friends to dissuade us from coming to terms; and though we had early perceived his aim, we thought it best to wink at it, willing to gratify our first and principal host, even at the cost of some slight loss to ourselves.

"I say, our principal host, for everybody who had a dinner or a supper to offer was also our host at the Djowf; invitations rained in on all sides, and it would have been considered a shame on the hospitality of the people in general, and a blot on their fair name, had we ever been left to dine twice under the same roof. Our manner of passing the time was as follows. We used to rise at early dawn, lock up the house, and go out in the pure cool air of the morning to some quiet spot among the neighboring palm-groves, or scale the wall of some garden, or pass right on through the bye-lanes to where cultivation merges in the adjoining sands of the valley; in short, to any convenient place where we might hope to pass an hour of quiet undisturbed by Arab sociability, and have leisure to plan our work for the day. We would then return home about sunrise, and find outside the door some tall lad sent by his father, generally one of the wealthier and more influential inhabitants of the quarter, yet unvisited by us, waiting our return, to invite us to an early breakfast. We would now accompany our Mercury to his domicile, where a hearty reception, and some neighbors collected for the occasion, or attracted by a cup of good coffee, were sure to be in attendance. Here an hour or so would wear away, and some medical or mercantile transaction be sketched out. We of course would bring the conversation, whenever it was possible, on local topics, according as those present seemed likely to afford us exacter knowledge and insight into the real state and circumstances of the land. We would then return to our own quarters, where a crowd of customers awaiting us, would allow us neither rest nor pause till noon. Then a short interval for date or pumpkin eating in some neighbor's house would occur, and after that business be again resumed for three or four hours. A walk among the gardens, rarely

alone, more often in company with friends and acquaintances, would follow; and meanwhile an invitation to supper somewhere had unfailingly been given and accepted.

"This important meal is here, as almost everywhere else in Arab towns, a little before sunset. The staple article of Djowf fare, and in Djebel Shomer also, is Djereeshah, that is, wheat coarsely ground, and then boiled; butter and meat are added, sometimes vegetables, gourds, cucumbers, and the like; eggs, hard-boiled by the way, occasionally come in; but however various the items, the whole is piled up heapwise on one large copper dish, of circular form, and often a foot and a half or even two feet in diameter. The food itself is served scalding hot, but is to be eaten with the hand alone; not that any philosophical or moral objection exists to forks and spoons, as I have seen ingeniously stated by an author—French, I believe—but simply that those articles are not to be had here, nor are they indeed any way requisite where soup and joints of roast meat are alike out of the question. Bread never figures at a Djowf supper, though it is common enough at breakfast. This article assumes in Arabia infinite varieties of form and quality; here it consists of large unleavened cakes of moderate thickness. Dates are often added to represent garnish at supper; from what meal indeed are they absent? No drink but water is known hereabouts, though date-tree wine might easily be manufactured, and the old poets and writers of Northern Arabia often mention it; but it has now gone out of fashion, and even remembered.

"After supper all rise, wash their hands, and then go out into the open air to sit and smoke a quiet pipe under the still transparent sky of the summer evening. Neither mist nor vapor, much less a cloud, appears; the moon dips down in silvery whiteness to the very verge of the palm-tree tops, and the last rays of daylight are almost as sharp and clear as the dawn itself. Chat and society continue for an hour or two, and then every one goes home, most to sleep, I fancy, for few Pen-seroso lamps are here to be seen at midnight hour, nor does the spirit of Plato stand much risk of snuffing from the nocturnal studies of the Djowf; we, to write our journal, or to compare observations and estimate characters.

"Sometimes a comfortable landed proprietor would invite us to pass an extemporary holiday morning in his garden, or rather orchard, there to eat grapes and enjoy ourselves at will, seated under clustering vine-trellises, with palm-trees above and running streams around. How pleasant it was after the desert! At other times visits of patients, prescriptions, and similar duties would take up a part of the day; or some young fellow, particularly desirous of information about Syria or Egypt, or perhaps curious after history and moral science, would hold us for a couple of hours

in serious and sensible talk, at any rate to our advantage."

Our author paid frequent visits to the castle of the governor, Hamood, and passed a spare hour in studying the interesting scenes it presented. "For Hamood, in virtue of his judicial and executive powers, held every morning, and some afternoons also, long audiences in behalf of whoever had grievances to redress or claims to advance; the contending parties would on such occasions come to plead their cause in person before him in the K hāwah; and the governor himself, after a patient hearing, would pronounce sentence. I ought to say that cases of life and death, along with all permanent legislative acts, are reserved for the head jurisdiction of Hā'yē; whatever falls short of these is left to the vicegerent, who has accordingly plenty of work to go through, the more so that it has almost all to be done personally. A lawyer would have but an indifferent chance of livelihood in Arabia, where every one, the very Bedouins included, has eloquence and presence of mind enough to defend his own cause; and the chicane of courts would be of little purpose in such an assembly, though bribery is not always absent nor unsuccessful. I was much amused by the simplicity and straightforwardness of all parties in these tribunals; a court-martial is complicated in comparison. But when the plaintiff or defendant chances to be a Bedouin, we have a thorough comedy; the following, for instance.

"One day my comrade and myself were on a visit of mere politeness at the castle, the customary ceremonies had been gone through, and business, at first interrupted by our entrance, had resumed its course. A Bedouin of the Ma'āz tribe was pleading his cause before Hamood, and accusing some one of having forcibly taken away his camel. The governor was seated with an air of intense gravity in his corner, half leaning on a cushion, while the Bedouin, cross-legged on the ground before him, and within six feet of his person, flourished in his hand a large reaping-hook, identically that which is here used for cutting grass. Energetically gesticulating with this graceful implement, he thus challenged his judge's attention. 'You, Hamood, do you hear?' (stretching out at the same time the hook towards the governor, so as almost to reach his body, as though he meant to rip him open); 'he has taken from me my camel; have you called God to mind?' (again putting his weapon close to the unflinching magistrate); 'the camel is my camel; do you hear?' (with another reminder from the reaping-hook); 'he is mine, by God's award and yours too; do you hear, child?' and so on, while Hamood sat without moving a muscle of face or limb, imperturbable and impassible, till some one of the counsellors quieted the plaintiff, with 'Remember God, child; it is of no consequence, you shall not be wronged.' Then the judge called on the witnesses, men of the Djowf, to say their say, and on their confirmation of the Bedouin's statement, gave orders to two of his satellites to search for and bring before him the accused party; while he added to the Ma'āze, 'All right, daddy, you shall have your own; put your confidence in God,' and composedly motioned him back to his place."

(To be continued.)

If Heaven is lost, all is lost.

Memoirs of Mildred Ratliff.

(Continued from page 179.)

Hannah Shinn to Mildred Ratliff.

"Philadelphia, 6th mo. 4th, 1827.

"My Dear Mildred,—Thou hast often been the companion of my mind since I have been confined in my chamber; and more especially since I heard of thy being out from home in Truth's service. My sympathetic feelings have been awakened for thee, reflecting on the awful state of things in our Society. Great trials must await those who are travelling in the cause of the blessed Jesus, through whom the revealed will of the Father is manifested, and by whom we are redeemed! Oh, let us cleave unto Him! not casting away our confidence, but holding fast the profession of our faith without wavering; and having done all to stand. Let us stand in our allotment, whether it be through evil report, or good report; being willing to suffer with the Seed, it haply we may reign with it. Truly this is a day of suffering with the spiritually minded! A day wherein the secret cry of lamentation, and mourning, and woe, is the prevailing language of the soul. What can we do better than to bow low before the throne of grace, with weeping and supplication, as between the porch and the altar, saying, Spare thy people, O Lord! Give not thy heritage to reproach! There is doubtless a remnant, who have kept firm their standing upon that Rock which is sure and steadfast. These having kept the word of His patience, are preserved in the hour of temptation and trial. Oh! for an increase of that patience, yea, invincible patience! For want of having this, many have suffered loss.

"Much more I would like to say, if my strength of body would permit me; but it is with difficulty I write this much.

"With much affection, I am thy friend,
HANNAH SHINN."

Jacob Hampton to Mildred Ratliff.

"Wayne county, Indiana, 5th mo. 22d, 1828.

"Dear Mildred Ratliff,—Having an opportunity of sending thee a few lines, I gladly embrace it. We are willing to let thee know we have not forgotten thee, nor the satisfaction we enjoyed in thy company and conversation when at our house. It was a time of great favor to my poor soul. I had been reading Elias Hick's sermons, and was almost captivated by his eloquence, and the apparent reasonableness of much that he said. A few days before thou wast at our house, I discovered in his plausible discourses that he did not believe in Jesus of Nazareth as the Saviour of mankind, and denied the doctrine of the atonement. I was not willing by any means to lose my faith and belief in our dear Lord and Saviour, and when thou came to our house I was under much concern and trouble of mind, fearing I might be shaken off of the right foundation. The enemy was tempting me very sorely, through reasoning and glossing lies, to allegorize away the plain meaning of Scripture, and to reconcile them to the views of Elias Hicks. But, blessed be the Lord who knew that I loved him, and desired to serve Him with a perfect heart and a willing mind, He in his providence sent thee to my house in the needful time to cause the scales to fall from my eyes, and, as it were, fully to re-establish my faith and belief in the

For "The Friend."

dear Redeemer, and in the doctrines of the Gospel. Praised be his holy name! Since that time I have found it my duty when abill has been given, to contend for the faith or delivered to the saints, and endeavor to convince my poor mistaken friends who were embraced the views of Elias Hicks, of the awful mistake they have committed.

"It appears to me to be a time in which all true believers in Christ ought to unite the support of our holy religion, and endeavors to maintain the truth as it is in Jesus being willing to contend as occasion require, for that holy faith which was once delivered to the saints. I greatly desire that we all be careful to adorn the gospel of Christ a consistent conduct, regulated by that grace and truth which came by Him. Without it we shall bear an imperfect testimony to the excellency of the Gospel dispensation, and give the enemies of Truth an opportunity speaking evil of it. Thus we shall show ourselves to be like the foolish builders, who erected their houses upon a sandy foundation for such our blessed Redeemer compare those who heard his sayings and did not. I have been grieved for some who profess to contend for our faith against E. H. and yet are not altogether sound in Christian doctrine, having gone to an opposite extreme. This has been injurious to our testimony. Some I believe contend for our faith, who not live in obedience to the faith they pretend to contend for.

"Thou knowest it is a time of deep suffering, and that we mourn for the candlesticks that have been removed out of their places. Notwithstanding this, it is a time of favor to the true followers of the crucified Saviour who know the truth which is worth suffering for. It has been a time of shaking our foundations, that that which cannot be shaken may remain; a time that true believers more nearly united in love towards one another than has been common. Of such may be said, as was said formerly, 'See these Quakers love each other!' Let us to God and take courage! Watch over one another for good! Pray one for another, endeavor to build up each other in our holy faith. Thy affectionate and true friend,
JACOB HAMPTON.

H. Regina Shober to Mildred Ratliff.

"Philadelphia, 8th mo. 21st, 1828.

"My Beloved Friend,—I remember the precious feelings that accompanied the perusal of thy very acceptable letter, received a time when my poor tried mind felt as if really needed every little word of encouragement which my kind and gracious Mother was pleased to favor me with. These feelings have been renewed whenever I have read it.

"I could not feel at all satisfied to let an opportunity pass without attempting to thee how much I regretted not having been of thy return to our city, and thy prospective leaving it for home, until it was too late to thee. I do not feel as if I could say that now, yet that dear friend, I may venture to thee, that according to my little ability, sympathy and fellow-feeling, I travelled with thee from place to place on thy return to thy earthly dwelling. I believe that as thou hadst been enabled to go, faith had been abode in, and therefore, that which an humble hope of this can also

and which the dear Master promised to his dedicated children, would be the result, sweet reward of thy labor of love amongst

In looking towards your approaching Year-Meeting, my spirit is sometimes clothed with fervent prayer, that if consistent with will who hath all power in heaven and in earth, that both thy body and mind may be strengthened for whatever may be the result of trial, dividing, separating spirit amongst us; that thy head may be covered in the day of battle; and the hands of all the faithful in Christ Jesus may be made strong in Him. Who ever has and ever will be, the refuge of the poor and afflicted people from the storms, and a shadow from the heat.

It is really a comfort to me that you will probably have the company of some of the faithful from other Yearly Meetings. Some of those from our's have had a very large share of the burden to bear amongst us in a day of perplexity and treading down. We have been enabled to stand faithful in our allegiance to the king immortal, and are pleased to enter deeply into sympathy and sympathy with you.

My dear and beloved friend Jonathan, I expect will hand thee this. I trust it will be a comfort to some of you, and be a way to return in safety, strengthened in body and spirit. He is to me a kind sympathizing father and friend. Now I believe it is not best for me to add much, although I could fill my paper with complaints about myself; and tell thee how for several months I have been wading in darkness, through deeps; almost ready to conclude with Jonah that I was down at the very bottom of the mountain, and earth with her bars did ere long close about me for ever. Yet I am in hope, and something like a little glimmering of light on the path, although very faint. I cannot but hope thou wilt feel willing and able to drop me a few lines by the pen of our friend. Thou knowest not what it be handed thee to give a poor, feeble, and far very unfaithful little sister.

From thy affectionate R. SHOBER."

Jane Bettle to Mildred Ratcliff.

"Philadelphia, 1829.

My ever beloved friend M. R.—I thought though my time was limited, I must send my paper the expression of my past and present desire that thou shouldst keep me in thy remembrance when it is well with thee. If I think, the request of one formerly, brethren, pray for us."

Our friends from your parts, as well as thine, have been acceptably with us. May the Lord bless the work assigned them! Next thou, dear Mildred, through heights and depths, continue faithful in the occupancy of the gift. Though I say this, it is not that I felt jealous of thy having given back. This is all I have time to say at present.

Thy affectionate friend,

JANE BETTLE."

(To be continued.)

The Temperature of the Sea.

Water is a bad conductor of caloric, the temperature of the sea is in general more constant than that of the air.

The equinoctial ocean seldom attains the minimum warmth of 83°, and has never been

known to rise above 87°, while the surface of the land between the tropics is frequently heated to 129°. In the neighborhood of the line, the temperature of the surface water oscillates all the year round only between 82° and 85°, and scarce any difference is perceptible at different times of the day.

The warmest part of the ocean does not coincide with the Equator, but seems to form two not quite parallel bands to the north and south.

In the northern Atlantic, the line of greatest temperature (87° F.) which on the African coast is found but a little to the north of the Equator, rises on the north coast of South America as high as 12° north lat., and in the Gulf of Mexico ranges even beyond the tropic. The influence of the warmth-radiating land on inclosed waters is still more remarkable in the Mediterranean (between 30° and 44° north lat.) where during the summer months a temperature of 84° and 85° is found—three degrees higher than the medium warmth of the open tropical seas.

While in the torrid zone the temperature of the ocean is generally inferior to that of the atmosphere, the contrary takes place in the Polar seas. Near Spitzbergen, even under 80° north lat., Gaimard never found the temperature of the water below 33°. Between Norway and Spitzbergen, the mean warmth of the water in summer was 39°, while that of the air only attained 37°. In the enclosed gulfs and seas of the Arctic Ocean, the enormous accumulation of blocks of ice, which the warmth of a short summer is unable totally to dissolve, naturally produces a very low temperature of the waters. Thus in Baffin's Bay, Sir John Ross found during the summer months, only thirty-one days in which the temperature of the water rose above freezing point. The maximum warmth was 34°, the minimum 30°.

In the depths of the sea, even in the tropical zone, the water is found of a frigid temperature, and this circumstance first led to the knowledge of the submarine polar ocean currents; for without these, the deep sea temperature in the tropics could never have been lower than the maximum of cold, which the heat radiating particles attain at the surface.

Sir James Ross found that throughout the whole of the deep ocean there is a certain level, at and beneath which the water has an invariable cold temperature of 39° 5' Fahr. At the Equator this level descends to 7,200 feet; in lat. 56° S., it has risen to the surface. The ascending line becomes a descending one as we proceed northwards or southwards to the pole; the stratum of invariable temperature subsiding below the colder water, and in lat. 70° S., occurring at a depth of 4,500 feet. Thus, in the southern hemisphere, and no doubt in the northern also, there is a belt or circle round the earth, where the mean temperature of the sea (39° 5') obtains throughout its entire depth, forming a boundary or kind of neutral ground between the warmer and colder basins of the ocean.

To the north of 56° South lat., the sea becomes warmer than its mean temperature, by reason of the sun's heat, which it has absorbed, elevating its temperature at various depths in different latitudes; while to the south, in the absence of an equal solar supply, the radiation of the heat of the ocean into space occasions the sea to be of a colder temperature as we advance to the pole.

Sir James Ross is of opinion that this circle of mean temperature of the Southern Ocean is a standard point in nature, which, if determined with sufficient accuracy, would afford to philosophers of future ages another means of ascertaining whether or not the globe we inhabit shall have undergone any change of temperature, and to what amount, during the interval. The experiments which his limited time and means admitted of his making, served to show that the mean temperature of the ocean at present is about 39° 5', or seven and a half degrees above the freezing point of pure water, and as nearly as possible the point of its greatest density. But it would be indispensable that this temperature should be ascertained to the tenth part of a degree; and as science and mechanical art are at present so far advanced, that thermometers may be sent down to the greatest fathomable depths without an alteration of temperature even to that small amount, this desideratum might be very easily obtained.

Thus the sun writes his history in the ocean, and future generations will be able to read his annals in that lucid mirror.

If we add to the tropical seas all that part of the ocean where the temperature of the surface waters never falls below 68° F., and where consequently living coral reefs may occur, we find that it nearly equals in size the temperate and cold ocean regions added together. This distribution of the waters over the surface of the globe is of the highest importance to mankind; for the immense extent of the tropical ocean, where, of course, the strongest evaporation takes place, furnishes our temperate zone with the necessary quantity of rain, and tends by its cooling influence to diminish the otherwise unbearable heat of the equatorial lands. Can chance have provided over this salutary distribution? and is it not far more philosophical to attribute it to the forethought of an all-wise Providence?

The circumstance of ice being lighter than water also contributes to the habitableness of our earth. Ice is a bad conductor of heat; consequently it shields the subjacent waters from the influence of the strong winter cold, and prevents its penetrating to considerable depths. If ice had been heavier than water, the sea-bottom, in higher latitudes, would have been covered with solid crystal at the very beginning of the cold season; and during the whole length of the polar winter, the perpetually consolidating surface-waters would have been constantly precipitated, till finally the whole sea, far within the present temperate zone, would have formed one solid mass of ice. The sun would have been as powerless to melt this prodigious body, as it is to dissolve the glaciers of the Alps. The cold radiating from its surface would alone have rendered the neighboring lands uninhabitable; even if the disturbance of that beneficial system of ocean currents, which conveys part of the heat engendered within the tropics to the polar regions, and imparts refreshing coolness to the equatorial zone, had not alone sufficed to change many northern countries into a dreary waste. The more we are impressed with our dependence upon the physical laws which rule the universe, the deeper ought to be our gratitude to that Power which has so bountifully ordained them for the happiness of man.—*Hartwig.*

Labor and God's mercy bring riches.

Selected for "The Friend."

The Axe laid to the Root of the Old Corrupt Tree.

A DISTINCTION between the FAITH which is of MAN, and the FAITH which is of GOD: One whereof is the Faith of Zion, the other the Faith of Babylon: The one laying hold on Christ, as he is revealed the King of Life in Zion; the other lays hold on a Historical Relation of Christ, the Fame whereof hath sounded in Babylon.

There is a faith which is of man's self; and a faith which is the gift of God; or a power of believing, which is found in the nature of fallen man; and a power of believing, which is given from above. As there are two births, the first and the second, so they have each their faith; and each believes with his faith, and seems to lay hold on the same thing for life; and the contention about the inheritance will not be ended, till God determine it. Cain will sacrifice with his faith, and he believes he shall be accepted: if he had not believed so, he would not have been so angry when he found it otherwise; and the Cainish spirit in man, the vagabond from the life of God, which hath not a habitation in God, nor the eternal life of God abiding in him, is busy with the same faith at this day, and hath the same expectation from it as Cain had.

This is the root of the false religion; of the false hope; of the false peace; of the false joy; of the false rest; of the false comfort; of the false assurance; as the other is of the true. In this faith, which is of man, and in the improvement of it, stands all the knowledge, zeal, devotion, and worship of the world in general, and of the worldly part in every man in particular: but the true knowledge, the true zeal, the true devotion, the true worship, stand in the faith which is given of God, to them that are born of the immortal seed; which lives in God, and in which God liveth for ever.

Now it deeply concerns every man, to consider from which of these his knowledge, religion, and worship proceed, and in which of them they stand. For if they proceed from, and stand in, the faith which is of man, they cannot please God, nor conduce to the salvation of the soul. But though they may taste very pleasantly to man's palate now, and administer much hope and satisfaction to him at present, yet they will fail at the time of need; for, as Christ said concerning the righteousness of the Scribes and Pharisees, so may I concerning this faith; *Except your faith, with the works of it, exceeds that faith, and all the works of it (even to the uttermost improvement thereof) which is to be found in man's nature, it will never lead you to the kingdom of God, nor be able to give you any right to the inheritance of life.* For he that will inherit, must be the right heir, must have the faith of Abraham, the faith of Isaac; which springs up from the root of life in the seed; and this leads the seed into that spring of life (out of which it shot forth as a branch) which is the inheritance promised to the seed. And here is Christ, Alpha and Omega, in every particular soul where life is begun and perfected, running its course through time, back to that which was before the beginning.

Therefore observe, and consider well, what this faith which is of man's self can do; and how far it may go in the changing of man, and in producing a conformity of him to the letter of the Scriptures. And then consider where it is shut out, what it cannot do, what

change it cannot make, what it cannot conform to: that so the true distinction may be let into the mind, and not a foundation laid of so great a mistake in a matter of so great concernment.

1. A man may believe the history of the Scriptures; yea, and all the doctrines of them, so far as he can reach them with his understanding, with this faith which is of man. As by this faith a man can believe a history probably related to him; so by this faith he believes the histories of the Scriptures, which are more than probably related. As by this faith a man can receive doctrines of instruction out of philosophers' books; so by the same faith he may receive doctrines of instruction out of the Scriptures. Reading a relation of the fall of man, of the recovery by Christ, that there is no other way to life, &c., this faith can believe the relation of these things, as well as it can believe the relation of other things.

2. This being believed from the relation of the history of these things, it naturally sets all the powers of man at work (kindling the understanding, will, and affections), towards the avoiding of misery, and the attaining of happiness. What would not a man do to avoid perpetual extremity of misery on soul and body for ever, and to obtain a crown of everlasting blessedness? This boils the affections to an height, and sets the understanding on work to the utmost, to gather all the rules of scripture, and to practise all the duties and ordinances therein mentioned. What can the Scriptures propose to be believed, that he will not believe? What can it propose to be done, that he will not do? Must he pray? He will pray. Must he hear? He will hear. Must he read? He will read. Must he meditate? He will meditate. Must he deny himself, and all his own righteousness and duties, and hope only for salvation in the merits of Christ? He will seem to do that; and say, when he has done all he can, he is but an unprofitable servant. Does the scripture say he can do nothing without the Spirit? He will acknowledge that too, and hope he has the Spirit. God hath promised the Spirit to them that ask it; and he has asked long, and asks still, and therefore hopes he has it. Thus man, by a natural faith, grows up and spreads into a great tree, and is very confident and much pleased; not perceiving the defect in his root, and what all his growth here will come to.

3. This being done with much seriousness and industry, there must needs follow a great change in man: his understanding will be more and more enlightened; his will more and more conformed to that to which he thus gives himself up, and to which he thus bends himself with all his strength; his affections more and more weaned; he will find a kind of life and growth in this, according to his kind. Let a man's heart be in any kind of study or knowledge, applying himself strictly to it, he gathers understanding in his mind, and warmth in his affection: so it is also here. Yea, this being more excellent in itself, must needs produce a more excellent understanding, and a more excellent warmth, and have a greater power and influence upon the will.

4. Now, how easy is it for a man to mistake here, and call this the truth! First, he mistakes this for the true faith; and then he mistakes in applying to this all that which belongs to the true faith: and thus entering into

the spirit of error at first, he errs in the whole course of his religion, from the beginning to the end. He sees a change made by this; and this he accounts the true conversion and regeneration. This leads him to ask, seek, and pray; and this he accounts that praying, the true seeking, the true asking. This cleanness (after its kind) his understanding, will, and affections; and this he takes to be the true sanctification. The justification which is to the true believer, he also applies to his faith; and so he has a peace, a satisfaction, rest here, and a hope of happiness hereafter. Thus he receives what is already revealed, and he waits for what may be further revealed, which he can embrace and confide in, turning still upon this centre, and growing up from this root. And he that does not content himself in religion, falls short of the improvement of man's nature, and of the faith that grows there (which naturally leads all the powers of nature hither, and fixes them as he wishes it but dead). And now this man is, he is a believer; he is a worshipper of God; he is a Christian; he is an observer of the commands of Christ; when the overworld scourge comes, it shall not touch him; the judgments, plagues, threatenings, in Scriptures, belong not to him, but to the believers; to them that know not God, them that worship not God; to them that observe not the commands of Christ. Thus by his untempered mortar from his false faith, he has built up a wall against the rage of wrath; which wall will tumble down upon him when the wrath comes. The growth of this faith, and great spreading of it into this knowledge, zeal, and devotion, hath changed the nature of it all this while; but it is the same that it was at the beginning, as a power of nature in the first birth; and these fruits are but the fruits of the first tree, which is still alive under all this. This can never kill the principle out of which it grows; but feeds it more, and fattens it to the slaughter.

Thus far this faith can go: but then there is somewhat that is shut out of at the very first; there is somewhat this faith cannot receive, believe, or enter into. What is that? It is the life, the power, the inward part of the Spirit. Though it may seem to have unity with the scriptures in the letter; yet it can have unity with one scripture in the life; its nature is shut out of the nature of things there witnessed. As for instance, may have a literal knowledge of Christ, according as the scripture relates; of his birth, preaching, miracles, death, resurrection, ascension, intercession, &c. Yea, but the things spoken of it knoweth not. The nature of Christ (which is the Christ) is hidden from that eye. So it may have a literal knowledge of the blood of Christ, and of justification; but the life of the blood which livingly justifies that birth cannot feel; but can only talk of according to the relation it reads in the scripture. So it may have a literal knowledge of sanctification; but the thing that sanctifies it cannot receive into itself. So for redemption, peace, joy, hope, love, &c., it may enter into the outward part of all these; but the inward part, the life, the spirit of them, is shut out of, and cannot touch or come near; but out can it witness that change which is made and known here. And here is the great contention in the world between these two births: the one contending for its knowledge in a

er, and the other contending for its know-
in the life; the one setting up its faith
the natural part, calling it spiritual; and
another, which has felt the stroke of God
in this (and thereby come to know the
renewal), setting up the faith of the true
; which faith hath a different beginning,
a different growth from the other, and
be welcomed into the land and kingdom
; when the other will be manifested to
at the birth of the bond woman, and be
st forth with its mother to seek their
d abroad; for the seed of the bond woman
to inherit with Isaac, the seed of pro-

test. *What then is that faith which is the
of God? And which is distinct from this?*
is. It is that power of believing which
ngs out of the seed of eternal life; and
ens the heart, not with notions of know-
s, but with the powers of life. The other
is drawn out of man's nature, by con-
ations which affect the natural part, and
pt alive by natural exercises of reading,
ing, praying, studying, meditating in life;
ut this springs out of a seed of life
n, and grows up in the life of that seed,
eds on nothing but the flesh and blood
rist; in which is the living virtue, and
ort nourishment of that which is imal.
This faith, at its first entrance, strikes
part dead in which the other faith id
; and by its growth perfects that death,
raish up a life which is of another na-
ture ever entered into the heart of man
nceive. And by the death of this part
e, we come to know and enjoy life; and
o life we have received, know, and enjoy
me to see that which other men call life
hich we ourselves were apt to call life
rly) to be but death. And from this
nowledge, we give a true testimony to
orld of what we have seen and felt; but
an receiver our testimony. It grieves
the heart; to see men set up a perishing
as the way to life; and our bowels are
ndly kindled, when we behold an hon-
al and simplicity betrayed; and in tender
do we warn men of the pit, into which
are generally running so fast; though
reward us with hatred for our good will,
become our bitter enemies because we tell
the truth, and the most necessary truth
them to know; which they can bear
er in plain words, nor yet in parables.
be not rough and angry; but meekly wait
and this following parable aright, and it
pen into life. The parable is briefly this:
at which sold the birth-right, seeks the
right with tears and great pains; but
never recover it. But there is one which
ead, which hath the promise, which stirs
which seeks not till he is raised by the
of the Father's life, and then he wrestles
the Father, prevails, and gets the bless-
om him. Therefore know that part
is up first, and is so busy in the willing
the running, and makes such a noise
duties, and ordinances, and graces, to
down the life which it hath slain: and
that seed of life which is the heir, which
nderneath all this, and must remain slain
his lives: but if ever ye hear the voice
Son of God, this will live, and the other
And happy for ever will he be who
s this! But misery will be his portion,
cannot witness a thorough change by
mighty power of the living God, but

hath only painted the old nature and sepul-
chre, but never knew the old bottle broken,
and a new one formed, which alone is able to
receive and retain the new wine of the king-
dom; whereas the other, Pharisee-like, can
only receive a relation of the letter concern-
ing the kingdom.

The Burned Money of Chicago.

In consequence of the destruction of a large
number of the so-called fire proof safes at
Chicago, during the great conflagration there
on the 10th month last, a large amount of
paper money and other valuables were reduced
to ashes. The ashes, however, of the United
States currency if undisturbed, retain distinct
evidences of the handwriting of the signers,
the dates, and the engraving by which its
value can be determined, and even the note
identified.

The charred remains contained in the safes
or boxes containing the money when forward-
ed to Washington are placed in the hands of
employees of the Treasury Department of
the Government, who are each provided with
a magnifying glass, and several small, thin,
sharp steel instruments with flat blades for
separating the notes. Those notes which are
so far consumed as to crumble at the slightest
touch, are when possible pasted on sheets of
tissue paper. A recent visitor remarks: "The
contents of a safe which was in Adams Ex-
press Company's building, in Chicago, were
being counted when I went in. There were
national bank notes, United States Treasury
bonds, nickels, railroad bonds, and postage-
stamps upon the tables. All these must be
sorted and arranged, counted, and the value
estimated. Such work as this, as may easily
be believed, is no light task. The notes are
baked to a crisp, and are perfectly black, and
the idea of separating them and deciphering
the engraving on their faces seems at first
utterly absurd. Some of the packages are in
tolerable order; in other cases, three or four
hundred notes, which have been carelessly
thrown into a box, are so melted together
that it seems impossible to separate them; in
others, bonds have been tied up in a roll for
convenience sake, and are in the worst
condition possible to be separated.

With national bank notes, the name of the
State, the bank, and the denomination of the
note must be deciphered, that the money may
be returned to the banks which issued it for
redemption. The counter certifies to the
number of packages, of pieces, denomination,
and the total amount. In the case of the
Treasury notes, the counter furnishes a sched-
ule for the office of the Secretary of the Treas-
ury, another for the Treasurer, and a third
for the Register. These schedules are care-
fully looked over in these bureaus, signed, and
afterward the notes are burned in the pres-
ence of representatives of the three officers
above named. This work is only complicated,
but imposes great responsibility upon those
having it to do.

There is a considerable degree of ceremony
attending upon the burning of the notes, al-
though they have already been canceled and
reduced to the value of waste-paper. The
representatives of the officers named and the
agent of the bank whose notes are to be
burned go down into the cellar of the Treas-
ury building, into a small room resembling a
prison-cell more than any thing else. The

furnace resembles an oven, and is set in the
wall. It has an iron door, which is fastened
with three padlocks. Each lock will open
only to its own key. The gentlemen acting
as representatives of the three officers before-
mentioned have each a key, and each in turn
unlocks the padlock which his key fits. The
boxes containing the money are opened by
the Secretary's representative; the messenger
in attendance sweeps back the ashes of yester-
day's burning, piles shavings in the furnaces,
throws in a package of notes as a first offer-
ing, closes the furnace door, and the fire be-
gins to roar. The door is opened again, and
package after package of notes is thrown in;
mutilated notes, defaced and time-worn notes,
and the charred relics of the Chicago disaster
are tossed in.

After all the money is thrown in, the door
of the furnace is locked with the same cere-
mony with which it was unlocked, and the
money is left to burn alone."

For "The Friend."

A Call to Faithfulness.

It is doubtless occasion of *deep* exercise, of
unfeigned lamentation, with many up and
down in our Society, to witness the numerous
departures from primitive simplicity and plain-
ness amongst us, not only in dress and lan-
guage, and the extent and furniture of our
dwellings, but also in many cases in our public
religious exercises, entered upon and per-
formed, it is believed, in the will and wisdom
of man, whereby they are deprived of the
heavenly savor and influence; the holy uncon-
tention which has ever characterized and sweet-
ened the genuine ministry and teachings of
Truth.

We seem by many of the unfavorable tokens
amongst us, in great danger of going back to
"the weak and beggarly elements;" against
which we profess to be bearing testimony,
even while many are giving countenance to a
reliance upon them, and practically deny-
ing the faith of the gospel; leaning to our own
understandings in religious labors, both in
ministry and teaching, and mingling with
those whose profession and practice are dif-
ferent from ours. Thus a creaturely boldness
and forwardness are begotten and fostered,
often bringing forth extended declamation in
our meetings for worship and discipline, in-
stead of humble ministry and teachings from
the great Head of the Church, through his
prepared and qualified instruments, whose
care is, not to move *before* the appointed time,
nor to extend their ministry or teaching *beyond*
the evident source of divine life and au-
thority.

When we lose our faith in the duty of silent
waiting and worship, and in the gift of the
Holy Spirit in the work of the ministry as an
indispensable qualification, not only to be ex-
perienced in the beginnings, but renewed upon
every succeeding religious exercise, we may
well disclaim any title to the name we bear;
yea, and we should do so in justice to our-
selves, and the truth professed by Friends,
lest we incur the displeasure pronounced
upon hypocrisy, and be the means of trouble
and concern to the faithful, as well as of stum-
bling to honest inquirers after truth.

Let such as give evidence of departure
from our faith, and yet are permitted to hold
high positions in the church, be tenderly and
faithfully admonished. As there is a general
manifestation of uneasiness and concern on

this account, we can hardly doubt that we should soon behold a *marked* difference in the character of our meetings, ministry and teachings, now so often burdensome to a goodly number amongst us; leading as they do away from a humble dependence upon the call, teachings and renewings of the Holy Ghost, into creaturely confidence, exaltation and activity.

O, for more of the faith and faithfulness which would unite us again in the one bond of Christian fellowship and labor, the world over; and without which there will ever be discord and disunity! O, for more of that honesty, one with another, (where admonition is more needed than adulation) which fidelity to the truth *does require* of us, in order to be helpful one unto another, and thus to the body of which we are members; enabling us to move on, in the service and fellowship of Truth, to its honor and our own unspeakeable enjoyment and peace, as *one united household* of living, saving faith, having but *one end* in view, even the glory and honor of God, rather than the exaltation and glory of self!

Sixth mo. 29th, 1871.

The Fer-de-lance of the West Indies.

We were, of course, anxious to obtain at St. Lucia, specimens of * * the Fer-de-lance, or rat-tailed snake, which is the pest of this island, as well as of the neighboring island of Martinique. It occurs also in Guadalupe. In Great Martinique—so the French say—it is dangerous to travel through certain woodlands, on account of the Fer-de-lance, who lies along a bough, and strikes, without provocation, at horse or man. I suspect this statement, however to be an exaggeration. These Fer-de-lances are a great pest in St. Lucia. Dr. Davy says that he was told by the lieutenant governor that as many as thirty rattailed snakes were killed in clearing a piece of land, of no great extent, near Government House. I can well believe this, for about the same number were killed only two years ago in clearing, probably the same piece of ground, which is infested with that creeping pest of the West Indies, the wild guava bush, from which guava jelly is made. The present lieutenant governor has offered a small reward for the head of every Fer-de-lance killed; and the number brought in, in the first month, was so large that I do not like to quote it merely from memory. Certainly it was high time to make a crusade against these unwelcome denizens. Dr. Davy, judging from a government report, says that nineteen persons were killed by them in one small parish in the year 1849; and the death, though by no means certain, is, when it befalls, a hideous death enough.

Strangely enough, this snake, so fatal to man, has no power against another West Indian snake, almost equally common,—namely, the Cribo. This brave animal, closely connected with our common water-snake, is perfectly harmless, and a welcome guest in West Indian houses, because he clears them of rats. He is some six or eight feet long, black, with more or less bright yellow about the tail and under the stomach. He not only faces the Fer-de-lance, which is often as big as he, but kills and eats him. It was but last year, I think, that the population of Carénage turned out to see a fight in a tree between a Cribo and a Fer-de-lance of about equal size,

which after a struggle, ended in the Cribo swallowing the Fer-de-lance, head foremost.—*Kingsley's West Indies.*

From The "British Friend."

Why Reject Robert? Barclay's Apology?

When Barclay's *Apology* was first put into my hand, I was a member of the Congregational body, preparing myself, aided by a "theological teacher," to be a missionary to the islanders of the South Seas. I was zealous with a longing desire for usefulness in my day, and was willing to sacrifice anything in my possession to carry out the wish of my life. At that time, though favored with a truth-loving and consistent mother, a member of the Society of Friends, I regarded the Friends as a people waning and passing away. Their tenets I considered as manifestly unscriptural, and lamented that one so near and dear to me as my loved parent should be so far separated, as I believed she was, from "orthodox Christianity."

One evening, when about to go to my study, she handed me an old dark-covered book, and expressed her desire that I should read it, particularly Barclay's proposition concerning the ministry. On reaching my teacher's house, I asked him if he had ever seen the book. He replied he had, and that it had been refuted years ago. "This at the time I took for granted; but the more I read the more my mind became opened, and soon I felt my position was unsound,—my faith in the system with which I was identified became shaken. I resolved to read the "refutation;" but I have been unable to find it, or any record of it. The more I read of the *Apology*, the more I hungered for a better comprehension of the truth so explicitly put forth by Barclay. I longed for a full realization of a true spiritual life apart from mere types and shadows.

Convinced that Barclay was right, though not yet enjoying the spiritual state of which he had written, I withdrew from the Congregationalists, and sought the fellowship of Friends, amongst whom now are my dearest ties, amongst whom I have formed the sweetest fellowship, and for whom are the most precious offerings of my love, with them I desire ever to share the joys and sorrows peculiar to those only who have committed unto them the treasures of the kingdom.

Though I had accepted in my understanding the testimony of Barclay, believing it in my heart to be the truth; yet I felt a want of clearness in my efforts to lay it before my old associates. This was often a cause of grief to me, until I had learned the extent to which man can teach, and that the Spirit of Truth alone can beget in the truth. To me Barclay had been as the law to Paul, "just—and good," the "schoolmaster" to lead me to a higher, and more efficient Teacher. To me it has been a matter of surprise to find so many professing the principles of Friends, who know so little about this unanswerable exposition of the doctrines they are supposed to hold. Many in Sydney and Brisbane, who have been strangers to the belief of Friends, have lately admitted its inestimable worth. So much so, that every copy to be had from booksellers has been purchased; and had it not been for the late edition printed by W. Irwin, of which one hundred copies were obtained, many an opportunity would have been lost to

give to sincere inquirers the privilege of reading for themselves. Dr. Charles Meyn, whose memory is dear to many in Sydney, is in my hearing, shortly before his death, "I have been favored to read that book when young, my labor would have been in a different sphere." Reject Barclay!—no, dear Friend, you cannot do this and be friends of the True; Reject his *Apology* if you will; but the mind of generations to come will wail at your want of discernment, and this powerful and unchanging declaration of your faith, which is one of the noblest of the treasures you possess, will last when the present theological system of what are called churches will have passed as the morning mist.

My love is to all who suffer for and for Christ, who is essentially the Truth.

ALFRED ALLEN
Friends' Farm, Mooloolah River, Queensland.

Selected for "The Friend"

A Plain Dress and the Plain Language.

There are many who have experienced that a plain dress and the plain language proved as a hedge about them, contribut in no small degree to their preservation from evil. Irksome as the parental restraint these particulars has been at the time to unmortified will, years of experience in the teachings of Divine Grace, have changed the whole course of feeling in the matter, raised a tribute of gratitude to those who would not yield to the craving of the natural mind, but steadfastly stood their ground against indulgence in gay and fashionable attire and address. Many have had occasion to rise up and call those blessed, who curbed their wayward inclinations.

It is not unusual to find these testimonies designated as small matters; and we have disposition to magnify them beyond their proper importance. But the Bible assures in several places, that they are not too slight to claim the notice, and to call forth the commands of the Most High, through his servants; and we have signal proofs of his displeasure against those who decked themselves in ornamental apparel. Nothing *small* which the Almighty ordains; as we disregard the expression of his will, compliance in greater things will not be likely to meet with acceptance. The simple seemingly unimportant injunction to "Put off thy shoes from off thy feet," from the same source as the command to deliver the Lord's chosen people out of Egypt, bondage, and equally obligatory; and, as Moses presumed to disregard it, there is probability he would ever have been honored as the servant of the Most High, to stand awed before the proud despots of the earth; and to become the mighty deliverer of Israel. It is not for finite reason to presume to be against those things, and because it has pleased our Heavenly Father to reveal the truths of christian redemption, to diminish contrast with these, and affect to despise, ridicule his commands in minor affairs. To cast opprobrium on the Holy Scriptures, their inspired writers, and are in danger of being found "fighters against God."

Those members of our religious Society who have been most devoted to do the Lord's will, have found the cross in dress and language, *one that must be borne*, if they had the hope of wearing the crown; and *being fa*

his, has not only yielded them enduring peace, but opened the way for further disclosures of their Lord's will, and He has clothed us with strength, as a fruit of their obedience, by which they have been enabled to run the holy stability and joy the further ways of requiring.—Thomas Evans.

THE FRIEND.

SECOND MONTH 3, 1872.

In a recent number of the current volume of "The Friend," there is an account of the revision to Friends' principles of a young man at a college in this country by the author of Barclay's Apology, and in this number will be found, taken from the "British Friend," a narrative of a similar conviction by the same means, given by one residing on the opposite side of the globe. We believe that, excepting the holy Scriptures themselves, no other printed work has so many means of convincing so many of the mass of the gospel, as held by Friends, as Barclay's Apology. It has stood as the clearest exposition and the unrefuted demonstration of the true christian divinity, beloved in by the Society, for more than two hundred years; and by no one act has London Yearly Meeting more conclusively shown its regard for the primitive faith of Friends, than after having again and again sanctioned its work, printed it in various languages, and widely circulated it in Europe and America—refusing, at its last session, again to authorize its publication as a declaration of its religious principles.

It attacks upon the perspicuous statements, logical reasoning of the work itself have been futile, as is conspicuous in the modern attempts of Dr. Ash and R. Charlton; but its authority may be undermined among the members of a Yearly Meeting by its giving sanction to vague and unfounded doubts, insinuations of the work not being reli-

able to have had it recently given forth, as though it was something new, that the Scriptures are the only outward standard of doctrine recognized by the Society. This has always been declared by Friends, who from days of Fox, Penn and Barclay, have steadily maintained "That whatever any do according to the Spirit, which is contrary to the Scriptures, be accounted and reckoned the confusion of the devil." And so say all other christian professors. It is therefore necessary to know, how did those Friends, who were instruments in the Divine Hand to gather and establish the Society, understand the matters? That is, what doctrines did they live, preach and uniformly promulgate as being in accordance with the recorded truths of the gospel? Whatever they were, if they were received, professed and officially sanctioned by the Society, they were its formal creed, or, as it may be called, the creed of the Society; and no member, nor number of members a right, while voluntarily retaining membership in it, to alter, subvert or modify the creed or system of belief. Among all the writings setting forth or propagating that before us has been more esteemed than, or the precedence of Barclay's Apology, shows that it has heretofore been declared to do,

how completely Friends' principles are in harmony with the Scriptures.

The editor of the "British Friend," commenting on the marked dishonesty of the separatists of Manchester, England, in assuming the name of "Friend," for a periodical they have commenced there, says, "These seceders complain of Friends attempting to impose a creed upon their members. We maintain there is no constraint in the case; membership being purely voluntary, no one being compelled to continue in the communion any longer than is agreeable to himself. When an individual finds that the basis of the Society's bond of union is too narrow for him, he is at liberty to withdraw; he has broken the connection. But it ill becomes those to complain of being imposed on, who have perpetrated so gross an imposition, as palming off themselves and their organ as identified with the Society of Friends."

With these remarks we fully agree, but does it not apply with equal force to the party in the Society, which claims to be more evangelical than Friends? Not that the departures of the latter from the original and true faith of Friends are as gross and dangerous as the unitarian sentiments adopted by the separatists at Manchester, but are they not nevertheless departures which make those adopting them equally forfeit an honest title to the name of Friends? Other professors see this, notwithstanding the efforts made to gloss the defection over, and very many beside G. Dawson, mentioned in the article by J. Backhouse in our last number, have adopted the opinion that "The Quakers have forgotten the faith of their fathers; they run after other creeds." Even the very seceders at Manchester, instance this palpable dereliction of correct principle on the part of those who claim to be more evangelical than Friends have heretofore been, as validating their claim to the name of Friends, notwithstanding their deistical free-thinking. After frankly stating they "do not pretend to agree with them [Quakers] in every opinion," but that "they adopt that principle of theirs which recognizes man's ability to learn from, and accountability to God above," they say, "On this account we think ourselves fully entitled to the name of Friends as the Evangelical party, who consider the most characteristic ideas of the early Quakers to be dangerous exaggerations of truths, which they, in their desire to modify, practically destroy."

We would rejoice to see our respected contemporary expose in as clear and forcible language as that used relative to the Manchester seceders, the far more extensive departures, as respects the numbers embracing them, of the so-called, evangelical Friends. We think time was when the "British Friend" openly took the ground, "No Barclay no Friend," and we know of nothing said in its editorial columns that indicates change of opinion. Never did the cause of genuine Quakerism stand more in need of fearless, plain spoken advocates, who in the meekness of wisdom, will instruct and encourage all those who "ask for the old paths, where is the good way, and walk therein."

We have given considerable space to one article in this number, in order to present to our readers, unabridged, the clear and weighty description of the all-important distinction between "The faith which is of man and the

faith which is of God," drawn by that deeply experienced and devoted servant of Christ, Isaac Pennington. He speaks as a father in the church, who had obtained his knowledge of divine things from long continued teaching in the school of Christ, and dear-bought experience as a faithful witness for the truths of the gospel and the testimony of Jesus.

The early Friends found the professing christian church resting very generally in "The faith which is of man," and claiming to regard the Scriptures as the primary, all-sufficient rule of faith and practice; the possessors of that faith satisfied themselves with a knowledge of the work of salvation by Christ, obtained through their study, or the teaching of those who undertook to explain them. Hence those faithful ministers of the gospel, while fully believing in and inculcating the sacred truths recorded in the holy Scriptures, respecting the divinity, atonement and mediation of Christ Jesus, the Redeemer and Saviour of man, found themselves called in an especial manner to preach Christ within, an universal, saving Light, or measure of the Holy Spirit, given to all men to effect their salvation; and the indispensable necessity of experiencing it to bring forth that living, operative faith, which alone can enable the soul to rely savingly on Christ. It is against resting satisfied with "the faith which is of man," that Friends who adhere to the doctrines and testimonies of the gospel, as held by the Society from the beginning, are concerned to guard the members. It is the tendency to produce and build up the spurious, counterfeit faith, and thereby to obstruct the experience of that faith which is "of the operation of God," that constitutes one insuperable objection in their minds, to the "Bible classes," the "First day school teachings," the formal "Prayer Meetings," and the sensational "Revival Meetings," which are now engaging the attention of so many within the pale of the Society.

The doctrine of faith, and the distinction between the faith originating from, and perfected by man, through the working of his intellectual powers, and that which springs from and increases through the operation of the Holy Spirit on the soul, causing it to realize, in measure, "the substance of things hoped for," and "the evidence of things not seen" are of vital importance. May all be preserved from the fatal mistake of substituting the image for the reality!

SUMMARY OF EVENTS.

FOREIGN.—The Duke of Newcastle declares that the Congress of England distrust Gladstone because he is believed to favor the abolition of the House of Lords, and dandles with the dangerous principle of Sir Charles Dilke and other disturbers of the constitutional order of things.

A messenger left the Foreign Office on the 26th ult., with important dispatches for the British ambassador to France. These dispatches state definitely the attitude of the English government with regard to the commercial treaty between the two nations, and are intended to rectify misapprehensions which have prevailed in France.

The trustees of the Peabody fund have let five hundred houses, with planted grounds attached, at Brixton, to small families, in accordance with the directions of the founder of the fund.

A deputation from the Anti-Slavery Society waited on Lord Granville and made representations in regard to Spain's non-observance of the treaty for the suppression of the slave traffic. Granville, in reply, said it was undeniable that Spain had infringed the treaty, but the matter was too delicate for the interference of Eng-

land at the present time, Spain having an insurrection on her hands.

The Lord Mayor of London has called a public meeting in aid of an expedition for the relief of Dr. Livingston's African explorer.

On the 23d and 24th ult., a storm of violent wind and heavy rain prevailed over the British islands. The streams in the south of England overflowed their banks, and whole villages are deluged. The sea has been driven to its highest ebb in the Valley of the Severn, where the flood was wide-spread and devastation extensive. The Thames also rose above its banks, and the town of Windsor has suffered severely. The effects of the freshet were felt even in London. The upper portion of the city on the river was flooded, and the loss of property and interruption to business are enormous.

By the recent census, New Zealand is found to have a population of 256,338, exclusive of Aborigines. The males numbered 150,396, and the females 106,047.

The Alabama claims, and their consideration before the Geneva Board of Arbitration, are themes uppermost in the English journals.

London, 1st mo. 29th.—Consols, 92½. U. S. 5-20's of 1862, 92; of 1867, 93; ten-forties, five cents, 91½.

Liverpool.—Uplands cotton, 10½d; Orleans, 11d. Sales 20,000 bales.

A St. Petersburg dispatch of the 29th says: Intelligence has received here to-day of the total destruction yesterday, by an earthquake, of Schamachi, a town of Asiatic Russia, trans-Caucasia. From the few details received of this terrible disaster, it is learned that the shocks were protracted and that many lives were lost. A manifesto has been issued by the Count de Chambord to the French people. The Count claims the right divine, and says, "I shall never abdicate my claim to the throne of France; I shall never forsake the monarchical principles which I have preserved intact for forty years, and which are my last hope for France's greatness and liberty."

The Emperor of Germany has ordered the withdrawal of the German troops on condition that three millions of money are paid to the French into the Berlin treasury earlier than was previously stipulated.

The Bonapartists are very active in the army. They are distributing pamphlets urging the restoration of the Empire as the ending of all the woes of France. Copies have been found in the barracks and seized by the police.

Paris dispatch states that the Rothschilds and other eminent bankers, have proposed to the French government to advance the entire three thousand five hundred millions of francs, still required to make up the tobacco monopoly of the government, which now yields a revenue of 204 millions of francs yearly, shall be transferred to the parties making the advance for a period of thirty years.

On the assembling of the Spanish Cortes, it soon became manifest that the Ministry did not possess the confidence of a majority, they therefore relied upon the king and tendered their resignations. On considering the matter, the king refused to accept the resignations, and decided to dissolve the Cortes. When the decree for that purpose was read on the 26th ult., the House seemed to be taken by surprise, and the members were unable to conceal their indignation. Elections are ordered for 4th mo. 2d, and the new Cortes is convoked for the 24th of Fourth month.

In a session of the Cortes on the 25th, a member in the course of his speech on Cuban affairs, asserted that "It is quite time for Spain to cede Cuba to the United States." The sentiment called forth universal condemnation.

A census of Rome has just been taken, showing a total population of 244,000. Notwithstanding the disinclination of the Pope to leave Rome, his advisers are urging him to quit the city and establish the Holy See in some other locality. The new religion was named by the papal establishment, a name, which will oppose the dogma of papal infallibility.

The steamer America, plying between Rio and Montevideo, while on a trip from the latter place, on the night of 12th mo. 22d, took fire. The flames spread with great rapidity, and the vessel was soon burned to the water's edge. A large number of passengers were on board, of whom eighteen-seven lost their lives, being either burned to death or drowned.

The Empress Dowager of Brazil has freed all her personal slaves.

A St. Petersburg dispatch says: By direction of the Czar a decree has been issued, that by compulsory the use of the Russian language in the primary schools of Poland.

UNITED STATES.—The Senate Judiciary Committee has reported a new appointment bill reducing the number of Representatives in Congress from 283, as proposed in the House bill, to 250. The same voting majority has been attached on the memorials claiming the right of women to vote under the Fourteenth and Fifteenth amendments to the Constitution, and say the committee are unanimously of the opinion that said amendments do not confer the right of female suffrage, the power of the States to exclude women from voting being untouched by these amendments. The Senate, by a vote of 36 to 12, has adopted a joint resolution to adjourn on the 29th of Fifth mo. next.

Many speeches were made and various subjects discussed in both Houses of Congress, last week, but no important measure was finally resolved upon. Returns show that during the last quarter of 1871, 50,948 immigrants landed at New York, viz: 25,588 males and 25,360 females. A large portion of the immigrants were Germans.

The annual mortality report for the city of New York, shows the number of deaths in the year 1871 to be 26,399, or a decrease of 255 from the number in 1870. There were 61 homicides and 105 suicides.

The interments in Philadelphia, from the 20th to the 27th ult., numbered 500, including 177 deaths from small pox.

The Legislative Assembly of Utah having passed an act providing a Constitutional Convention, Governor Woods vetoed it on the grounds that the Territory had not sufficient population to constitute a State; that it was without Congressional warrant for this action, and that, before seeking admission to the Union, polygamy and other acts conflicting with the government and laws of the country should be abolished.

On the 29th ult., the U. S. Senate passed the appropriation bill as reported by the committee. The House of Representatives referred a bill granting belligerent rights to Cuba, to the Committee on Foreign Affairs. The proposition to adjourn on the 29th of Fifth month was carried by a majority of Ways and Means.

The Markets, &c.—The following were the quotations on the 29th ult. New York.—American gold, 109½ U. S. sixes, 118½; ditto, 1868, 112½; ditto, 10-40 5 per cents, 110½. Superfine flour, \$5.70 a \$6.20; finest brands, \$6.30 a \$10.75. No. 2 Milwaukee spring wheat, \$1.25 a \$1.37; amber, \$1.60 a 1.62; white, \$1.70 a 1.81; red wheat, \$1.65 a \$1.67; New yellow corn, 66 a 67½ cts.; western mixed, 68 a 70 cts. Oats, 52 a 56 cts. Lard, 94 a 95 cts. About 2,000 beef cattle were sold at the Avenue Drove-yard. Extra at 74 a 75 cts., a few choice 85 cts.; fair to good, 6 a 7 cts., and common 4 a 5½ cts. per lb. gross. Prime and extra sheep sold at 74 a 83 cts.; medium, 6 a 7 cts., and common 5 a 6 cts. per lb. gross.—siles 15,000 head. Corn fed hogs sold at \$2.25 a \$2.40 per 100 lbs. net. Chicago.—No. 2 spring wheat, 118. No. 2 corn, 41½ cts. Oats, 32 cts. No. 2 rye, 68 cts. No. 2 barley, 59 a 60 cts. Cincinnati.—Family flour, \$6.85 a 57. Red wheat, \$1.92 a 1.95. Corn, ear, 46 a 47 cts. 28 a 35 cts. per bushel. Edin'. Yellow corn, Pennsylvania red wheat, \$1.59 a \$1.61. Southern yellow corn, 67 cts.; white, 65 a 70 cts. Oats, 53 a 55 cts.

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher for the Boys' 2d Mathematical School. Application may be made to

J. Joseph Walton, 38 Walnut St.,
Chas. J. Allen, 304 Arch St.,
Geo. J. Stattergood, 413 Spruce St.

FRIENDS' BOOK STORE.

There have been recently reprinted editions of the following works, which are now for sale at No. 304 Arch Street.

Examples of Youthful Piety.
Barefoot on Church Government.

Usner's Letters.

Chas. J. Allen, 304 Arch St.

True Christian Baptism and Communion.

Concord Account of Friends, by T. Evans.

Journal of William Evans, 2d edition.

There are also on hand a supply of other approved writings of Friends.

FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TENNESSEE, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm attached to it. Application may be made to

Ebenezer Worth, Marshallton, Chester Co.,
Thomas Wistar, Fox Chase, P. O., Phillips
Mary, do, do, do, do, do, do, do, do, do,
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent.—JOSHUA H. WOOD.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of Walter Newbold, Burton Co., N. J., on the 10th of Eleventh month, 1871, LETITIA WRIGHT, in the 71st year of her age, a teemed member of Mansfield Particular and U. S. Springfield Monthly Meeting of Friends.

—, on the morning of the 10th of Twelfth month, 1871, at her residence in Cedar Co., Iowa, ELLIEN wife of Samuel Armstrong, in the 20th year of her age, a teemed member of Mansfield Particular and U. S. Springfield Monthly Meeting of Friends. This young Friend was appear in the bloom of life and health, ten days before her decease; and although her sufferings were severe, she enabled to bear them with becoming patience and resignation, evincing to those about her, that her courage and support were in the wise Disposer of our lives. On the evening before her death she remarked to her dear companion, "Our prospects are very different what they were two or three weeks ago, and if I should be taken away at this time, I want the dear little friend brought up as they should be. If it was not for living with thee, and to help raise those dear babes, I would as soon be in another world, for I should be there. As one to look to for support in such a case as this." Her end drew near it was difficult for her to talk, and early in the morning she quietly passed away, without a struggle. So that her relatives and friends have a comforting hope, that her dear companion, MILDRED, will be with her on the 29th of Twelfth month, 1871, MARY ANNA, wife of John E. Carter, and daughter of Alfred Cole, in the 29th year of her age.

Unexpected removal of this dear young friend in the span of a year after her marriage, which she entered with as fair a prospect of happiness, her dear companion, MILDRED, has been, and ever will be, a constant witness of the uncertainty of all earthly things, and deeply impressed upon many minds the force of the injunction: "Be ye therefore ready also, for the Son of man cometh at an hour when ye think not." Naufrigid and unassuming, she seldom spoke of her various feelings, but ever faithful in the performance of her various duties; and her friends have the consolation believing that the great work of regeneration was fully carried forward, by attention to the impulse of the Divine Grace, and that, through the mercy and mercy of our Heavenly Father, she had been one of those whom our Saviour went before to prepare for the Kingdom of Heaven. She was a member of Mansfield, at Middleton, Columbiana Co., Ohio, of 20th of Tenth mo. 1871, ABIGAIL ALLMAN, aged years and 7 months, a member of Middleton Mo. and Particular Meeting.

—, on the 9th of First month, 1872, at Middleton, Columbiana Co., Ohio, ONYAH, wife of Levi Bonney, aged 80 years 6 months and 15 days, a member of Middleton Monthly and Particular Meeting.

—, on the 9th of First month, 1872, at the residence of her husband, near Haddonfield, N. J., RACHAEL wife of John H. Haddonfield Monthly and Particular Meeting. Her close was calm and peaceful, and she humbly trust her spirit has been gathered into everlasting rest and peace.

—, on the 10th of First month, 1872, at Haddonfield, near Haddonfield, N. J., ANN EVANS, a teemed member of Mansfield Particular and U. S. Springfield Monthly and Particular Meeting, in the 75th year of her age. He was of a meek and humble disposition, not devoid of great things; he was frequently heard supplicating our heavenly Father for mercy, which we doubtless was granted him. He was a devoted member of the Meeting, and gave the consoling belief he has permitted, through mercy, to enter into that happy rest prepared for the righteous.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, SECOND MONTH 10, 1872.

NO. 25.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

ages, when paid quarterly in advance, five cents.

For "The Friend"

The Lofoden Islands.

These islands have been made the subject of an interesting article by one of the correspondents of *Frazer's Magazine*, who visited them in last summer. They are thus noticed in *Pinnett's Gazetteer*. "Lofoden, a group of lands off the N. W. coast of Norway; between lat. 67° 3' and 69° 30' N., and lon. 12° E. 16' E., and stretching from S. W. to N. E. but 175 miles. The largest are Andøen, Vaagøen, Hindøen, E. and W. Vaagøe, and Flakstøe. They have almost all bold, precipitous, rugged and deeply indented coasts, and an elevated and very sterile interior, several of them containing mountains, which, though not very lofty are covered with perpetual snow. The coasts only of the islands are inhabited, and contain some tracts under cultivation as the rigor and uncertainty of the climate will admit; but the chief value of the whole group is derived from the immense shoals of cod and herring which frequent them, and the extensive and valuable fisheries which are consequently carried on during the proper seasons. In ordinary years, but 3,000 boats, each manned by five hands, and 3,000 in all, are employed; and the produce in cod is about 9,000 tons dried fish, 200 barrels of oil, and 6,000 barrels cod roe. The principal cod-fishery ends in April; but the herring fishery continues, and furnishes an important branch of national revenue. The permanent population about 4,000. The islands are exposed to severe storms from the north, and violent currents set in between them."

The writer in *Frazer* says: "Only within the last few years has the patient survey of the Norwegian Admiralty presented us with a minute and exact chart of the coast, and the outline may now be considered as accurately ascertained. But with the interior of the islands it is not so; they consist of inaccessible mountains, dreary morasses, and impenetrable bogs. The Lofoden islander prizes the interior, for it feeds and enriches him; the coast is of rich pasture which smiles along it, and he pastures his cattle; but the land which lies behind these is an unknown wilderness to him; if he penetrates it, it is to destroy the plants and the eagles that snap up stray lambs, or

to seek some idle kid that has strayed beyond the flock. Hence it is very difficult to find names for the peaks that bristle on the horizon, or tower above the valleys; in many cases they have no names, in many more these names have found their way into no printed maps."

The islands, however, are not without a certain picturesqueness and beauty, as will be shown in the following extracts:

"If the traveller visits the islands in summer, and makes the passage across the Vest Fjord at midnight, as he is almost sure to do, the scene, provided the air be clear and dry, will be gorgeous. In the weird Arctic midland, with a calm sea shimmering before the bows, and all things clothed in that cold yellow lustre, deepening to amber and gold behind the great blue mountains, which is so strange a characteristic of the sun at midnight, the scene is wonderfully impressive. As the steamer glides on, making for Balstad on the south-west corner of Vest Vaagøe, Flakstøe and Moskenesøe lie somewhat to our left; and perchance if the eye is very keen, far away in the same direction it may detect the little solitary rock of Vaero, and still farther Rost itself, our *ultima Thule*. The southern range of the Lofodens has been compared to a vertebrated skeleton, and the simile is well chosen; for the isles taper off to a minute tail, and the channels that run between them are so narrow and fit the outline so exactly that they appear like joints. Seen from the Vest Fjord the whole looks like one vast land undivided. Higher and higher on the primrose-colored sky, the dark peaks rise as we approach our haven. And now the hills of Moskenesøe assume definite shape; the two central points rising side by side, are Gultind and Reinolind, the former being the southern one. The mountains of Moskenesøe are not very lofty, but the island is very inaccessible, the shores being so steep and the outline so indented by the sea, that it is necessary to take a boat from haven to haven; one cannot go by land. The highest mountain of Flakstøe, the precipitous Napstine, is on the northern extremity of that island, and hidden from us by the projecting promontories of Vaagøe; but the lofty hills very slightly to our left, belong to this island. Even here we speak, we glide between half-submerged rocks and rounded islets crowded with seaweeds, into the bay of Balstad, and the Lofodens are around us. The hour is that one of glamour in these arctic summers when the day is yet but a few hours old, and the golden sheen of midnight has given way to the brightness of sunrise. Above our heads rises the mountain Skotlind, and we perceive how strange is the land we have arrived in; no longer the rounded hills of the mainland, no more any conventional mountain forms or shapes in any wise familiar. Skotlind soars into the clouds one vast cliff of dark rock split across now and then with a sharp crevasse,

above which rises another wall of cliff, and so on to the summit, where thin spires and sharp pinnacles clean cut against the sky, complete the mighty peak. This is characteristic of all the mountains of this southern and grandest range; especially unique and perplexing is the thin look of the extreme summit; apparently the ridge is as sharp and narrow as a notched razor; one can see no marks of the receding of the edge. All these points are inaccessible on one side; from the interior it might be possible to reach the top of some of them, and sublime would be the view so gained. At present, this chilly July morning, Skotlind rises a wall of darkest indigo blue between the sun and our faces; about its horns the heavy tissue of clouds is smitten and shot through with the brilliant white light of sunrise, and the fainter wreaths of vapor, delicately tinged with rose-color and orange, pause before they rise and flee away over the awakened heavens. As for Balstad itself, it is a cluster of wooden houses painted grey and green, and some deeply stained with red ochre, scattered about on a frightfully rugged platform of rocks, so uneven that I cannot think a square yard of earth or tolerably flat rock could be found anywhere. Some of the houses are built on the outlying islets, treacherous low reefs, on which the gray sea creeps and shows his ominous white teeth. Such places seem to promise certain destruction in the first storm, but the cottages survive, and the bay certainly is very sheltered.

"Leaving Balstad we pursue our voyage through an infinite multitude of sterile rocks, and under fine stormy crags till we reach the mouth of the broad Gimsøestrom, the gulf that divides us from Ost Vaagøe. Here the colossal precipices of Vaagekallen come into sight, the sublimest though not the loftiest of all the Lofoden mountains. This stupendous mass occupies the south-west extremity of Ost Vaagøe, and is almost always shrouded in cloud; the snow lies in patches about its ravines, but most of its summit is too sheer for snow to rest on or any herb to grow. Vaagekallen is the beacon towards which the fisher, laden with finny spoils, wearily steers at full of day; for under its spurs, or a group of islets in the sound, is built the village of Hennigsvær, the most important of all the fishing stations, and a flourishing little place. It has a lighthouse also, the largest on this coast. A little further on we pass the quaint church of Vaagøe, Kirkevaag, as the inhabitants call it, built like all northern churches of wood, and painted dark brown. Here we find the only track of historic importance that Lofoden can boast, I believe, for it was from Kirkevaag that that enthusiast Hans Egede, led by christian love for the souls of men, went, in 1721, to preach the gospel to the desolate savages of Greenland. We pass on through crowds of eider-ducks and terns and cormorants to Srolvær, a prominent station on Ost Vaagøe. The entrance to this harbor

is through a maze of black, cruel rocks, round which the sea tumbles and glides ominously; at last, after an intricate half-hour of steering, through passages where no path seemed possible, a large village is reached, built like a lacustrine town, on piles above the water. Srolver is thrown about on a heap of islets around a promontory, here a house and there a house, on a site even wilder than that of Balstad. The mountain rising sheer behind it is the Srolver Fjeld. Leaving Srolver the Ostnas Fjord, gloomy, narrow and terrible, looms on our left; enormous mountains hem it in. On the west side, eminent above the rest, is a peak called, I believe, the Jomfrutind; it is a sombre and sinister water-glen on whose shores it would be a dismal thing to live.

But now, straight before us, we perceive three islands, not belonging to the general range, but standing at right angles to it, running far out into the Vest Fjord; and between them we see glimpses of the mainland, now not very distant. These islands are circular, and not indented by the sea; but a shelf of rock, covered with rough pasturage, runs round each of them, and then a mountain soars suddenly into the skies. Ster Molla, the one largest and nearest to Ost Vaagro, is a double peak of quite exceptional grandeur; and Little Molla and Skraavon, though less lofty, are scarcely tamer in their forms. It is difficult to form a due conception of this peculiarly masculine scenery; there is nothing pretty or charming about it, but it is extremely impressive. Compared with the rest of Norwegian sea-scenery, with that south of the Arctic Circle especially, it differs from it as an American backwoodsman differs from a London counter-jumper. I would here protest a little, in wonder, at the compliments paid to the coast scenery of South and Central Norway; saving that terrible sound which runs between Bremangerland and the main, under the awful cliffs of Hornelton, there is nothing from Torghatten to the Naze, to call forth the slightest enthusiasm. There is much finer country in the Hebrides. To return to Little Molla. This island and its congeners are all inhabited, and not two hours sail from Srolver. I think this little group would be well worth investigation. They have just that amount of geographical independence which often suffices to produce a difference in flora and fauna. Between the two Mollas we steam, noticing the rough setters on the shores, the rows of cod fish flapping in the wind, and the cauldrons of stewing livers, faintly odorous from the steamer's deck. The northern passage is too narrow to admit the steamer, but turning north as we leave the Moldrom, we enter the celebrated Raftsund.

(To be continued.)

Owing to an oversight, the following did not come in its proper place.

From the Letters and Papers of John Barclay.

(Continued from page 181.)

The mind of John Barclay seemed often, about this period, turned to the subject of his apparel and outward appearance; being the legitimate result of that inward cleansing of the cup and the platter that the *outside may become clean also*. It is no wonder that a mind constituted as his was, and, like that of Lydia of old, so susceptible to the gentle impressions and illuminations of the light of Christ Jesus, that makes manifest the things

that are reprobable, should feel itself straitened in respect to a subject that has grown to be one of the greatest idols of our day—dress.

It is useless to say that religion has nothing to do with, or does not, when submitted to, regulate our outward appearance and example before men, when it is so obviously a matter in which the devil, through the pride and vanity and the love of conformity and approbation of the fallen and unrenewed heart, can and does so covetly work to enslave to the fashions and idolatry of the world, and lead from the ornament of a meek and quiet spirit which in the sight of God is of great price. That which the holy Prophet and Apostles of our Lord bore an unequivocal testimony against; nay, which that all-wise Lawgiver himself has directly alluded to, to prove, must of necessity claim a place in that christianity which He came to introduce and to establish; and by which we are bound to regulate our practice and our lives. "Be not conformed to this world," (Rom. xii. 2) is a clear testimony. So are also those of Paul and Peter: (1 Tim. ii. 9, 10, and 1 Peter iii. 3, 4,) and no less definite is that of the former to Titus (ii. 11, 12) viz., "For the grace of God that bringeth salvation hath appeared to all men, teaching us that *denying ungodliness and worldly lusts*," &c. These worldly lusts—"the lust of the flesh, the lust of the eye, and the pride of life"—our Saviour reprehends as being *not* of the Father, but of the world which passeth away. Now is not dress, with "the outward adorning," a significant part of "the lust of the flesh," and of "the lust of the eye," and no less of "the pride of life," which the dear Redeemer notices to condemn? Let us beware of any sowing to the flesh, whose harvest is corruption; or any complicity with the excessive attachment and idolatry of the worldling in this respect; remembering that where the treasure is, there will the heart be also; and that "God is not mocked," and "whatsoever a man soweth that shall he also reap."

The constantly operating influence to vanity and pride, which those who indulge in this excess exert over others, not to speak of its weakening effect upon those who set the example, we believe is gravely calculated to, and often does intercept Truth's heavenly beam, which otherwise might, through the mercy of God in Christ Jesus, infuse light, and life, and vigor into the soul. That it has been fruitful for evil, and though reported a small thing in itself, has much retarded the growth and pace of not a few, who had they not quenched the Spirit in this respect, might have become the humble, self-denying, and dedicated servants and handmaidens of their Father in heaven, there is no doubt.

One instance just now occurs, which we remember lately to have somewhere seen recorded, viz: A young woman, not a member of this religious Society, whose affections had been strongly wedded to the world, was brought under such deep conviction that she could neither eat nor sleep, but day and night wept and prayed. In this state of brokenness and contrition, she made some sacrifices of things less dear to her than the one called for, vainly hoping thus to obtain peace of mind; like King Saul being willing to slay the *vile* and *refuse*, if but *the best of the sheep and the oxen* could be retained. But in her case as in his, "the bleating of the sheep and the lowing of the oxen"—the unyielded whole burnt-

offering and sacrifice of the will in that called for—witnessed against her; and found herself cramped and balked, like to compassing a mountain in the wilderness as to be unable to go forward. Upon rati-
oning this to a friend who was deeply interested in her welfare, the latter questioned whether the Holy Spirit did not show wherein her sacrifice was defective? She replied that she had been impressed with conviction that *she must dress much* *plainer than she did*; and that she could receive *no blessing* until she could feel willing to do it. After intense agony of soul in the struggle give the idol called for up, she exclaimed cannot do it; I cannot do it." She was minded that there was no room in the narrow way for indulgence in these forbidden things which lust against, being contrary to Spirit; and that as no one can serve two masters, there must of necessity be a thorough giving up, if we expect to obtain peace of Him, who for our sakes, endured the odious despising of the shame, &c., thus setting an example that we should follow His steps.

It cannot be too much impressed, that the *requirement of our Lord* that gives importance to things, whether they seem in our significant or insignificant. We cannot per-
form any thing small that has a bearing upon our life and character; since such seem so much trifling in themselves, are often introduction to those which we judge the most important. The great disciplinary purpose of our Father in heaven is to subject the child and for this, He who knows all things, gave His dear Son a propitiatory sacrifice, and has a right to do what He will. His own, sometimes calls for one thing, and sometimes for another. That which is demanded may be comparable to a right hand or a right eye, or it may be as small as an artful dress. In the case before us, dress was long cherished idol of the heart and affected and hence here the All-seeing Reprover Saviour laid His repressing, restraining hand. And where, it may be queried, seeing the credible amount of time, and mind, and life and expense appropriated to this, for Christian professors, weak and paltry indulgence which began with sewing gleeves together as a covering for sin—where could the knowledge more discriminatingly work mortify, and to humble, and to teach denial, and taking up the cross to the end of this vain and wicked world?

The young woman alluded to, gave way to reasoning, and greatly wishing to come to a decision between God and the world, halted between two opinions; but allowing the latter to preponderate, finally said, "I know I shall make this sacrifice of dress; but I cannot do this—dreadful choice—preferring the salvation of her fellow worms before peace with her Creator. Thus quenching the Spirit, the abusing warnings and mercies, and still conviction that had in her case been remarkably manifested, they were now extinguished and withdrawn; leaving her in great darkness and still more a votary of fashion, and of the world, because she would not be wrought upon in the day of precious visitation, to refuse unto the Lord that which seems great a cost—the decoration of the perishable body.

Say not then that dress is nothing in the eyes of Him with whom we have to do that it comes not under the restraining

to church; neither is within the solemn positions of the cross of Christ Jesus whose religion we profess: even that of which Apostle Paul has left this impressive testimony, "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I to the world."

How infinitely more wise and emulative the course pursued by John Barclay! He it is true, his fears, and conflicts, and tribulations; but as William Penn in his recommendations, having mentally placed quantities of time in the scales of eternity, finding they had no weight there, delicately but resolutely chose the path of eternal and whole-hearted dedication to God who had bought him, having respect to recompense of the reward reserved for him in the heavens.

This journal is resumed with some extracts from it on the subject under consideration.

516. November 23d.—At the present period interval of retirement and leisure, I am concerned to repeat an inquiry more than instituted before this time, whether I am not now called upon to declare and profess before men, the religious persuasion and principles which I most surely hold; and to that course of daily practice in conduct and conversation, of the reasonableness and fitness of which I have not any doubt. It appears to my view highly and imperatively necessary, that an internal change should precede an external one. I believe conversion is *that of the heart*; that pronoun must follow, not go before possession; that an outward show and appearance of piety, seriousness is hypocrisy and increased damnation, if not accompanied by the inward work of sanctification in the soul. Therefore, it is certain to my mind that the *invariable evidence of true religion having been shed and taken up its abode in us, will always be that we shall no longer conform ourselves to the world in its vanity and folly; and that, in dress, address and general conduct in every particular, we shall not be governed by worldly aims or opinions, but by the law written in our hearts.* How far then is this the case with me? How far can I assuredly say, that this change of heart is my experience? O! I feel that that I come short of what ought to be my practice; that though I have given up myself to serve the living God, even Him who has led me unto this day,—though I have withheld not some things which were required of me to give up to and forsake,—yet has not my heart fully, entirely, and without reserve, yielded *myself* all. O! there have been those days and tamperings with sin, those secret tempers, those concivances with the enemy, which the Lord abhors. What a total surrender of self does our pure and righteous God call for; what an abandonment of every thing evil does He expect from his followers; that a daily and hourly watchfulness and self-inspection is required of those, who would be heirs of a glorious mansion, where nothing more can enter! How very appropriately is written, 'Be ye holy, for I the Lord your God am a holy.'

516. November 27th.—I have been long with such trouble and difficulty about changing my dress, as well as adopting those other distinctions and testimonies which Friends use in dress and practice; and my anxiety respecting those things has been, lest I should take them

up without good ground, and without being clearly and indubitably sensible that these sacrifices are called for. Indeed, I have gone mourning on my way, day after day, and night after night. Perplexity and discouragement, darkness and distress, have at seasons clouded the horizon of the morning of my days; and mainly, because I knew not certainly the Divine will, as to these external observances, and as to many other sacrifices. But I think that this subject has been cleared up very satisfactorily to me this day, in much mercy, both by what I felt, and by what was delivered through a servant of the Lord, at meeting.

"1817.—O Lord! thou who knowest all things, the hearts of all men are open and bare in thy sight; thou canst not be deceived; thou lookest upon the heart; thy regard is to the thought and intent of it, and thy controversy and thy judgment only with the evil thereof. O Lord! no one but thyself fully knows, how fervently and frequently my soul doth ache of thee, that thou wouldst enable thy poor longing creature to step forward with faith and firmness in the way of thy requirements. O! be present with me on this troubled ocean; O! take me, I beseech thee, by the hand, saying, 'fear not.' and if it be thy gracious will, be pleased to guard and govern me day by day, and hour by hour; that so through thy sufficient and availing help, I may be made willing and able to become thy true disciple and servant,—to follow a crucified Redeemer, through the tossings and tempests of this troubled scene, to a glorious and an immortal inheritance.

(To be continued.)

For "The Friend."

Central Arabia.

(Continued from page 195.)

The general type of Arabia is that of a central table-land, surrounded by a desert ring, sandy to the south, west, and east, and stony to the north. This outlying circle is in its turn girt by a line of mountains, low and sterile for the most, but attaining in Yemen and Oman considerable height, breadth, and fertility, while beyond these a narrow rim of coast is bordered by the sea. The surface of the midmost table-land equals somewhat less than one-half of the entire Peninsula. If to this be added whatever spots of fertility belong to the outer circles, we shall find that Arabia contains about two-thirds of cultivated or at least of cultivable land, with a remaining third of irrecusable desert, chiefly to the south. Our author thus describes a spur of this desert which he was compelled to cross in going from the Djowf, to the central plateau:

"We were now traversing an immense ocean of loose reddish sand, unlimited to the eye, and heaped up in enormous ridges running parallel to each other from north to south, undulation after undulation, each swell two or three hundred feet in average height, with slant sides and rounded crests furrowed in every direction by the capricious gales of the desert. In the depths between the traveller finds himself as if were imprisoned in a suffocating sand-pit, hemmed in by burning walls on every side; while at other times, while laboring up the slope, he overlooks what seems a vast sea of fire, swelling under a heavy monsoon wind, and ruffled by a cross-blast into little red-hot waves. Neither shelter nor rest

for eye or limb amid torrents of light and heat poured from above on an answering glare reflected below. Add to this the weariness of long summer days of toiling—I might better say wading—through the loose and scorching soil, on drooping half-stupefied beasts, with few and interrupted hours of sleep at night, and no rest by day because no shelter, little to eat and less to drink, while the tepid and discolored water in the skins rapidly diminishes even more by evaporation than by use, and a vertical sun, such a sun, strikes blazing down till clothes, baggage, and housings all take the smell of burning, and scarce permit the touch. The boisterous gaiety of the Bedouins was soon expended, and scattered, one to front, another behind, each pursued his way in a silence only broken by the angry snarl of the camels when struck, as they often were, to improve their pace.

"Near sunset of the second day we came in sight of two lonely pyramidal peaks of dark granite, rising amid the sand-waves full in our way. 'Alalám-es-Sa'ád,' the people call them, that is, 'the signs of good luck,' because they indicate that about one-third of the distance from Be'er-Shekeek to Djebel Shomer has been passed. They stand out like islands, or rather like the rocks that start from the sea near the mouth of the Tagus, or like the Maldivian group in the midst of the deep Indian Ocean. Their roots must be in the rocky base over which this upper layer of sand is strewn like the sea-water over its bed; we shall afterwards meet with similar phenomena in other desert spots. Here the under stratum is evidently of granite, sometimes it is calcareous. As to the average depth of the sand, I should estimate it at about four hundred feet, but it may not unfrequently be much more; at least I have met with hollows of full six hundred feet in perpendicular descent.

"The further we advance the worse did the desert grow, more desolate, more hopeless in its barren waves; and at noon our hand broke up into a thorough 'sauve qui peut,' some had already exhausted their provisions, solid or liquid, and others were scarcely better furnished; every one goaded on his beast to reach the land of rest and safety. On a sudden my attention was called to two or three sparrows, twittering under a shrub by the wayside. They were the first birds we had met with in this desert, and indicated our approach to cultivation and life. I bethought me of tales heard in childhood, at a comfortable fireside, how some far-wandering sailors, Columbus and his crew, if my memory serves me right, after days and months of dreary ocean, welcomed a bird that, borne from some yet undiscovered coast, first settled on their mast. My comrade fell a crying for very joy.

"However we had yet a long course before us, and we ploughed on all that evening with scarce an hour's halt for a most scanty supper, and then all night up and down the undulating labyrinth, like men in an enchanter's circle, fated always to journey and never to advance.

"The morning broke on us still toiling amid the sands. By daylight we saw our straggling companions like black specks here and there, one far ahead on a yet vigorous dromedary, another in the rear, dismounted, and urging his fallen beast to rise by plunging a knife a good inch deep into its haunches, a third lagging in the extreme distance. Every one for himself and God for us all—so we quick-

ened our pace, looking anxiously before us for the hills of Djobbah, which could not now be distant. At noon we came in sight of them all at once, close on our right, wild and fantastic cliffs, rising sheer on the margin of the sand sea. We coasted them awhile, till at a turn the whole plain of Djobbah and its landscape opened on our view."

Djebel Shomer, the most northerly of the Central Arabian States, was governed by a wise and energetic ruler named Telal, who promoted commerce and kept in order the Bedouin or wandering tribes in his vicinity. His residence was at Ha'yel, a town of more than 20,000 inhabitants. Here W. G. Palgrave remained about six weeks, practising medicine and studying the character and history of the people. When the time for his departure came, Telal furnished him with a passport, of which the translation follows:

"In the name of God the Merciful, we, Telal-ebn-Rashed, to all dependent on Shomer who may see this, peace be with you and the mercy of God. Next, we inform you that the bearers of this paper are Selem-el-'Eys-Abou-Mahmood and his associate Barakât, physicians, seeking their livelihood by doctoring, with the help of God, and journeying under our protection, so let no one interfere with or annoy them, and peace be with you." Here followed the date.

After some delays and difficulties he finally reached the Nejed or highest central plateau, the seat of the Wahhâbee government, which is the strongest of the Arabian powers. The approach to Riad, the capital is thus described: "Before us stretched a wild open valley, and in its foreground, immediately below the pebbly slope on whose summit we stood, lay the capital, large and square, crowned by high towers and strong walls of defence, a mass of roofs and terraces, where overtopping all frowned the huge but irregular pile of Feysul's royal castle, and hard by it rose the scarcely less conspicuous palace, built and inhabited by his eldest son, Abd-Allah. Other edifices too of remarkable appearance broke here and there through the maze of grey roof tops, but their object and indwellers were yet to learn. All around for full three miles over the surrounding plain, but more especially to the west and south, waved a sea of palm-trees above green fields and well-watered gardens; while the singing droning sound of the water-wheels reached us even where we had halted, at a quarter of a mile or more from the nearest town-walls.

"We followed a path ending at the north-eastern portal, a wide and high entrance, with thick square towers on either side; several guardsmen armed with swords were seated in the passage. Abou-'Eysa [his guide] answered their challenge, and led us within the town. Here we found ourselves at first in a broad street, going straight to the palace; on each side were large houses, generally two stories high, wells for ablation, mosques of various dimensions, and a few fruit-trees planted here and there in the courtyards. At last we reached a great open square: its right side, the northern, consists of shops and warehouses; while the left is entirely absorbed by the huge abode of Nejdean royalty; in front of us, and consequently to the west, a long covered passage, upborne high on a clumsy colonnade, crossed the breadth of the square, and reached from the palace to the great mosque, which it thus joins directly with the

interior of the castle, and affords Feysul a private and unseen passage at will from his own apartments to his official post at the Friday prayers, without exposing him on his way to vulgar curiosity, or perhaps to the dangers of treachery. For the fate of his father and of his great-uncle, his predecessors on the throne, and each of them pierced by the dagger of an assassin during public worship, has rendered Feysul very timid on this score, though not at prayer-time only. Behind this colonnade, other shops and warehouses make up the end of the square, or more properly parallelogram; its total length is about two hundred paces, by rather more than half the same width. In the midst of this space, and under the far-reaching shadow of the castle walls, are seated some fifty or sixty women, each with a stock of bread, dates, milk, vegetables, or firewood before her for sale; around are crowds of loiterers, camels, dromedaries, sacks piled up, and all the wonted accompaniments of an Arab market."

(To be continued.)

For "The Friend."

With the necessary allowance for different ways of looking at the mysterious union and inexpressible distinction of time and eternity, of body and spirit, I have thought the following observations might now be interesting and seasonable to many readers.

R.

"It now remains that what is yet behind of his sufferings and afflictions be filled up in us." (Col. i. 24.) His sufferings are not ended; "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ," (2 Cor. i. 5.) Again, "As ye are partakers of the sufferings, so shall ye be also of the consolation." (5. 7.) "If so be that we suffer with Him, that we may be also glorified together." (Rom. viii. 17.) Here we suffer with Him expressly in order that we may be glorified together. "If we be dead with Him, we shall also live with Him; if we suffer we shall also reign with Him; if we deny Him, He will also deny us." (2 Tim. ii. 11, 12.) "Rejoice inasmuch as ye are partakers of Christ's sufferings." (1 Pet. iv. 3.) "That I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." (Phil. iii. 10.) This is the baptism that now saves us. It is not a figure. We never receive remission of sins, but in the fellowship of the sufferings of Christ, and conformity to his death. This was always the only way. So that of old, when blood was taken for atonement, and no remission was had without blood, the outward was but the shadow, and of itself procured no remission, no reconciliation. It is, through all time, only by the death and sufferings of Christ that we can be, or any could be, reconciled to God. And as none obtained these blessings by the offerings themselves, without knowing in themselves a death to sin, a fellowship in the sufferings of the Holy Seed, so none can now receive it otherwise.—*Job Scott.*

Fishing with Cormorants.—In spite of the voracity of the cormorant he always remains thin and meagre, the picture of a hungry parasite. But fishing he understands remarkably well, and formerly used to be trained for this purpose in England, in the same manner as a nearly related species is to the present day employed in China. An observer thus

describes this curious employment which witnessed on the Yellow River: "There were two boats, each containing one man, a boat ten or twelve birds. The latter sat perched on the sides of the boats, and seem to have just arrived upon the scene of action. Their masters now commanded them to lay the boats; and so excellent was their training that they instantly obeyed, scattered the selves over the canal, and began to look prey. They have a splendid sea-green and quick as lightning they see and dive up the finny tribe, which, once caught in sharp notched bill, finds escape impossible. As soon as a cormorant rises to the surf with his prey in his bill, his master calls when, docile as a dog, he swims to the boat and surrenders the fish, after which he resumes his labors. And what is more wonderful still, when one of them has got hold of a fish so large as to be with difficulty dragged to the boat, the others come to his assistance and by their united strength secure the prey. Sometimes when a cormorant is lazy or playful, and seems to forget his business, Chinaman strikes the water with a long bamboo near to the dreamer, and calls out to him in an angry tone. Immediately the bird, a school boy caught nodding over his lesson gives up his play, and returns to his duty. A small string is tied round the neck of the bird for fear they might be tempted to swallow the fish."

Selected for "The Friend."

A Testimony from England in 1845.

There is a spirit in this land that is trying to insinuate itself into the church, and we vainly persuade the Daughter of Zion to believe, that "more liberty is now granted her children than could have been in the *ginning*; that this is a different age of world, and a different state of the church of things altogether." And these things by the living members into great straits, cause them to go heavenly on their way, are not to remind the children of the dar of the love of dress, &c., "for their minds not in such trifles." We are not to tell them that "foxes have holes and the fowls of air have nests, but the Son of Man hath whereon to lay his head," "because they have a little fur about them." * * * I have ventured to tell some, that I hope we have not lost the *Quaker badge*. And yet among all this "light stuff" there is that which is excellent; things that are true and just, things that are lovely, and of good report so if there is any praise, or any virtue ought to think on these things. But that chaff will be sifted out, without a grain the weighty wheat falling to the ground have not a doubt; and the testimony of *T* given this people to uphold, in the face of world, will be supported by others, who come in by conviction. How many, many times, have I thought of late of centurion's conversion; and how our blessed Redeemer should have marvelled at his faith and said, "many shall come from the east, the west, and shall sit down with Abrahah Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be put into outer darkness." If this should open to us, as a people, through unfaithfulness what a mournful thing it will be.—*S. Emlen.*

For "The Friend."

Annual Report of the Women's Aid Association.

again coming before our friends we wish to express our gratitude to those whose generosity has enabled us to relieve much suffering among the Freedmen.

Our endeavor to render assistance mostly to the aged and infirm, and to destitute children attending the schools under the care of the Freedmen's Association.

In some instances the board and salary of officers have been defrayed by our Association after the term for which they had been engaged had expired, thus lengthening the term and enabling the poorer pupils to remain in the schools who, from inability to pay the stipulated fee required for the board of teachers, would otherwise have been expelled from attendance. In one case the amount was increased by 75 scholars by this arrangement.

Several hundred dollars were expended last year in opening and supporting soup houses at Hillsboro', Lincolnton, Charlotte, Hillsboro' and Salisbury, N. C., and at Danville, Va. was a new feature in those communities, was a great comfort to many suffering from want.

These soup houses have been reopened this winter. Care is taken to have the soup palatable and nutritious. On soup days the people flock to the houses with their tin kettles and cans to receive their portions of it and carefully carry it away to their cold and dry families. In this way, by a comparatively small outlay, many are relieved from the pressure of hunger.

Contributions of money have been made by Miss A. Clark, Helena, Arkansas, and by Mrs. C. Mather, Beaufort, S. C., to enable our friends to continue the good work of sheltering and training orphan children. Those from the latter establishment are generally provided with good homes in families residing in New England.

Supplies of material, made and unmade, or ready-made, in some cases both, have been sent to Hillsboro', Beaufort, S. C., to Hillsboro', Lincolnton, Salisbury, Charlotte and Salem, N. C., to Clover, Hanover Co., Alexandria and Danville, Va., and to Knoxville, Tenn. Last month an appeal was issued asking contributions of half-worn clothing, &c. It has been kindly responded to, and 453 articles received have been immediately forwarded to the South. Five dollars from an old friend, have been expended in shoes. The garments enumerated above several boxes of clothing have been shipped daily to A. H. Jones by the donors. These worn garments, many of them for men, boys, and of substantial make and material, have been specially acceptable for distribution among the Freedmen.

The field for work is an open one, we find the most immediate opportunity for the employment of all the funds we can collect, and have every reason to believe that they are well applied.

Our prompt and timely cooperation the national work of the Freedmen's Association is much facilitated. Children who could otherwise attend the schools, are enabled to do so comfortably clad in the warm flannel or heavy linsey we have sent. Sewing tools are maintained, the patient teachers instructing the women and girls not only in sewing up but in cutting and fitting gar-

ments—a work for which, in former times, they were entirely dependent upon their mistresses.

We have now in hand, the continued support of the soup houses (so long as the cold weather lasts these will be needed), the support of "exempt class" of destitute children at Hillsboro', *i. e.*, exempt from tuition fees, and a monthly allowance to a visitor among the poor at Charlotte, N. C.

We shall probably be called upon for further supplies of unmade material and shoes.

In addition to these things we have assumed the expense of transporting from North Carolina to the comfort of a home at the "Shelter for Colored Orphans," in West Philadelphia, twelve destitute orphan children. With them will come, if nothing should prevent, a poor crippled boy, Jerry Brown, for whom we have undertaken to pay board in some respectable colored family here in the city.

In meeting these various expenses our slender resources will be heavily taxed, and we invite those interested in this work to strengthen our hands in it by liberal contributions.

By direction of the Association,
SARAH LEWIS, *Secretary*.

Treasurer's Report.

Cash on hand from last account, . . .	\$106 34
Cash withdrawn from Girard Trust, . . .	813 10
Subscriptions, donations and sale of goods, . . .	710 15
	<hr/>
	\$1629 59

Expenditures:

For dry goods and shoes, . . .	\$589 81
Support of schools and physical relief, . . .	822 73
Envelopes and stamps, . . .	1 50
	<hr/>
	\$1414 04
Balance, . . .	215 55

SARAH W. COPE, *Treasurer*.
First mo. 6th, 1872.

In compliance with the request of our friend, I. Cox, we give space for the following report. It is a satisfaction when any of the now frequent "General Meetings" are held, without any of the testimonies of the Society being laid waste. But these assemblies are so numerous, and many of the proceedings therein often so contrary to what Friends here heretofore believed to be required of them, that we feel restrained from generally admitting accounts of them into our columns. We should have been glad had the committee discarded the novel, and, as we cannot but think, unwise imitation of other professors, in appointing a *chairman*. Time was when Friends generally, wanted none other to preside over them but the Head of the Church.—Eps.

For "The Friend."

After a favored Quarterly Meeting at Deep River, on the 20th inst., a number of the Yearly Meeting's Committees on General Meetings convened and reappointed Allen Jay, chairman, and Isham Cox, clerk, and then adjourned until 10 o'clock Second-day morning.

On First-day two meetings for worship were held, both in the fore and afternoon, acknowledged to be seasons of favor from the Master of assemblies. Faithful laborers from various parts of our own, and a few from other Yearly Meetings were acceptably with us,

and earnestly engaged in labor. On Second-day a crowded audience listened attentively to the Gospel as it was preached in demonstration of the Spirit and with power. The secret aspiration of many hearts doubtless was, "Bless the Lord, oh my soul, and forget not all his benefits." A concern was felt and united with, to devote the afternoon session more especially to the instruction of the children; the necessity of watchfulness and prayer was feelingly dwelt upon, and the tendering influence of the Spirit of God was felt to bind the assembly together in the love and fellowship of the Gospel.

On Third-day the meeting was soon introduced into the Life of prayer, baptising us by the one Spirit into the one body; and the living stream of Gospel ministry continued to flow freely and copiously. Sinners were invited to come to Jesus, and wanderers encouraged to return to the Father's house, and the good Shepherd was clearly presented to their view as a merciful Saviour, lending a listening ear to the bleating of the lambs that were entangled in the wilderness, ready to carry them home in His arms.

Professors, of whatsoever name, were tenderly exhorted to give less attention to the paying of tithes of mint and anise, which are but secondary things, and more to weightier matters of the law. And although other men have labored, and we have entered into their labors, Friends were forcibly reminded that we should not take up our rest here, but continue to labor, looking not only to our ancestors but to the God of our fathers for direction; and those who are seeking a closer walk with God, were entreated to look beyond the watchmen in order to find the beloved of souls.

On Fourth-day the meeting soon became solemnized into a worshipping frame, when the healing virtue of our dear Saviour as imparted to the impotent man at the pool at Jerusalem was brought to view, and people were exhorted to accept of healing, although it might not come through the channel anticipated by them. We were forcibly reminded that by man's disobedience he was deprived from partaking of the tree of Life, and now must be healed by the leaves thereof before he can again have right to eat of the fruit. Our individual duty of presenting our bodies a living sacrifice unto God, was clearly set forth; and in order to do that acceptably we must consecrate all our powers to His service. The meeting was then favored to close under a precious covering of the Spirit of love.

Signed on behalf of the committee,
ISHAM COX, *Clerk*.

First mo. 24th, 1872.

Milking in Silence.—The *Louisa Milk Journal*, in reference to this subject, says:

At a Farmers' Club in West Cornwall, Connecticut (U. S.), a farmer said that no talking should be allowed while milking was going on. He said he discharged one of his servants who persisted in talking during milking time, and that in three days the increase of milk was equal to a man's weekly wages. We fear an increase to such an extent must have been due to other causes besides the one assigned. If the enlarged yield followed solely from the dismissal of the man, we suspect his presence affected the supply of milk in some way apart from his loquacity. We have frequently found a change of servants prove beneficial. It may

be that talking prevents hens from laying also. We know we have often experienced a vast increase in the number of eggs brought into the house after the removal of a too officious individual from our employ. Besides, our cows have sometimes improved in produce by the same means, but we generally attribute it to cleaner milking by fresh and more industrious hands. It is, however, well known that cows are peculiarly sensitive to sights and sounds during the time they are milked. Unless they are at perfect ease, they will not give their milk freely. They should be daily milked under the same conditions. Cows that are fed at milking time require their usual meal, or they become restless and dissatisfied, and put a stop to their bounty. Many of them will only allow some special favorite to milk them. In those parts of the country where women are solely employed to milk, we frequently find one or two tuncful lassies singing at their work, and many cows become so pleased with the rustic harmony as to show evident signs of their approval to the loud sweet voice, by giving their milk only by being sung to. Everything that distracts the attention of the cow and ruffles her placidity, should be avoided when she is called upon to yield her milk. Her nervous system should not be excited by strange noises, unwelcome objects, or rough treatment, or the effect will be apparent in a diminished supply in the milk pail. It would no doubt be good advice on the whole, to tell those who milk to hold their tongues, and keep their tempers. The Connecticut farmer appears to have sufficient reason indeed to say, that speech is silver, but silence is gold.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 187.)

Sarah Morris to Mildred Ratcliff.

" Cedar Grove, 7th mo, 7th, 1829.

" My Beloved Friend.—After reading thy valuable letter, the passage of Scripture occurred, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." So in epistolary intercourse, the mind is refreshed by the salutary counsel of a friend. This has been my case. I rejoice that there are yet many standard-bearers who can set their seals to the Truth as it is in Jesus, the great Captain of our salvation. There have been a considerable number lately removed from us, who fought the good fight, kept the faith, and finished their course with joy. Amongst these was a dear friend of ours, John Parker, who deceased last month in his eighty-second year. He died as he had lived, resting only on the merits of his dear Redeemer and Advocate, to forgive him his transgressions. He spoke largely at their weekday meeting, held at Kennet, three or four days before his death, to the great comfort and satisfaction of his friends.

" I fully unite with thee, my dear friend, that the right use of the pen is to be ranked among the Lord's many mercies. We know that He alone can give ability to say a good word, or express a good thought; and when we feel weak and little in our own eyes, it is then we can take hold of his precious promise, 'When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord, will hear them, I, the God of Jacob will not forsake them,' &c. I can reiterate thy expression, 'there never

was a time when christians should strive more fervently, so to deepen in the root of life, as to be permitted to enter in at the strait gate.' May we and our beloved children, be held in the Lord's holy hand, and our dear son, who has wandered in a strange land, be permitted to return to his father's house.

" We have, as thou observes, much rubbish to be removed yet from amongst us. Ann Jones, in a public testimony, said of us, 'Much of the dross and tin is gone, but there is yet a good deal of reprobate silver.' With you I hope it is better.

" May the blessing of preservation be thy experience.

Thy affectionate friend,

SARAH MORRIS."

Ann Jones to Mildred Ratcliff.

" Philadelphia, 1st mo. 22nd, 1830.

My Dear Friend.—Thy two kind and interesting letters I received; the last on my return to this city, which was not until the 24th of the 12th month; when I was favored to meet my dear and truly kind and sympathising companion—my husband—in usual health. Myself also, quite as well as I could expect; and much better than I deserve to be.

" The only reason of my long delay in writing to thee has been want of time or leisure for the employ. Whilst separated from my husband, I found the necessary information to him occupied most of my leisure. And since my return, in addition to two little trips to neighboring meetings in the country, I have had to pay off some old debts in writing to England, &c.

" On a review of my long western journey, taking into account my many omissions and commissions, I can very feelingly acknowledge myself an unprofitable servant, having done very imperfectly even that which I attempted to do. And in various instances through unwearfulness, faithlessness or fear, having wholly omitted what ought to have been done. As far as I am capable of discerning, I apprehend that the list of my omissions exceeds that of commission; still thankfulness covers my mind, under a sense of the mercy and loving kindness of Him, whom I do at times, I hope, sincerely desire to serve, with my body and with my spirit, and to be more and more His in his own terms. There is mercy and forgiveness with him that he may be feared. And His dedicated children still have this testimony, that He deals with us poor worms of the dust, not according to our deserts, but according to the multitude of his tender mercies.

" By accounts from England it appears that Isaac Stephenson is visiting meetings and Friends in the western section of the country; and that his dedicated sister, Elizabeth Robson, is employed in her good Master's cause in London and its vicinity. Thomas Shillitoe, is at home, cheerful and active. A letter from a Friend of his meeting, says, If we are not benefited by his example and counsel, the fault will be our own.

" On third-day last we dined at Catharine Sheppard's. She and family were well. I think her daughters give evidence of increased submission to the cross, and consequent preparation for usefulness. There are a number of valuable young women in this city, and I trust that the good work is secretly going on in the minds of many of the rising generation—men and women, both in

city and country. I cannot believe that the sifting and suffering of this generation for naught. I rather cherish the hope a belief, that through the overruling power & wisdom of Him whose the cause is, the tribulation that have happened to the visible gathering church in this day, will tend eventually to the furtherance of the gospel; to spread & increase the dear Redeemer's kingdom on earth; though even now, all are not for Him who are called Israel.

" 23rd. — Had another attack of hemorrhage about three weeks ago; and has again been brought very low; but it is comfort and instructive to witness the calmness, sweet and peaceful resignation with which it is favored. A sweet smile on his countenance indicates that all is peace within. In under great suffering and oppression, he is named to a friend, that he felt he was in divine Hand, and that though much reduced he could not wish it otherwise. We spent little time there last evening; he was in the parlor, having ventured down stairs twice.

" Jonathan Evans has been repeatedly well from cold, &c., this winter; but is in usual health. His love to his dear Mas and zeal for his cause, do not abate. I am in the mind, that whenever his head is laid low his worth will be more fully known, and less more felt than some are aware of. We ever lives to see his close, will find that will then be known, that 'a prince and great man has fallen in Israel'; but gather to the just of all generations, his immortal spirit will live with Him who hath redeemed him; and who liveth and reigneth, and is ever worthy.

" As thou sweetly remarks in thine of month 2nd, The blessed, good Master permitted us to rest awhile with our dear Friends in Philadelphia. And though it been in poverty, in weakness, and in fear I have passed my time amongst them; like a poor servant in waiting day by scarcely knowing how I was to be disposed of; yet in, and through all, this testimony raised, that the Lord deals with me, not according to my deserts, but according to multitude of his tender mercies.

" I am concerned to find that thou hast suffered so much from indisposition of body; what an unspeakable mercy it is, that all our infirmities of flesh and spirit, we have a faithful High Priest, mercifully touched with a feeling of our infirmities; who chasteneth in order to subject, and bring us nearer to self; that we should not trust in ourselves but in him that riseth the dead. May be more and more my experience.

" Since my return, we have been twice on little turns into the country. The first to Woodbury, where we enjoyed the company of dear Joseph and Hannah Whittall. We visited a few of the families of the afflicted in their neighborhood, and were at two meetings with them on First-day. The first a very trying one, as Friends have to do with the opposers on that day. We accompanied one in the afternoon for Friends and neighbors. This was a quiet, favored meeting.

" Our second turn out, was into Connecticut to a few meetings. There, as we are in many other places, Friends are greatly inconvenienced by meeting in small, crowded houses; but there they have at times g

ings, through the condescending goodness of Israel's Shepherd. And now, my dear friend, I must request to accept this scrawl, poor as it is, as the proof that I can at present give of my unabated affection for thee. I have forgotten thy kind helpers. Remember affectionately to them. My husband unites me in love to Jonathan and Ann Taylor; very affectionately to thyself. Mine to husband. From thy friend in the bond of fellowship,

ANN JONES.

P. S. My dear friend, Lydia Miller, spent five days with her friends in the city after return, and then went home. I have had affectionate letter from her, in which she expresses her satisfaction in having given up company me, notwithstanding all the cold and many low seasons attendant upon journey.

Thou should have many messages of love for me if Friends knew of my writing."

(To be continued.)

The Beauty of Winter.—Winter scenery has charms of its own, that yield to no other season. On a clear winter day, the landscape has a depth of coloring such as no other of the year affords. An indescribably soft and tender atmosphere rests upon the earth, through which glows the deep purple blue of the distant hills. The whiteness of the snow gives to the scene a celestial purity—a suggestion of heavenly things. There is abundant beauty too, of the minutest kind. What is more delicate and exquisite than the tracery of the bare tree-tops gilded against the sky? And every snowflake works a myriad miracles of dainty architecture. It clothes the black spruce with a hundred feathery plumes. It hides every unsightly object with a soft white mantle. Under its touch in a single hour the earth is transformed, and masquerades in every variety of beautiful and grotesque apparel. Then, as by the quick changes of a magician, comes a sudden shower or thaw, and again a frost, and the sun rises upon a world clothed in diamonds.

In the deepest charm which nature has winter is that which might bring forth. Winter is not more unlike in summer and winter than are the heavens. Compare the glory with which the harvest-moon sets on the earth with the cold bright light of the far-off moon of winter. And the winter moon—what sight that is given to man so full of his sense of awe and mystery, so moves him to rejoice and reverence and adore? It seems to us that in the severity and loneliness of winter, the moods which Nature casts are higher and more heroic than the tender seasons inspire. When the earth dresses with every fruitful thing, when the sun air wraps us up, and the wind breathes gently upon us, the sense of these things is great delight. But when the blood begins to resist the cold, and bound in ice and snow the earth seems under the power of some mightier influence than those which minister to the physical man, then we are to come closer into the presence of the Divine One. Let one stand in the forest at night, when the ground is white about his feet and look up through the net-work of the dark branches to the stars blazing from their remote distance and listen to the mysterious

voices of the wind, and he may well feel himself within the courts of God.—*Christian Union.*

Contentment and Humility.

Selected.

Be content with such things as ye have.

Thou shalt not covet: each desire
For what another holds,
Is adding fuel to the fire
Of envy in our souls.

Take heed, and beware of covetousness.

Thou shalt not covet, God has said;
But be content with what
He, in his sovereign will, has made
The portion of thy lot.

Neither murmur ye, as some of them also murmured.

Since, mighty God, my health and ease
And life belong to thee,
I would not murmur though thou please
To take them all from me.

Where envying and strife is, there is confusion and every evil work.

In a modest, humble mind,
God himself will take delight;
But the proud and haughty find
They are hateful in his sight.

God resisteth the proud, but giveth grace unto the humble.

God scorns not humble things:
Here, though the proud despise,
The children of the King of kings,
Are training for the skies.

By humility and the fear of the Lord are riches, and honor, and life.

Help me to watch and pray,
And on thyself rely;
Assured, if I must betray,
I shall forever die.

Rest for my soul I long to find,
Saviour of all, if mine thou art;
Give me thy meek and lowly mind,
And stamp thine image on my heart.

'Tis thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in every part,
And new-create the whole.

For "The Friend."

Hindoos in the West Indies.

For some years past a systematic importation of natives of Hindostan has been carried on by some of the West Indian islands, in order to obtain an additional supply of laborers for their extensive sugar and cotton plantations. Charles Kingsley, in his recent book, entitled a "Christmas in the West Indies," thus gives some interesting particulars respecting this people, and the regulations under which the business of importing them is carried on.

"The Indian government jealously watches the immigration, and through agents of its own, rigidly tests the *bona fide* 'voluntary' character of the engagement. On their arrival in Trinidad, those who are sick are sent at once to the hospital; those unfit for immediate labor are sent to the depot. The healthy are 'indentured'—in plain English, apprenticed—for five years, and distributed among the estates which have applied for them. Husbands and wives are not allowed to be separated, nor are children under fifteen parted from their parents or natural protectors."

Among the various provisions by which the government seeks to regulate this system of labor, and prevent oppression by the employer, are the following: "No estate is allowed to

employ indentured Coolies which has not a duly 'certified' hospital capable of holding one tenth at least of the Coolies on the estate, with an allowance of 800 cubic feet to each person; and these hospitalers are under the care of direct medical visitors; appointed by the governor, and under the inspection (as are the labor books—indeed, every document and arrangement connected with the Coolies) of the agent-general of immigrants, or his deputies. One of these officers, the inspector, is always on the move, and daily visits, without warning, one or more estates, reporting every week to the agent-general. The governor may at any time, without assigning any cause, cancel the indenture of any immigrant, or remove any part or the whole of the immigrant laborers from any estate, and this has been done before now."

This system, under the various checks placed upon it, is reported to be working well in Trinidad, to which island particular reference is made. This statement is confirmed, also, by the fact that many Coolies who returned to India after their five years apprenticeship expired, "are now coming back a second time to Trinidad, bringing their kinsfolk and fellow-villagers with them, to a land where violence is unknown and famine impossible."

Our author remarks on seeing them for the first time at the depot where they were landed: "Very interesting was the first glimpse of Hindoos, and still more so of Hindoos in the West Indies—the surplus of one of the oldest civilizations of the old world come hither to replenish the new. Three things were noteworthy; first, the healthy, cheerful look of all, speaking well for the care and good feeding which they had had on board ship; next, the great variety in their faces and complexions. Almost all of them were low-caste people. Indeed, few high-caste Hindoos, except some sepoy who found it prudent to emigrate after the rebellion, have condescended, or dared to cross the "dark water;" and only a very few of those who come west are Mussulmans. But among the multitude of inferior castes who do come, there is a greater variety of feature and shape of skull than in an average multitude, as far as I have seen, in any European nation. * * * The third thing noteworthy in the crowd which cooked, chattered, longed, sauntered idly to and fro under the Matapolos, the pillared air-roots of which must have put them in mind of their own banyans at home, was their good manners. * * *

"They have acquired—let Hindoo scholars tell how and where—a civilization which shows in them all the day long; which draws the European to them and them to the European. * * * a civilization which must make it easy for the Englishman, if he will but do his duty, not only to make use of these people, but to purify and ennoble them."

For "The Friend."

In a recent editorial of the "National Baptist," is contained the following passage, which briefly refers to what had long felt to the writer to be the strongest and most satisfying proof of the reality and truth of the Christian religion; *i. e.*, the experience of its faithful disciples.

"There is a theology of Christian experience,—a great body of precious doctrines which have endured the test of ages, and have been the abiding comfort of all who believe them. The faithfulness of God, the love of

Christ, the ministry of the Spirit,—how these have wrought themselves into the inmost character and life of God's people, attesting themselves by evidences compared with which even mathematical demonstration is weak. When the blind man was restored to sight, he might be excused if he gave little heed to an argument that proved miracles impossible. When Lazarus was brought from the tomb, the Sadducee could not hope to convince him that there is no resurrection; when the penitent sinner has heard in his heart the pardoning voice of Christ, he cannot easily be persuaded that the Gospel is a fiction; and when these experiences of spiritual renewal and healing have been repeated in millions of biographies and through whole periods of history, the accumulated testimony, with all its incidental confirmations, justifies our completest confidence. We may be told that the world has outgrown these dogmas of Christianity, but the cloud of witness for their truth is too large and too dense to be so easily blown aside. The pangs of guilt, the deep unrest of conscience, the fear of punishment, are as certain as any facts which the senses can recognize or the reason apprehend; and it is no less certain that guilt and unrest and fear have been removed, in almost countless instances, by penitence and faith in Christ. And so long as man's nature and needs remain, so long will the old paths be the only ones which lead to peace and to God. We cannot yield the Scriptures and the doctrines of salvation by the cross, until some surer and happier way of spiritual life has been discovered. If skepticism or philosophy or science, or anything else, will surpass the moral virtue of the Gospel, and work greater miracles in lifting up the sinful, and purifying society, then it will be easy to supplant the Bible and supereede Christ. We hold to the old, not because it is old, but because it shows itself the power of God unto salvation. Virtue goes out of Christ, to whomsoever may touch him; thus we know that he is still the old and only path to God,—the way, the truth, and the life."

No bye-paths lead further from the right road, than some of those which, at the beginning, appear to lie almost parallel with it.

THE FRIEND.

SECOND MONTH 10, 1872.

SUMMARY OF EVENTS.

FOREIGN.—The German authorities have prohibited the sale of French journals in the streets of Strasburg.

The French Assembly have authorized the abrogation of the commercial treaties with Great Britain and Belgium, by a decision of the Assembly, by a vote of 377 to 318, has again rejected the proposition to return to Paris. This decision caused great disappointment in Paris.

The Duke d'Anmale and Prince de Joinville, in a communication to the official journal, state that if they had been present in the Assembly when the vote was taken, they would have voted in favor of the return of the Assembly and government to Paris.

The French Minister of War states that 3,473 of the captured Communists have been sentenced to various punishments, 12,015 are still confined in the hulks at the several naval stations, and 19,222 have been set at liberty.

Deputy Palladines stated to the Assembly that he would contribute his salary to the voluntary fund for the payment of the war indemnity.

The authorities of the towns of Aix, Vichy, Pombiers and Boregos, have petitioned the government for the abrogation of the law against public gambling, and offer a sum of 100,000 francs for the privilege of licensing gambling houses at these watering places.

Great uneasiness prevails in England in regard to the settlement of the Alabama claims, in consequence of the United States having put in a large claim for indirect damages. This claim is strongly objected to, and the United States are now pending on its withdrawal. In the event of the United States continuing to urge the claim, then it is declared that the British government must immediately recede from the treaty of Washington. This can scarcely be now done, inasmuch as the British government representing the United States has already made a royal warrant to the British High Commission that whatever things should be transacted and concluded by them should be agreed to, acknowledged and regarded by her in the fullest manner, and that she would not suffer any person to infringe the same or act contrary thereto.

The Times complains that the American statement of the case against England, has been translated into continental languages and scattered broadcast over Europe, thus making retraction almost impossible.

A large meeting of the supporters of Sir Charles Dilke was held in Trafalgar Square, London, on the evening of the 5th. Fully ten thousand persons were in attendance.

At the meeting in aid of the Livingstone expedition, subscriptions to the amount of £3,000 were received, and measures were taken to send off the relief expedition at an early day.

5th.—Consols, 92½. U. S. 5-20's of 1862, 92½; of 1867, 92½; ten-forties, 91½.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11½d.

The Captain General of Cuba states that he has just made a journey through the disaffected districts, and during his personal observation he is certain that the insurrection will be ended in two or three months at furthest.

Serious disturbances broke out recently at Barcelona, caused by the resistance of the people to the payment of octroi duties. The disturbances in that city and elsewhere, appear to have been fomented by the International Society.

Dispatches from the Governor General of the Philippine Islands, states that a company of 200 native soldiers, belonging to the artillery service, rebelled and took possession of the fort. The place was subsequently carried by assault by regular troops, and all the insurgents were killed.

A Russian imperial decree appoints Baron von Olfendurg, late Consul General at Bucharest, Minister of Russia to the government of the United States. Catecazy is attached to the Foreign Office in St. Petersburg. The Archbishop of Cologne has ordered four professors of the University to subscribe to the dogma of papal infallibility, the penalty in case of refusal being excommunication.

UNITED STATES.—The Public Debt, less cash in the Treasury, amounted on the first inst. to \$2,238,204,950, having been reduced \$5,638,463 during the first month. The balance in the Treasury consisted of \$103,271,736 in coin, and \$12,840,271 in currency. The decrease of debt since 3d mo. 1st, 1871, was \$82,509,897. The decrease in the annual interest charge, since 3d mo. 1st, 1869, is \$17,598,534.

The interments in Philadelphia last week numbered 45, including 128 male and 127 female deaths.

The mean temperature of the first month, by the Pennsylvania Hospital record, was 30.83 degrees, the highest during the month 48 degrees, and the lowest 10 deg. The amount of rain 1.26 inches. The average of the mean temperature of the first month for the past 83 years, is 31.34 deg.; the highest mean of temperature during that entire period occurred in 1790, 44 deg., the lowest in 1857, 22.37 deg.

The House of Representatives, by a vote of 110 to 86, has approved the action of the Secretary of the Treasury in regard to the negotiation of the late loan of \$10,000,000 five per cents. By a vote of 166 to 22, the House passed a resolution recognizing the thirteenth, fourteenth and fifteenth amendments, as valid parts of the constitution.

The Senate has further debated the amnesty bill, and Senator Sumner's civil rights bill.

An attempt is being made to turn the waters of Bayou Sara, Louisiana, so as to prevent the caving of the levee surrounding the town. Already several houses have been moved, which were threatened with imminent danger, and unless the effort proves successful very little of the town of Bayou Sara will remain in a few years.

Returns to the Internal Revenue office show 11,167,000 bushels of grain distilleries in operation on the first to be 313, with a daily capacity of 232,185 gallons, the number of barrels of molasses was eleven, with a daily capacity of 13,321 gallons.

The number of licensed drinking houses in Philadelphia is returned as 5,511. The 23rd ward has smallest number, 74, and the 19th the largest, 355. The *Markets*, &c.—The following were the quotations on the 3d inst. *New York*—American gold, 150 U. S. sixes, 1881, 115½; ditto, 1868, 112; ditto, 1 5 per cents, 110½. Superfine flour, \$5.70 a \$6.25; brands, \$6.50 a \$10.75. White Michigan and Genesee, \$1.72 a \$1.73; amber, \$1.68; red, \$1.62 a \$1.66. No. 2 spring wheat, \$1.56. Western barley, 85 cts. per bushel; No. 1, 87 cts.; No. 2, 84 cts.; No. 3, 81 cts.; No. 4, 78 cts.; No. 5, 74 cts.; southern white, 75 a 79 cts. *Philadelphia*, Cotton, 23½; 23½ cts. for uplands and New Orleans. Cuba sugar, 9½ a 9½ cts.; Demerara, 10½ a 11½ cts.; No. 1. Superfine flour, \$5.25 a \$5.75; finer brands, \$10. Pennsylvania red wheat, \$1.57. Yellow corn, 68 a 69 cts. Oats, 33 a 37 cts. Ck seed, 9½ a 10½ cts. per lb. Timothy, \$3.50 a \$4. The arrivals and sales of beef cattle at the Av. Drove-yard reached about 2,600 head. Extra 80 74 a 8 cts., fair to good, 6½ a 7 cts., and common, 4 cts. per lb. gross. Sales of about 16,000 sheep at 8 cts. per lb. gross for choice, and 6 a 7 cts. per lb. common. Hogs, \$7.25 a \$7.75 per 100 lbs. net. Ck.—No. 2 spring wheat, \$1.24. No. 2 corn, 40½ cts. No. 2, 32½ cts. No. 2 rye, 73 cts. No. 2 spring 60 cts. Lard, 8-10 cts. Cincinnati—Family 1, \$1.10 a \$1.25. Red wheat, \$1.55 a \$1.57. Corn, 43 cts. rye, 92 cts. Oats, 38 a 45 cts. Lard, 8½

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher for the Boys' 2nd Mademoiselle School. Applications may be made to—

Joseph Walton, 413 Walnut St.
Chas. J. Allen, 304 Arch St.
Geo. J. Scattergood, 413 Spruce

WANTED.

A Friend to take charge of the Primary Department of the Adelphi School for Colored Children, on Walnut St. below 13th St. Apply to—

Caleb Wood, 524 South Second St.
Joseph W. Lippincott, 413 Walnut St.
Jonathan Evans, 19 North Seventh

FRIENDS' BOARDING SCHOOL FOR INFANTS, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to—

Ebenezer Worth, Marshallton, Chester Co., Pa.
Thomas Wistar, Fox Chase P. O., Philadelphia.
Samuel Mott, Olney P. O., Philad.
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent.—JOSUAH H. WINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 23d of Tenth mo. last, BATH ROBERTS, widow of Benjamin Roberts, in the 75th year of her age, a member and elder of Evesham M. and Easton Particular Meeting of Friends, N. J. The calm and peaceful manner in which this friend passed away, left a comfortable hope resting on the minds of her bereaved relatives and friends, her end was peace.

—, on Fourth-day, the 13th of Twelfth mo. 1871, JANE COE, widow of Benjamin Taylor, in the 57th year of her age, a member of the Western D. Monthly Meeting.

—, suddenly, at the residence of her son-in-law, George S. Gould, on the 1st of First mo. 1872, HANNAH, widow of the late John Knowles, of Richmond, in the 89th year of her age, a member of South Easton Monthly Meeting, R. I.

—, on Fourth-day night, the 10th of First mo. 1872, ASA, aged about 74 years, a member of Philadelphia Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, SECOND MONTH 17, 1872.

NO. 26.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Central Arabia.

(Continued from page 196.)

The Arabs of Central Arabia belong to the Wahabee sect of Mahometans, the strictest and most bigoted of all the professors of that religion. Some years before the visit of Palestine to that region, it had suffered severely from the cholera; and this had aroused anew the zeal of government and people. The result was the appointment of twenty-two persons whose duties were somewhat like those of censors of ancient Rome. "On these twenty-two Feysul conferred absolute power the extirpation of whatever was contrary to the Wahabee doctrine and practice, and to the morals in general, from the capital first and then from the entire empire. No one as censors in their most palmy days had ever range of authority, or were less fettered by all ordinary restrictions. Not only these Zelators to denounce offenders, but they might also in their own unchallenged right inflict the penalty incurred, beat and at discretion, nor was any certain limit placed to the amount of the mulct, or to the number of the blows. Most comprehensive was the list of offences brought under the supervision of these new censors: absence from public prayers, regular attendance five times a day in the public mosques being being of strict obligation; smoking tobacco, sniffing, or chewing; wearing silk or gold; lighting or having a light in the house after prayers; singing, or playing on any musical instrument; nay, even all street-boys of children or childish persons: these were some of the leading articles on the command list, and objects of virtuous correction and severity.

Equipped with such powers, and backed by the whole weight of government, it was easily supposed that the new broom would sweep clean, and that the first institution of the Zelators was followed by root-and-branch extermination. Rank itself was no protection, high rank no shelter, and private or political enemies found themselves masters of their own fate. Djeloo' weh, Feysul's own brother, was one with a rod at the door of the king's palace for a whiff of tobacco-smoke; and a royal kinsman could not or would not in-

terfere to save him from undergoing at fifty an ignominy barely endurable at fifteen. Soweylein, the prime minister, and predecessor of Mahboob, was on a similar pretext, but in reality (so said universal rumor) at the instigation of a competitor for his post, seized one day while on his return homeward from the castle, thrown down, and subjected to so protracted and so cruel a fustigation that he expired on the morrow. If such was the chastisement prepared for the first personages in the state, what could plebeian offenders expect? Many were the victims, many the backs that smarted, and the limbs crippled or broken. Tobacco vanished, though not in fumes, and torn silks strewed the streets or rotted on the dunghills; the mosques were crowded, and the shops deserted. In a few weeks the exemplary semblance of the outward man of the capital might have moved the admiration of the first Wahabee himself.

In illustration of the bigoted views of the Wahabees, our author relates a conversation with one of their learned men, named Abd-el-Kereem, as to what they considered the "greater" and what the "lesser" sins. "Putting on a profound air, and with a voice of first-class solemnity, he uttered his oracle, that 'the first of the great sins is the giving divine honors to a creature.' A hit, it may be observed, at ordinary Mahometans, whose whole doctrine of intercession, whether vested in Mahomet or in 'Alee, is classed by Wahabees, along with direct and downright idolatry. A Damascene Sheykh would have avoided the equivocation by answering, 'infidelity.'

"Of course," I replied, 'the enormity of such a sin is beyond all doubt. But if this be the first, there must be a second; what is it?'

"'Drinking the shameful,' in English, 'smoking tobacco,' was the unhesitating answer.

"And murder, and adultery, and false witness?" I suggested.

"God is merciful and forgiving," rejoined my friend; that is, these are merely little sins.

"Hence two sins alone are great, polytheism and smoking," I continued, though hardly able to keep countenance any longer. And 'Abd-el-Kereem with the most serious asseveration replied that such was really the case.'

Among the patients who came to Palgrave for prescriptions, were some of the inmates of the royal palace itself. This led him to an acquaintance with Abd-Allah, one of the sons of the reigning monarch, which brought him into a situation of much danger. A deadly enmity existed between the two sons of the king, and the palace was disturbed by their rivalry. About this time, says our author,

"In one of my medical cases, the nature of the malady had led me to try that powerful, though dangerous therapeutic agent strychnia; and its employment had been followed by prompt and unequivocal amelioration.

Everybody talked about it, and the news reached the palace. "Now 'Abd-Allah in the course of his amateur lectures had learnt enough to know the poisonous qualities of various drugs, and of strychnine in particular; and though probably unacquainted with the exploits of European criminals, was fully capable of giving them a rival in the East. The cure, or at least the relief, just alluded to, had occurred about the 16th of November, exactly at the time when I had given him to understand our definite refusal of his offers, and when he was in consequence somewhat uncertain what course next to follow. A day or two after he sent for me, expressed his regret at our resolution to quit the capital, and begged that we would at least leave behind us in his keeping some useful medicines for the public benefit, and above all that we would entrust him with that powerful drug whose sanitary effects were now the subject of general admiration.

"All that I could say about the uselessness, nay, the great danger, of pharmacy in unlearned hands, was rejected as a mere and insufficient pretext. At last, after much urging, the prince ended by saying that for the other ingredients I might omit them if I chose, but that the strychnine he must have, and that though at the highest price I might fancy to name.

"His real object was perfectly clear, nor could I dream of lending a hand, however indirect, to his diabolical designs, nor did I see any way open before me but that of a firm though polite denial. In pursuance, I affected not to suspect his projects, and insisted on the dangerous character of the alkaloid, till he gave up the charge for the moment, and I left the palace.

"Next day he renewed his demands, but to no purpose. A third meeting took place; it was the 19th or 20th of the month. Beckoning me to his side, he insisted in the most absolute manner on having the poison in his possession, and at last, laying aside all pretences, made clear the reasons, though not the person for whom he desired it, and declared that he would admit of no excuse, conscientious or otherwise.

"He was at the moment sitting in the further end of the K'hawab, and I was close by him; while between us and the attendants there present, enough space remained to prevent their catching our conversation, if held in an undertone. I looked round to assure myself that we could not be overheard, and when a flat denial on my part had been met by an equally flat rejection and a fresh demand, I turned right towards him, lifted up the edge of his head-dress, and said in his ear, 'Abd-Allah, I know well what you want the poison for, and I have no mind to be an accomplice in your crimes. You shall never have it.'

"His face became literally black and swelled with rage; I never saw so perfect a demon before or after. A moment he hesitated in

silence, then mastered himself, and suddenly changing voice and tone began to talk gaily about indifferent subjects. After a few minutes he rose, and I returned home.

"There Abou-Eysa, Barakait, and myself immediately held council to consider what was now to be done. That an outbreak must shortly take place seemed certain; to await it was dangerous, yet we could not safely leave the town in an over-precipitate manner, nor without some kind of permission. We resolved together to go on in quiet and caution a few days more, to sound the court, make our adieux at Pysul's palace, get a good word from Mahboob (no difficult matter), and then slip off without attracting too much notice. But our destiny was not to run so smoothly."

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 129.)

Newberry Smith, Jr., to Mildred Ratcliff.

"Philadelphia, 2d mo. 13th, 1830.

"My Dear Mildred,—I thought I could hardly let so favorable an opportunity pass, as that afforded by the return of James Hammond, who has acceptably spent part of the time he has been in the city under our roof, without renewing to thee, my much esteemed and endeared friend, the assurance of my continued love and regard. I have in recollection, the strong and lively feeling of interest and affection that flowed towards thee, when favored to enjoy thy company whilst thou wast on a visit whither thy lot was cast.

"Under the influence of these feelings, freshly renewed, I am confirmed in the belief, that the great and unslumbering Shepherd of Israel, who knit our frames, and seeth us altogether as we are, is still mindful of His servants, and his heritage, being near to support and sustain the drooping mind when bowed down under a sense of its own manifold infirmities and utter unworthiness. Dear Mildred, the prayer and desire of my heart on thy account is, that He who in the morning of thy days, and in the bloom of thy life, brought thee out of the land of bondage and spiritual darkness, with a high hand and an outstretched arm mercifully extended for thy deliverance, to thy own humbling admiration; He who has since been near to support and bear up thy afflicted spirit whilst passing through the wilderness, even a waste howling wilderness, wherein there was often no water, towards the land of promise—the spiritual Canaan; He who has from time to time seen meet to reduce thee and to prove thee, that he might bless thee, and do thee good at thy latter end; may He still condescend, in his everlasting goodness and mercy, to continue to be near to thee now in thy declining years, when the bonds of thy infirmities may seem to be increasing. May He still keep thee as in the hollow of his hand, not only from the pride of man, but from the strife of tongues. May He hide thee as in the secret of his pavilion, and enable thee to abide patient and faithful, until the measure of thy service and suffering, for thy own purification, the benefit of those amongst whom thy lot may be cast, and for the church militant, shall have been accomplished; and then may He permit thee to enter the mansion of everlasting rest, receiving the welcome salutation, 'Come ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"Thou still retainest a warm place in the affectionate remembrance of many friends here, and hast no small share of their christian sympathy and unity.

"Please remember me to thy husband, and convey to the other members of thy family the assurance of my regard. I hope and believe they are disposed and willing, according to their measure, to bear up the hands of one of the servants of the Lord's household, who is not only often bound under a sense of her own manifold infirmities and afflictions, but because she sees the abomination of desolation standing where it ought not, goes mournfully on her way, sorrowing that so few really come to Zion's solemn feasts.

Thy assured friend,

NEWBERRY SMITH, JR.

4th mo. 5th, 1830, Mildred Ratcliff's journal states she "left home in order to pursue a religious prospect eastward, as far as New England Yearly Meeting; and went that day to our friend B. Ladd's.

"6th. Attended meeting at Smithfield; and next day parted with my dear husband and others, having for my companions, dear E. Ladd and J. Hammond. Crossing the mountains on the 16th, my companions and I came to the house of our friend Thomas Edge; his wife being a relation of Elizabeth Ladd's.

"17th. Reached the city of Philadelphia, and went to the house of our much beloved friend Catharine Sheppard's, and found a comfortable home.

"18th. Rested in the forenoon; and in the afternoon paid a visit to our dearly beloved friend Elizabeth Robson, who makes her home at Samuel Battle's. Here, in a precious little circle of sound Friends, firm in the faith of our Lord Jesus Christ, we were comforted together.

"19th. I attended the Select Yearly Meeting which was large and thought to be much favored. Next day was at Pine St. Meeting.

"21st to the 26th, inclusive, attended the sittings of the Yearly Meeting. On the 27th, being the First-day of the week, I was at Twelfth Street Meeting in the forenoon, and at Arch St. in the afternoon. The next day ended the Yearly Meeting, which I thought the most interesting one I had ever attended before.

"29th, 30th, and 5th mo. 1st, attended the Monthly Meetings for the northern and southern districts, and on Arch Street: at all of which most of the business was testifying against those members who had joined the separatists. I thought it was indeed like burying the dead: a sorrowful though necessary work.

"2d. Went to see the infant school, which was an interesting privilege; and I was comforted in the hope that the teachers would be found amongst those who bring little children to Christ.

"3d. I attended the Select Quarterly Meeting. Next day went over the river to Newtown; and returned on the 5th to the Q. M. in the city, which was, as was the Yearly Meeting, much larger than I expected, and I think a good meeting."

These are all the memoranda, known to the Compiler, of this journey. And from some evidences left, it is presumed they are all she herself made during the visit.

The following letter, in 1830, from this sister in Israel, conveys the first intimation to a mind, recorded in these memoirs, of another and greater day of trial—"the worst was yet come"—than that which then was so recent passed. "If so," she adds, "who will be to stand?" "The people are too many!" I the unproved army of Gideon, conveyestirring, and solemn admonition to the greed, the brittle, and stir and zeal manifest in some places to multiply professors with us, mayhap without increasing the joy. It is well always remember that numbers do not of themselves give strength. And that while the blessing of the Lord maketh rich, He can save by as by many. Equipped with His arm though it be but a sling and a stone, I anointed with His power, one can yet do a thousand, and two put ten thousand flight. That which is wanting, then, is a union from on high, with a whole-hearted turn and full surrender unto the I Am of people, whose promise was and yet is, "by might, nor by power, but by my Spirit, saith the Lord of hosts."

Mildred Ratcliff to Sarah Morris.

"11th mo. 29th, 1830.

"My dear and precious friend,—I recollect thy very acceptable letter, dated 4th of month, together with the accompanying gift which was also truly acceptable, and I safely add that the kind remembrance christian sympathy of my dear friends, do much good both temporally and spiritually inasmuch as these things do not fail to fill up anew with the tribute of thanksgiving God, and stirs up afresh much gratitude near affection to my friends. And a firm evidence is graciously given, that the God my poor tribulated life, will surely reward you in full measure, shaken together, and riding over. Thus, my dear sister, thou dost not marvel when I tell thee, that the proofs of my friends kind remembrance do give rise to the testimony, 'This is the Lord's doing, and it is marvellous in my eyes. often wish I could or did walk more worthily.

"I was the more glad of thy letter, because the last account of thine and thy husband's health was such, that I had much reason to fear you were both removed from the land of the living. Thou knows, such is our selfishness on these occasions, that we want truly living members of the church to continue with us as long as the dear Master please to let them stay. And perhaps the never was a time since Friends were a people that the rightly exercised could be more spared, than at the present time. Yet know that the Judge of all the earth will be right, and we must resign and adore. health has been much as when in your case so that I have often thought none had need than myself to live every day and every night as though it were the last. My seems like something upon a balance, that I don't know which way it may turn. But is a matter of secondary consideration. Nevertheless I am begging day and night, if I were to be in that another state of being, I am fully prepared; and if to stay a little longer whether to do or suffer anything more, I through the dear Master's own qualified power, be more fully where and what would have me to be. But alas, alas, very far short I come! so that I sometimes view life with fear and trembling; fear

sometimes believing that notwithstanding through which we as a Society have passed, *worst was yet to come.* Ah! my dear Sarah, *who will be able to stand when the hour of the severest trial doth overtake?* This is a solemn enquiry; but when, none with but He who has long been the Bed of my soul, the chiefest among ten thousand, I was comforted in thy remarks. Truth gained some ground. O, I wish could be said to everywhere! But the language still seems to be often through my inner ear, *The people are too many!* Yes, my friend, the people yet remain too many; and those who know not the only true God Jesus Christ whom He hath sent. These things sometimes present in such a view as to abate for the mind with the garment of lamentation and woe. I don't want to dwell on the my side of things too long, or say too much in any way; therefore may just add, we have the terms of safety. So that let others do as they will, we may, if we strive, deepen the root of eternal life. Thanksgiving, praise, and high renown be ascribed now and ever unto the Lord God and the Lamb.

The account thou gave of thy precious daughter's marriage, was pleasant. May thy father administer in some way or other, condescension to their tender parents, so that you may have to give thanks on their account. In will the tribute of praise become more mutual, and ascend with acceptance to the Father and the Son. I love the children, and crave their welfare every way; sometimes comfort myself with the hope of having eternity to spend with parents and children in another and better world. * * * I have used freedom towards dear ———; a freedom not common for me, with any that I have taken the course he has. But I feel that I love you all, and do desire that he may return to the fold from whence he has strayed, ere it is too late.

My dear and tender love to all my present friends there, as though named; and to accept a large share for yourselves. I write; for it doth me much good to get letters from any of my dear friends.

MILDRED RATCLIFF."

(To be continued.)

For "The Friend."

The Lofoden Islands.

(Concluded from page 194.)

The Raftsund, which has won the hearty admiration of every traveller who has seen it, is a narrow channel, fifteen miles long, running north-east between Vaagoe and Hindoe. It is of various width, narrowest towards the south; on each side mountains of the most towering and eccentric forms rise in precipitous and lose themselves in pinnacles and sharp ridges that cut the clouds. As this is one of the Lofodens that has been somewhat minutely described, I need not linger in painting it. A few of the peaks, however, I can name. All the loftiest and boldest are on the Vaagoe side. Perhaps the strangest is Ilistind, a gigantic mass with a tower-like cairn on its summit; Mahomet's tomb, we nicknamed it, a native obligingly gave its true title. It is at the middle of the sund, where an eddy breaks the current, and several small icebergs push into the land. These peaks are usually wreathed with foamy cloud, that on a bright day faintly rises and lays bare their rugged beauty, and as airily closes round them

again. About the summits the rifts and joints are full of snow all the summer, and from every bed, leaping over rocks and sliding over the smooth slabs of granite, a narrow line of water, white as the parent snow, falls in a long cataract to the sea. On the Hindoe side, Kingstind, which lies north-east of Ilistind, is the most striking mass. On both sides near the water the ground is covered with deep grass, of a bright green color, and flowers bloom in beautiful abundance. In one place the harebells were so thick on the hill-side that they gleamed, an azure patch, half a mile away. Flocks of sheep and goats luxuriate in this herbage; here and there ferns are in the ascendancy, some kinds being every where abundant.

Leaving the Raftsund, we suddenly enter that sea-lake which, as I said above, holds the centre of the archipelago. We are now at the heart of the weird land, and the sight before us is one of the loveliest that can be conceived. The bristling character of the southern coast gives place to a calmer, more placid scenery. Here there are no subtle rocks, no frightful reefs; all is simple, serene and stately.

I cannot do better than give my remembrance of the first time I saw this scene, on a calm sunlit morning in July. Leaving the Raftsund we bore due north. As we steamed through quiet shimmering water gently down our course, at our back the mountains lay, a semi-circle of purple shadow; down their sides the clear snow-patches, muffling the vast crevasses, show dead white, or stretched in glaciers almost to the water's edge. In sweet contrast to their grandeur, sunny Ulvøe rose before us, with the little kirk of Hassel nestling in a bright green valley; in its heart one violet peak arose, and hid its dim head in the mystery of the vaporous air above. The sea had all the silence and the restfulness of dreamland: not a ripple broke the sheeny floor, save where a flock of ducklings followed in a fluttering air the mother bird, or where the cormorant hurled himself on some quivering fish. Round the eastern promontory of the lovely isle we drifted; peak by peak the pleasant hills of Langøe gathered on our right, while to the left of us, and ever growing dimmer in the distance, the prodigious aiguilles of Vaagoe, in their clear majestic color, soared unapproachable above the lower foreground of Ulvøe. Behind us now was Hindoe, less grand perhaps than Vaagoe, but displaying two central mountains of immense height, Fisketind and Mosadlen, the latter reported to attain a greater elevation than any in the group.

Langøe lies very close on the right when we enter the Boroesund and make for Stokmarknes. Boroø itself lies in the strait between Ulvøe and Langøe. On the northern shore of Ulvøe, at the mouth of a small valley, lies the large village of Stokmarknes. It is almost a town, containing perhaps 120 houses; it may be the most populous place in the Lofodens, though I am told that the discovery of coal in Andøe has greatly increased the village-port of Dverberg in that island. Stokmarknes looks very pretty from the sea, with its clean painted houses of deal wood, and bright tiled roofs. Ulvøe is the richest, most fertile, and most populous of the islands. It stands in the sea like a hat, having a central mountain mass, and a broad rim of very flat and fertile land. These flats were originally,

I suppose, morasses, but have been in great part reclaimed, though on the eastern side of Sæterheid there are still great bogs, and two little tarns, full of trout. At Stokmarknes (which is quite a place of importance, and had this summer a bazaar for the sick and wounded) is a very good accommodation can be had.

* * * There is one road in Ulvøe, running from Stokmarknes round to the eastern coast to Melbo, a farmstead more like Vaagoe. It is a very good road, more like a carriage-drive through a gentleman's park than a public thoroughfare. It is about ten miles from Stokmarknes to Melbo. On the way our way passes Hassel Church, at the eastern extremity of the island, an odd octagonal building of wood, painted red, with a high conical roof. It is a structure of high ecclesiastical dignity, fit not only all Ulvøe, but parts of Langøe and Hindoe, and the whole north of Vaagoe depend upon it for pastoral care. A very pretty sight it is on a summer Sunday morning, to see the boats gathering from all parts to it, full of the simple devout people in their holiday dress.

In ordinary years the snow disappears from the low ground in these islands before May, and the rapid summer brings their scanty harvest soon to perfection. A few years ago, however, the snow lay on the cultivated lands till June, and a famine ensued. These poor people live a precarious life, exposed to the attacks of a singularly fickle climate. A whim of the cod-fish, a hurricane in the April sky, or a cold spring, is sufficient to plunge them into distress and poverty. Yet, for all this, they are an honest and well-to-do population; for being thrifty and laborious, they guard with much foresight against the severities of nature. In winter the aurora scintillates over their solemn mountains, and illuminates the snow and roan gray sea; in summer the sun never sets, and they have the advantage of endless light to husband their hardly-won crops. Remote as they are, too, they can all read and write: it is strange to find how much intelligent interest they take in the struggles of great peoples who never heard of Lofodens. It is a fact, too, not over-flattering to our boasted civilization, that the education of children in the hamlets of this remote cluster of islands in the Polar Sea, is higher than that of towns within a small distance of our capital-city; aye, higher even proportionally, than that of London itself.*

The writer closes his article with a description of the last sight he had of the islands, on a calm sunny night in summer.

"All day we had been winding among the tortuous tributaries of the Oføten Fjord, and as evening drew on slipped down to Trano, a station on the mainland side of the Vest Fjord, near the head of that gulf. It had been a cloudless day of excessive heat, and the comparative coolness of night was refreshing; the light, too, ceased to be garish, but flooded all the air with mellow lustres. From Trano we saw the Lofodens, rising all along the northern sky, a gigantic wall of irregular jagged peaks, pale blue on an horizon of gold fire. The surface of the fjord was slightly broken into little tossing waves, that, murmuring faintly, were the only audible things that broke the sweet silence; the edge of the ripple shone with the color of burnished bronze, relieved by the cool neutral gray of the sea-hollows. From Trano we slip across the fjord almost due west to the mouth of the Raftsund. The sun lay like

a great harvest-moon, shedding its cold yellow light down on us from over Hindoe, till, as we glided gradually more under the shadow of the islands, he disappeared behind the mountains: at 11.30 P. M. we lost him thus, but a long while after a ravine in Hindoe of more than common depth again revealed him, and a portion of his disk shone for a minute like a luminous point or burning star on the side of a peak. About midnight we came abreast of Aarstenon, and before us rose the double peak of Lille Molla, of a black-blue color, very solemn and grand; Skraavon was behind, and both were swathed lightly in wreaths and fox-tails of rose-tinged mist. There was no lustre on the waters here; the entrance to the sound was unbroken by any wave or ripple, unillumined by any light of sunset or sunrise, but a sombre reflex of the unstained blue heaven above. As we glided, in the same strange utter noiselessness of the hour when evening and morning meet, up the Raftund itself, inclosed by the vast slopes of Hindoe, and the keen rocky points of Vaagoe, the glory and beauty of the scene rose to a pitch so high that the spirit was oppressed and overawed by it, and the eyes could scarcely fulfil their function. Ahead of the vessel the narrow vista of glassy water was a blaze of purple and golden color, arranged in a faultless harmony of tone, that was like music or lyrical verse in its direct appeal to the emotions. At each side of the fjord reflected each other, each ledge, each cataract, and even the flowers and herbs of the base, with a precision so absolute that it was hard to tell where mountain ended and sea began. The centre of the sound, where it spreads into several small arms, was the climax of loveliness; for here the harmonious vista was broadened and deepened, and here rose Istind, towering into the unclouded heavens, and showing by the rays of golden splendor that lit up its topmost snows that it could see the sun, whose magical fingers, working unseen of us, had woven for the world this tissue of variegated beauty."

Selected for "The Friend."

Often under the fresh influence of the divine anointing, Samuel Watson was enabled to drop living counsel, to the affecting and tendering of many hearts, and to raise that life in meetings of discipline which alone is the crown of all our religious assemblies. Though sharp in reproof to those in general who trampled upon the testimony of truth, or lived in carnal security; yet he greatly rejoiced to see the buddings forth of good desires in any, and was a tender nursing father to such.

Strong and fervent were his desires that the youth amongst us, and particularly his own children and their offspring, might dedicate their hearts fully to the service of God, that there might be a succession of faithful members in the church whereof Christ is the head, following the ancients in that self-denying path which they had walked in: at times observing, that when Friends lived more retired and inward, the revelation of the Spirit and divine help are witnessed in a larger degree; often desiring in his declining years, when his natural strength and faculties gradually decayed, that he might never survive the inward sense and feeling of that which is the life of the soul: also sorrowfully remarking, that some by grasping at the present visible enjoyments, had left large possessions to their

families; but their table had become a snare, and to several there was neither name nor memorial among us.—From a Testimony Concerning Samuel Watson: *Piety Promoted.*

True Dignity.—Lofty ends give dignity to the lowest offices. It is, for instance, an honest, but you would not call it an honorable occupation, to pull an oar; yet, if that oar dips in a yeasty sea, to impel the life-boat over mountain waves and through the roaring breakers, he who has stripped for the venture, and, breaking away from weeping wife, and praying mother, and clinging children, has bravely thrown himself into the boat to pull to yonder wreck, and pluck his drowning brothers from the jaws of death, presents, as from time to time we catch a glimpse of him on the crest of the foaming billow, a spectacle of grandeur which would withdraw our eyes from the presence of a queen surrounded with all the blaze and glittering pomp of a royalty.

Take another illustration, drawn from yet humbler life. Some years ago, on a winter morning, two children were found frozen to death. They were sisters. The elder child had the younger seated in her lap, closely folded within her lifeless arms. She had stripped her own thinly-clad form to protect its feeble life, and to warm the icy fingers, had tenderly placed its little hands in her own bosom; and pitying men and weeping women did stand and gaze on the two dead creatures, as, with glassy eyes and stiffened forms, they reclined upon the snow wreath—the days of their wandering and mourning ended, and heaven's own pure snow no purer than that true sister's love. They were orphans; houseless, homeless, beggars. But not on that account, had I been there to gaze on that touching group, would I have shed one tear the less, or felt the less deeply that it was a display of true love and of human nature in its least fallen aspect, which deserves to be embalmed in poetry, and sculptured in costly marble.

Yes, and however humble the Christian's walk, or mean his occupation, it matters not. He who lives for the glory of God, has an end in view which lends dignity to the man and his life. . . . Live, then, "looking unto Jesus;" live for nothing less and nothing lower than God's glory; and these ends will lend grandeur to your life, and shed a holy, heavenly lustre on your station, however humble it may be.—*Dr. Guthrie.*

The Famine in Persia.

The region of present famine in Persia begins in the Province of Irak, near Hamadon, the capital of ancient Media, and extends eastward for 800 miles over the table land to Afghanistan and southward over the same table lands and the mountains to the Persian Gulf. To be sure the greater part of this immense area was but mountains and deserts before the famine began. The resources which once made Persia a great nation have gone to decay under successive wars, constant misrule, and the curse of a false religion. Vast regions once irrigated by man or watered by the rains of heaven, have ceased to be cultivated. Any one who has travelled in the Far East remembers the vast dry prairies, which, with water, would be as fruitful as Illinois, but without it are as barren as the shifting sands. The places supplied with water yield every kind

of fruit and grain in abundance. Roses every variety and loveliest flowers bloom the gardens and fields and by the way-side. These beautiful and favored districts but nourished the large and famous cities of Persia that now are famishing.

On the Persian Gulf is Bashire, the principal commercial port of the south. North this is Shiraz, the capital of Fars or Persepolis, celebrated as the home of poets and the successor of the capitals of Cyrus and Darius. Eastward is Yezo, Kerman, Meshed each the capital of a large province. Iravan, which comprises the greater part of ancient Media and Parthia, contains many of the finest cities of the kingdom. Ispahan, the old capital, and Teheran, the present capital, each a population of near 100,000. Cast Koorn, Cashan and many other towns are considerable size. Hamadon bounds the region of actual famine on the west, as from this point westward and northward the fall of the crops is but partial.

The famine-stricken region, besides the populous cities, has countless villages of cultivators of the soil and numerous tribes of pastoral nomads. The population within the famine amounts to five or six millions in three classes indicated, dwellers in cities where the artisans and merchants, dwellers in villages who till the soil, and dwellers in the mountains and deserts. The severity of the famine in the cities and villages during the past twelve months has been terrible in extreme. In Teheran, the royal residence, the resources of the government and the efforts of foreign residents have prevented the extent of suffering to which other places have been reduced. In Ispahan the number of deaths by famine up to August last was stated officially at 14,000, the actual number undoubtedly far greater. Robert Bruce, an English missionary on the spot, under date April 3d, writes of the sufferings in Ispahan: "The famine here has reached a climax. The state of the poor in Ispahan is truly deplorable. It is impossible to go through the town without seeing numbers of dead or dying the sides of the streets." A month later May, he says: "I could fill letters with her rending scenes and stories of miseries, starvation and death. Dead bodies, half eaten animals, on the roads are seen by almost every traveller." A few weeks later he writes again: "The famine here has been frightful, nearly one-third of the population of many towns the neighborhood having died of it."

Another eye-witness,—a Nestorian priest laboring in Ispahan and vicinity,—gives similar testimony. He says:

"It is impossible for tongue to describe horrors. Multitudes are dying of starvation and multitudes have fled. The famished people hardly look like human beings. As I enter the streets the dead and dying are speechless meet the eye on every side. To snatch at everything to eat,—chaff of barbed animals, flesh of horses and donkeys. Lamentations and bitter crying for bread heard on every hand as the poor people stagger along the street. You will see people in the public square selling their clothes; everything they possess in order to get a piece of bread to prolong their suffering a brief hour, when they must die. The fourths of Ispahan are beggars for bread." The condition of things further south

even more fearful. In Shiraz and vity whole families have died off and lain ried, or in some instances the corpses devoured by the survivors. In Ispahan, in a few instances children are known to have been kidnapped to be killed and eaten, and the great provinces of Kerman and Isfahan this famine has been increasing for three successive years, and in many parts half the population have perished. The total of the last named province is a very large Persian city and shrine—a city of 100 or 120,000 inhabitants. The latest estimate is that of the inhabitants of Meshed, 100,000 perished the past summer from famine and disease, and most of the remnant fled to the country and were captured by large bands of Turkomans and led into cap-

tivity from the little intelligence that reaches the land by missionaries and other European agents, we catch glimpses of the ghastly and calamity that covers the land. The scenes depicted in Ispahan, in still more lurid colors might be witnessed in thousands of villages and towns, and ten thousand families. Extravagance of imagination can out-do facts. Much as the people of France died in war and defeat, or the people of England and the Northwest from fire, the year 1871 has its darkest record in the unrelenting horrors of famine and pestilence in Persia. This famine, moreover, is not at all confined to some localities, as in the vicinity of Isfahan, there has been a partial harvest, which alleviates the distress for the time. But the short store of provisions furnishes no sur- plus and will be soon consumed, and thus be- comes another harvest the severity of suffering to return even in the towns and villages. Outside the fixed population are two or three millions of *Elyats* or pastoral tribes. Among these, at the present time, the same miseries are experienced.

The famine is not only one of cereals, but of all things as well. The prophet of old ex- claims, "Alas! for the day! how do the beasts perish! The herds of cattle are perplexed because they have no pasture, yea the flocks which keep are made desolate." All communi- cation is by caravan, over paths not high- ways; provinces two hundred miles apart are unable to do service to each other. Each province must depend on itself; and when the means of burden are perished, and in the case of the *Elyats* the flocks and herds also, on which they depend for food, there is little chance for them to sit down in the Moham- medan resignation of fatalism, and live on or allowance till either relief or death comes. There are this winter tens of thou- sands of the *Elyats* of Persia with their herds dead, their cattle and sheep largely so, and no accumulated wealth with which to purchase bread, and no place where bread can be bought if they had the means. The grass which grows with the coming spring, but it takes three years at least before the flocks can be renewed, and one year at least before there can be a harvest to supply the people with bread. Thus Sir Henry Rawlinson, who knows Persia well, speaks of the "doomed country." Certainly many of the pastoral tribes are "doomed," unless some help reach them. Their own resources are exhausted, and their isolation is such, and the means of communication so destroyed, that practically, they might as well be on a

barren island in the sea whitened by no sail, as in the dried up valleys.

Another aggravation of famine in such a land is the lack of sympathy or charity. There is no Joseph in Persia to make systematic provision for such a crisis. There is no public channel of supply even in the nation's capital and in the large cities and towns. The Persian Minister in London says the Shah does all he can, and no doubt he has sent supplies of grain to a few points. Under the pressure of fear for his throne, and of foreign interference, he has issued orders for food to be supplied. But such orders mean but little. The officials through whom they pass make what gain they can for themselves, but precious little is the aid rendered to the poor. The cupidity, rapacity and cruelty of the ruling class is beyond belief. No such outpouring of charity as follows the Chicago disaster is possible in any but a Christian land. Christianity in its most corrupt form is better than the best forms of any other religion. Mr. Bruce, missionary in Ispahan, is able to tell us of supplies sent to the Armenians for their brethren in India, and of the comparative immunity among them from starvation. "The Mohammedans say Julia, the Armenian quarter, is a paradise compared with the Mohammedan towns around. Never did Mohammedanism appear in a more unfavorable light; nothing is being done for the starving." Can nothing be done for the starving? is a solemn question.—Interior.

For "The Friend."

Forgiveness of Trespassers.

We have heard of a professor who could make no progress in the spiritual journey, neither draw near in prayer to that God in whose hand our breath is, and whose are all our ways, because of a grudge he entertained, and was not willing to have cancelled, against a brother member of the same religious Society. He persistently went on, with the beam unremoved from his own eye, till the burthen grew heavier than he could bear; when quickened by a fresh manifestation of light and life from the Father of mercies above, he went to the individual towards whom hardness had been felt, and meekly asked his forgiveness, at the same time freely in turn forgiving him of the real or supposed trespass he had committed. Whereupon the feelings of sweet peace which flowed into the heart of the individual first alluded to were such, that he said he could almost wish he had a dozen or a score more to get forgiveness of, it made him feel so light, and easy, and comfortable.

The following extract from a letter to a friend is of the same import, viz: "Dear —, Are the quarrels made up? Tell those who know what communion with Jesus is worth, that they will never be able to maintain it, if they give way to the workings of revenge, jealousy, and anger. This will provoke the Lord to leave them dry, to command the clouds of his grace that they rain no rain upon them. These things are sure signs of a low frame, and a sure way to keep it so. Could they be prevailed upon, from a sense of the pardoning love of God to their own souls, to forgive each other, they would find this like breaking down a stone wall, which has hitherto shut up their prayers from the Lord's ears, and shut out his blessing from filling their hearts. Tell them, I hope to hear that all animosities, little and big, are buried by

mutual consent in the Redeemer's grave. Alas! the people of God have enemies enough! Why then will they weaken their own hands? Why will they help their enemies to pull down the Lord's work? Why will they grieve those who wish them well, cause the weak to stumble, the wicked to rejoice, and bring a reproach upon their holy profession? Indeed, this is no light matter; I wish it may not lead them to something worse; I wish they may be wise in time, lest Satan gains further advantage over them, and draw them to something that shall make them (as David did) roar under the pangs of broken bones."

The Primeval Forest of Trinidad.

The primeval forest, or high woods, as it is called in the tropics, is a region with which, even through life-long study, one could never grow familiar. A world of confusion and mystery, it fills the beholder with awe and terror. One is afraid at first to venture in fifty yards, and indeed, without a compass and skilful guide one must be lost in the first ten minutes, such a sameness is there in the infinite variety. That sameness and variety make it impossible to give any general sketch of a forest. Once inside "you cannot see the wood for the trees." You can only wander on as far as you dare, letting each object impress itself on your mind as it may, and carrying away a confused recollection of innumerable perpendicular lines, all straining upward, in fierce competition, toward the light-flood far above; and next of a green cloud, or rather mist, which hovers round your head, and rises, thickening and thickening, to an unknown height. The upward lines are of every possible thickness, and of almost every possible hue; what leaves they bear, being for the most part on the tips of the twigs, give a scattered, mist-like appearance to the under foliage. The straining upward of all growths toward the air and light gives one the impression at first that the lower forest is open, and so it is in comparison with the huge mat of flowers, vines, and branches high above your head. But try to walk through it, and ten steps deceive you. Around your knees are probably mamures, with creeping stem and fan-shaped leaves, something like those of a young cocoa-nut palm. You try to brush through them, and are caught up instantly by a string or wire belonging to some other plant. You look up and around; and then you find that the air is full of wires—that you are hung up in a network of fine branches belonging to half a dozen different sorts of young trees, and intertwined with as many different species of slender creepers. You thought at your first glance among the tree stems that you were looking through open air; you find that instead you are looking through a labyrinth of wire rigging, and must use the cutlass right and left at every five steps. You push on into a bed of strong, sedge-like scelerias, with cutting edges to their leaves. It is well for you if they are only three and not six feet high. In the midst of them you run against a horizontal stick, triangular, rounded, smooth, green. You take a glance along it right and left, and see no end to it either way, but gradually discover that it is the leaf-stalk of a young cocorite palm. The leaf is five and twenty feet long, and springs from a huge ostrich plume, which is sprawling out of the ground and up above your head

a few yards off. You cut the leaf-stalk through right and left, and walk on, to be stopped suddenly by a gray lichen-covered bar as thick as your ankle. You follow it up with your eye, and find it entwine itself with three or four other bars, and roll over with them in great knots and festoons and loops twenty feet high, and then go up with them into the green cloud over your head, and vanish as if a giant had thrown a ship's cables into the tree-tops. At another of the loops, about as thick as your arm, your companion, if you have a forester with you, will spring joyfully. With a few blows of his cutlass he will sever it as high up as he can reach, and again below, some three feet down, and while you are wondering at this seemingly wanton destruction, he lifts the bar on high, throws his head back, and pours down his thirsty throat a pint or more of pure cold water. This hidden treasure is, strange as it may seem, the ascending sap, or, rather, the ascending pure rain-water which has been taken up by the roots, and is hurrying aloft to be elaborated into sap and leaf and flower and fruit and fresh tissue for the very stem up which it originally climbed; and therefore it is that the woodsman cuts the water-vine through first at the top of the piece which he wants, and not at the bottom; for so rapid is the ascent of the sap that if he cut the stem below, the water would have all fled upward before he could cut it off above.

Far above your head, supported by a mat of gigantic branches, is a whole green garden of vegetation, the home of many monkeys burly red howler and tiny peevish sapajou, living aloft in absolute security. They may peer down at you through cracks in their green mansion, but you cannot peer up at them.

You look upward at the aerial garden far above you, and wonder whence it has sprung. You scramble round the tree to find, if possible, some token of connection with the soil below. You find nothing. The tree trunk is smooth and free from climbers; and that mass of verdure may belong possibly to the very cables which you met ascending into the green cloud twenty or thirty yards back, or to the impenetrable tangle, a dozen yards on, which has climbed a small tree, and then a taller one again, and then a taller one still, till it has climbed out of sight. And what are their species? what are their families? Who knows? Not even the most experienced woodman or botanist can tell you the names of plants of which he only sees the stems. The leaves, the flowers, the fruit, can only be examined by felling the tree; and not even always then, for sometimes the tree when cut refuses to fall, linked as it is by chains of liane to all the trees around.

And what is that delicious scent about the air? Vanilla; and up that stem zigzags the green, fleshy chain of the vanilla orchis. The scented pods hang far above out of your reach.

Soon you will be struck by the variety of the vegetation, and will recollect, what you have often heard, that social plants are rare in the tropic forests. Certainly they are rare in Trinidad, where the only instances of social trees are the Moras and the Moriche palm. Northern forests are usually made up of one dominant plant—of firs or of pines, of oaks or of beeches. But here no two plants are alike. Stems rough, smooth, prick-

ly, round, fluted, stilted, upright, sloping, branched, arched, jointed, opposite-leaved, alternate-leaved, leafless, or covered with lacres of every conceivable pattern, are jumbled together till the eye and brain are tired of continually asking, "What next?" The stems are of every color—copper, pink, gray, green, black, black as if burned, marble with lichenous variegation of the milky, gleaming afar in the bush, varred with mosses and delicate creeping film-ferns, or laced with the air-roots of some parasite aloft. Up this stem scrambles a climbing agave; in the next another creeper quite different; and so on through all the infinite variety of tropical vines.

Another fact will soon force itself on your attention. The soil is farrowed every where by holes; by graves, some two or three feet wide and deep, and of uncertain length and shape, often wandering about for thirty or forty feet, and running confusedly into each other. They are not the work of man, nor feet of an animal; for no earth seems to have been thrown out of them. In the bottom of the dry graves you sometimes see a decaying root; but most of them are full of water, and of tiny fish also. These graves are, some of them, plainly quite new. Some, again, are very old, for trees of all sizes are growing in them and over them.

What makes them? A question not easily answered; but the shrewdest foresters say that they have held the roots of trees now dead. Either the tree has fallen and torn its roots out of the ground, or the roots and stumps have rotted in their place, and the soil above them has fallen in.

But they must decay very quickly, these roots, to leave their quite fresh graves thus empty; and—now one thinks of it—how few fallen trees, or even dead sticks, there are lying about in the high woods!

There are forests in North America through which it is all but impossible to make way, so high are piled up, among the still growing trees, dead logs in every stage of decay. And here, in a forest equally ancient, every plant is growing out of the bare yellow loam. Most strange, until you remember that you are in one of nature's hottest and dampest laboratories. Nearly eighty inches of yearly rain and more than eighty degrees of perpetual heat make swift work with vegetable fibre, which in a colder climate, would crumble into leaf mould, or perhaps change into peat. This zone of illimitable sun-force destroys as swiftly as it generates, and generates again as swiftly as it destroys. Here when the forest giant falls, with the crackling of the roots below, and the lianes aloft rattling like musketry through the woods, till the great trunk comes down upon the forest floor with a boom as of a heavy gun, the genial rain and genial heat act upon the fallen monarch until all the tangled ruin of lianes and parasites, and the boughs and leaves, melt swiftly and peacefully away into the water and carbonic acid and sunlight out of which they were created at first, to be absorbed instantly by the green leaves around, and, transmuted into fresh forms of beauty, leave not a wreck behind.—*Kingsley's West Indies.*

A conceit of knowledge is the greatest enemy of knowledge, and the greatest argument of ignorance.

At a time when such varied influence at work to vitiate the testimony of our Saviour in regard to plainness of dress, it were to embrace every suitable opportunity to encourage our members in its support. A title in the last number of "The Friend" connection with "Papers of John Barre" has especial reference to this subject. Experience of that devoted follower of Christ is deeply instructive, and if rightly understood, should induce all our younger men to attain to that degree of sanctification we would render the adoption of plain dress necessary consequences. But in the quotation in the article referred to, there is language employed that, with some, may tend to different effect from that designed. We say "possession should preclude profess he utters an unchangeable truth; but in accompanying remarks, expressing his apprehension lest adopting the plain garb too early he should be guilty of hypocrisy, his reflections which it may be feared would some minds to rest in indulgence in the lions of the world. We cannot be too positive in holding the ground, that the All-seeing cannot be deceived by any outward conformity with the requirements of religion,—the generation and amendment of life are the essentials of the Christian character; ye should be careful how we admit the statement, that if a plain dress is not *imperatively* required of any one, it is therefore *worthless* wear it. Much has been said in regard to advantage of a plain garb as a "hedge against sin," and this argument I believe is *useless* force. But its force can apply to none strongly than those whose religious status is yet untried. We may not know the degree of spiritual refinement in many among us, it is not the approved habit among Friends to make our spiritual warfare a subtle common talk. Moreover, it is becoming us to be modest in our claims to religious advancement, and hence should we assume the plain dress should be worn by none those of a high degree of Christian perfection we shall do much to discourage its use.

It is presumable that these notes of J. Clay, penned while still in his minority, should be taken as the exposition of his feelings, or than as being adapted to every state of experience. Did we all, whether you older, enter upon the Christian path with dedication which characterized him, we would safely say to any brother or sister coming into the work, "wear thy gay clothing as thou canst." But unhappily the endurance is not generally to be relied upon, Paul saith, "I am become all things to all men, that by all means I might save some." And when we consider that according to our uniform experience of those who have adopted to religious stability in the Society of Friends, it becomes a matter of duty to adopt a plain garb, although such be sin in the eyes of the world, there need be no fear of danger that such, if adopted voluntarily, will be worn too soon. It should ever be admitted as an evidence that we have with Jesus. And if ever in our intercourse with the world, we be tempted to deny we may be thankful for any the least part of our allegiance, that shall in some moment decide the wavering scale, and us from deeds for repentance.

The example adduced of the young w

a Friend," who, while under religious cation, felt required to dress plainly, may serious warning. Let no one under sim- ings be turned from them, by the idea as wanting in clearness. Assured that eard the fashions of the world is a step e right direction, let all our younger bers be encouraged to take this step in egree of strength afforded. What thouh ave turned back, let this but incite us ve the assistance of the Almighty arm, in all our intercourse with men "we may e forth fruit unto holiness," the end eaf is everlasting life.

Other extract from John Barclay, writ- on after those above adverted to, may e this article. Friends' Library, Vol. 6, 402. "With regard to my present dress outward appearance, it is evident there ch to alter. That dress from which my others have without good reason, and im- proper motives departed, to that dress et return,—that simple appearance now e singular, which occasioned, and still ions to the professors of Truth, suffering e contempt, the same must I also take up, e submit to the consequences thereof. It ch if the vain customs, folly and fash- of this world have insinuated themselves ny branch of our daily conduct, to eradi- hem with every one of their useless in- ions, whatever trouble, anxiety or per- ion it may cost us. But after we have e broken our bonds, we shall find a free- from thought, trouble or anxiety about e apparel, far surpassing the unconcern of ave of custom.

1 Co., 12th, 2nd Month 12th, 1872.

"Friends or Methodists."

Editors of "The Friend":
The following, from a late No. of "The
Friend," with the above caption, will
I think be of interest, and at the same time not
unpleasant to many of your readers.

As the number be increased, whose know-
ledge of the deep things of God, will enable
us to savour spirits, and to discriminate
between sound and substance; between "mere
wordy effusions, and that preach-
ing which is in the demonstration of the
power."

Dear Friend.—In the current month's
number of thy journal there was an extract
from an Indiana newspaper, describing the
meeting of the Friends in the Western
States of America. It contained the follow-
ing suggestive paragraph:

"Most of the preaching we noticed
was so similar to that of the Methodists,
that speakers would frequently repeat pas-
sages from hymns, just as Methodist minis-
ters do. Both in sentiment and manner, the
thing was rather in the revival style. The
songs, too, were more Methodist than
our own."

This passage will be felt by many English
readers to confirm the impressions derived
from much of the preaching heard of late
in our meetings from trans-atlantic
preachers. Without anything derogatory either
to the Methodists, who number many most
valuable people, or to the western Friends,
whose number many very worthy persons,
there is a desire very generally prevailing that
the ministry of our modern American visitors
is more of that deep, weighty spiritual char-
acter which was wont to be a feature in the

preaching of such departed Philadelphian
worthies as Thomas Scattergood, George Dill-
wyn, and, in more recent times, Thomas
Evans. These dear Friends indeed, preached
in the demonstration of the Spirit and of
power, and not mere prolonged, wordy effu-
sions, which, however well meant, are *certainly*
very different from real gospel ministry.

A similar remark may, it is believed, apply
to much of the so-called 'extension' of the
Society in the Western States. There is rea-
son to believe that in more than a few in-
stances very superficial profession has been
mistaken for conviction, and has led to
premature and unedifying unions with the
Society.

May we never lose the weighty, though of-
ten silent, solemnity of true spiritual worship;
and may no crude and verbose communica-
tions (however much 'acknowledged' by some
meetings) be fostered in the place of reverent,
brief, powerful ministrations of the gospel and
of the living spirit.

Thine truly,

X.

11th Month 14th, 1871.

THE FRIEND.

SECOND MONTH 17, 1872.

The evangelical prophet, speaking in refer-
ence to our Saviour, says, "He shall grow up
before him as a root out of a dry ground; he
hath no form or comeliness, and when we shall
see him there is no beauty that we should de-
sire him. He is despised and rejected of men."
This extraordinary prophetic description of
the appearing and reception of Him who left
the glory which He had with the Father be-
fore the world was, to come upon earth to
seek and to save that which was lost, has been
fulfilled, not only when Christ tabernacled
amongst men, as a man of sorrows and ac-
quainted with grief, but also as He manifests
himself by his Spirit in the heart. So like-
wise does it, in measure, portray the estima-
tion in which the religion of which He is the
author, is held by man in his unregenerate
state. There are many who profess to believe
in the reality of the Christian religion, and
who would be greatly displeased if told they
had never really embraced it, who neverthe-
less hold its self-denying requirements in con-
tempt, and can see no form nor comeliness in
the narrow and straightforward path in which
the true disciples of a crucified Lord find them-
selves constrained to walk. The lust of the
flesh, the lust of the eye and the pride of life
act so powerfully on the spirit, degenerated
and enfeebled by the fall from primitive purity,
and the indulgence of self, that it shrinks from
coming under a government that, to the carnal
eye, has "no beauty" because it allows of
no courtly compliance with the spirit of the
world, nor tacit connivance at wrong things,
but requires, under all circumstances, to act
and to speak the truth earnestly, though
meekly, and to contend against error fear-
lessly, let it offend whom it may.

From these indelible characteristics of chris-
tianity, it is in accordance with sound reason,
as well as with the teaching of experience,
that the outward demonstration of the con-
tempt or persecution of men of the world has
always been more congenial with the preser-
vation of the pure doctrines of christianity,

and the spiritual growth of those practically
embracing them, than the sunshine of the
world's favor, and its unsanctified attempts to
support or spread the religion it professes.
The hatred and oppression from those whose
eyes are blinded by the god of this world, by
raising a barrier between them and the self-
denying disciples of Christ, in measure pre-
serves the latter from contamination by the
low principles and evil practices of the former,
and at the same time they stimulate them to
more entire dependence on, and more fervent
prayer to the Searcher of hearts, that they
may be kept in unyielding integrity and
singleness of purpose to his will.

Friends came forth as a Society in a time
of extraordinary commotion, a time of high
profession, which though accompanied by sin-
cerity on the part of some, cloaked the spirit
of intolerance and persecution in very many.
This defection in christian principle was widely
and boldly displayed, when, after the *restora-
tion*, luxury and dissipation spread through-
out every class in the nation that could com-
mand the means to indulge in them, and
fashion ran to the height of extravagance and
folly. Amid all this, and exposed as they
were to the vengeful assaults of the spirit of
libertinism, enraged at the felt reproach con-
stantly administered by their uniform ad-
herence to the requirements of the self-denying
religion they professed, and the stern rebuke
of vanity and pride unequivocally expressed
by their plain and simple dress and address,
Friends shrunk not from stemming the de-
moralizing torrent, and to adhere to their
peculiar garb, language and manner of life, as
part and parcel of a religion depending on
faith in and obedience to Christ Jesus their
Lord, who led them thus to bear the daily
cross, without which He has declared no man
can be his disciple. The persecution which
arose proved a soil in which Quakerism grew
and strengthened, and the testimonies of
Truth which they were required to maintain,
despised and rejected as they were by the men
of the world, and held in contempt by the
superficial professor as springing out of a dry
ground, became increasingly dear to all those
members who were willing to confess their
Master before men, and desired to know Him
to preserve them from the pollutions that
abound in the world.

In the present day so many of the members
in the Society have shaken hands with the
world, or under the specious pretext of lib-
erality and of increased usefulness, have joined
with other religious professors in "religious
works," that many of those precious testimo-
nies, for the support of which our worthy an-
cestors were willing to suffer the loss of all
things, and which they enshrined in suffering
as deep and bitter as any endured by other
martyrs, are evaded or wholly relinquished,
as being of no importance; as peculiarities
unworthy of enlightened minds; burdens vol-
untarily assumed by those of peculiar con-
stitutional temperament, but having no con-
nection with bearing the cross of Christ; and
this is said or acted even by some holding res-
ponsible stations in the church. "How is the
gold become dim! how is the most fine gold
changed! the stones of the sanctuary are
poured out in the top of every street." The
prediction uttered years ago is being verified,
that Friends would have to contend for the
testimonies of Truth, as before held by the
Society, against their fellow members.

The causes producing this state of things are not difficult of detection. Perhaps the two following are the most apparent. In order to encourage and assist its members in performing the responsible duty of rightly bringing up their children, the Society, while believing that a change of heart is indispensable for union with the church of Christ, has extended the salutary restraint and teaching connected with membership, by admitting birthright members. This, while it has many recommendations, has undoubtedly opened a door through which the Society has become burdened with nominal members, many of whom claim all the rights pertaining thereto, while they give little or no evidence of preparation or qualification for participation in the affairs of the church, or for rightly estimating its doctrines or testimonies, many of which they reject as having no form nor comeliness. Again, many in membership, sound in principle, and punctual in the performance of external duties, have rested satisfied with a mere assent of the understanding to the precious truths of Christian doctrine which the Society holds, while the all-important work of regeneration, a thorough change of heart through the cleansing, sanctifying baptisms of the Holy Spirit—has been shrunk from or overlooked. Hence many of our testimonies—the inestimable value of which is realized by those only who have had them opened to their understanding by the Spirit of Christ, whence they sprang—are considered by them as having no beauty that they should be desired, and being loosely held, can be easily laid aside to suit circumstances.

The degeneracy is too apparent to be denied, and to palliate it we are told, that it is impossible to resist the general current of more enlightened thought, and that allowance must be made for change of times and circumstances. It is evident that those who, from a deep sense of religious duty, cannot consent to lower the standard to suit the unfaithfulness and cowardly compliance of mere nominal members, must be willing, like their faithful predecessors, to suffer derision and opposition in support of what many among us call little things, but which are of momentous importance to those who dare not suffer the pride of life or the love of the world to draw them away from dedication to the cause of their Master.

SUMMARY OF EVENTS.

FOREIGN.—The London Times says it is morally certain that the attempt to settle the American claims before the Geneva Board of Arbitration will be a failure. We must, therefore, make efforts to prevent angry reexamination. If we are successful, the time is possibly near when more dexterous negotiations will settle all differences.

A terrible storm had prevailed for several days on the north coast of Ireland, and caused marine disasters with serious loss of life. Three vessels had foundered off a village twenty miles southeast of Cork, and their crews perished.

In the English Channel the steamer Electra was run into by the ship Dholeran, and sunk. Captain Bruce and seventeen persons belonging to the steamer were drowned.

The Queen's speech, at the opening of Parliament, was without much importance. The renewal of the commercial treaty of 1860, with France, has not been effected, but was still under discussion. With reference to the Geneva Board of Arbitration, it is merely remarked that the American claims include some not understood by the English government to be within the scope of the Washington treaty, and that friendly overtures had been addressed to Washington for a rectification.

The total number of emigrant passengers leaving the

Mersey during the year 1871, was 155,852, showing an increase over 1870 of 51,514. The number going to the United States was 134,883, and to Canada 20,955.

There are now 118 daily newspapers published in Great Britain and Ireland, viz: England, 83; Wales, 1; Scotland, 11; Ireland, 22; Channel Islands, 1.

The Atlantic Cables of 1865 and 1866, are showing signs of decreasing insulation, but their condition does not at present affect the regular and rapid transmission of messages.

On the 12th inst., both Houses of Parliament were officially informed of the assassination of the Earl of Mayo, Governor-General of India. He was stabbed by a convict, Port Blair, in the Adaman Islands, on the evening of the 9th inst.

A Versailles dispatch of the 12th says: The committee upon the subject of a national loan for the payment of the German indemnity, have suspended their deliberations, having been apprised that the government will negotiate with the Germans for a new basis of settlement, which will shortly be communicated to the Assembly.

The French National Assembly has passed a resolution authorizing the prosecution of the publishers of ten provincial papers which have published articles insulting the Assembly.

The Assembly has approved the report of its committee recommending amnesty to all Communists under the rank of a commissioned officer, and who have committed no offence under the common law.

A schism has broken out among the clergy of Paris, on account of the extreme ultramontanism of the new Archbishop.

In the German Diet on the 9th, during the debate on the Education bill, Bismarck said the government was disposed to propitiate the Roman Catholics, but his patience was exhausted. He announced it as the policy of Prussia hereafter to Germanize the Polish schools, as she had indicated the day of Alsace and Lorraine. The Bishop of Strasburg having notified the Cabinet at Berlin that the Holy See no longer recognizes the concordat as applying to Alsace and Lorraine, Prince Bismarck replied that the Emperor of Germany will undertake, independently of such measure, the Church government of those provinces.

A Vienna dispatch says: A basis of compromise has been agreed on by which certain concessions towards self-government are granted the province of Galicia.

In Spain agitations against the government are reported in the provinces of Valencia and Andalusia.

The 9000 men asked for by Captain-General Valmolda, have sailed from Cadix for Cuba.

It is proposed to have an international exhibition in Constantinople, before the close of the present year, in order to further the progress of agriculture, manufactures and arts in Turkey.

A Vienna dispatch says: The Presse newspaper of this city, in an article upon the claims of America before the arbitrators at Geneva, says England has been unfavorably learned that the opinion of the board will be unfavorable to the conduct of that nation during the civil war in America, and fears the consequences of her course toward the United States.

London, 10th, 12th.—Consols, 91½. U. S. 5-20's 91½ 91¼; ten-forties, 90.

Liverpool.—Uplands cotton, 11½ a 11½d.; Orleans, 11½ a 11½d.

UNITED STATES.—The Government will make no formal reply to Lord Granville's note respecting the Geneva arbitration, until the day after to-morrow, when communication shall be received. It is, however, fully understood that the United States will not modify its statement of the case. It is willing to abide the result of the tribunal of arbitrators in all matters submitted to their determination, and will expect like good faith on the part of the British government.

The House of Representatives, by a vote of 115 to 98, has passed a bill to establish an educational fund, and to apply the proceeds of the public lands to the education of the people. The House, by a vote of 140 to 37, has adopted a resolution instructing the Committee on Ways and Means to report a bill repealing all import duties on tea.

After long debate in the Senate, Sumner's supplementary civil rights bill was attached as an amendment to the amnesty bill by the casting vote of the Vice President. The bill as thus amended required a two-thirds vote, which it failed to receive, the yeas being 33 and the nays 16. A number of Senators favored the passage of the amnesty bill alone, but would not accept the civil rights bill also.

The mortality in Philadelphia last week was 510, including 183 of small pox. The whole number of deaths from small pox since 9th mo. 9th last, has been 3,003.

The number of mercantile failures in the U. S. in the year 1871, is stated to be 2,015, with an aggregate liabilities amounting to \$84,252,000.

The U. S. Secretary of the Treasury has accepted of a lot of ground in Chicago for the sum of 250,000. It is intended to erect the public building thereon.

The number of blind persons in the United States according to the census of 1870, was 20,320. The ber of those in Pennsylvania was 1,767.

The Markets, &c.—The following were the quotations on the 12th inst. *New York.*—American gold, U. S. sixes, 1881, 115½; ditto, 5-20—1867, 111½; 10-40, 5 per cents, 110½. Superfine flour, \$3.55 a \$4. Superfine, \$6.50 a \$10.75. No. 2 spring wheat, red wheat, \$1.63 a \$1.65; white Genesee, \$1.50. No. 2 barley, 86 cts. Oats, 54 a 57 cts. Western mixed 73 a 74 cts.; yellow, 74 cts.; southern white, 75 a 8¢ *Philadelphia.*—Uplands and New Orleans cotton, 24 cts. Porto Rico sugar, 9½ cts. Grade petrol, 10½ cts.; white, 25 cts. Superfine flour, \$5 a \$6. finer brands, \$6 a \$10.50. Pennsylvania and western wheat, \$1.60; white, \$1.75. Rye, 92 cts. Y. corn, 68 cts.; western mixed, 69 a 70 cts. Oats, 57 cts. Lard, 99 a 99 cts. Clover-seed, 103 a 11¢ Timothy, \$3.65 per bushel. About 1,350 head of a little stock at the western Drovers' Ex. At 8 cts., a few choice at 9 9½ cts.; fair to good, 6 a 6 and common 4 a 4½ cts. per lb. gross. About 1 sheep sold at 7 a 8 cts. per lb. gross for prime, and 7 cts. for common. Corn fed hogs, \$7.25 a \$7.75 per lbs. net. *Baltimore.*—Red wheat, \$1.63 a \$1.65. Low corn, 43 a 44 cts. Oats, 54 a 57 cts. No. 2 spring wheat, 83 a 84 cts. *Chicago.*—No. 1 spring wheat, 84 cts. No. 2 corn, 40½ cts. No. 2 oats, 32½ cts. No. 2 s. barley, 58½ a 59 cts. Lard, 8-10 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the COMMITTEE on INSTRUCTORS of the WESTTOWN Boarding School, on the 24th instant, at 10 A. M. CHARLES J. ALLEN, Secretary.

Second mo. 13th, 1872.

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher for one of the schools in Girls' department. Apply to
Susan E. Confort, Knox St., Germantown.
Elizabeth Rhoads, 4th St., Penn.
Sarah A. Richie, No. 444 N. Fifth St., Ph.

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher for the Boys' 2nd Mathem. School. Application may be made to
Joseph Walton, 413 Walnut St.
Chas. J. Allen, 304 Arch St.
Geo. J. Scattergood, 413 Spruce St.

WANTED

A Friend to take charge of the Primary Department of the Adelphi School for Colored Children, on W. St. below 13th St. Apply to
J. W. W. No. 524 South Second St.
Joseph W. Lippincott, 413 Walnut
Jonathan Evans, 15 North Seventh

FRIENDS' ASYLUM FOR THE INSANE

Now Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WASTON.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

DIED, on the third of Twelfth month last, BR SNEYLEY, in the 77th year of his age, an esteemed member and elder of Goshen Monthly and White Preparative Meeting, Pa. It is rarely that we record the removal of one more conspicuous for his benevolent and unobtrusive sincerity, who walked not in the counsel of the ungodly, nor so the way of sinners, nor sat in the seat of the scorn but his delight was in the law of the Lord, and law did he meditate day and night.

—First month 31st, 1872, GEORGE R. S. beloved member of the Monthly Meeting of Erie Philadelphia, for the West District, in the 95th of his age. "Thou shalt come to thy grave in age, like as a shock of corn cometh in, in his life. The language of the text is believed to be applicable our departed friend; who, being fully ripe, has gathered, we reverently trust, into the Heavenly

and the monasteries of St. Olaf, St. Michael, and St. Thomas were levelled with the earth.

A peculiar interest attaches to the church at Krakortok from the circumstance that here the Northmen made their last stand, and, under the leadership of a man named Ungitok, for some years maintained an obstinate and successful resistance. At this time great numbers of the savages were collected upon the island of Aukpitsavik (about midway between Krakortok and Julianashaab), under the lead of their chief, Krassippe.

These savages, or Skraellings, were the Esquimaux of the present time. Originally they appear to have been warlike and aggressive. At present they are an inoffensive, harmless people—a change entirely due to the influence of the Danish missionaries and the Moravian Brethren, who have been among them during the past hundred and fifty years.

Whence they came, we can of course only conjecture, since they had formerly no written language of any kind, and possessed only vague traditions of having come from the West. That they crossed from Asia by Behring's Straits, and then wandered eastward along the coasts of Arctic America, until, in course of time, they reached Greenland, there can be no reasonable doubt. Of the period of their original migration we cannot, of course, have ground for even a rational speculation. This is, however, wholly unimportant to our present purpose, which concerns only their appearance in Greenland—an event which, as we have seen, happened in the fourteenth century. Could it be that these same savages were identical with those of similar character which Lief and his successors, three centuries before, had found on the shores of Massachusetts, and who were there in sufficient numbers to prevent the Northmen from occupying the country? I think it very probable; and their appearance in Greenland is, perhaps, due to the fact that the tribes now known as Indians (who first appeared upon the eastern slope of the Alleghanies about that time) drove them from their southern hunting-grounds, and forced them to seek safety in the inhospitable North, compelling them to reside upon the sea-shore, because the land produced but little game, while the sea every where abounded in fish. Hence their name, derived from the Indian word *Esquimallit*, applied to them in derision, and signifying "caters of fish."

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barelay.

(Continued from page 105.)

"1817, February. I have been at this time, as at many others, very seriously impressed with the belief of the immediate influence of the Spirit of that great and gracious Being, who promised by the mouth of Him whom He sent into the world, that it should be, in His true disciples, a teacher of all things, and a guide into all truth. There has been felt this evening a still small voice, whispering in the secret of my soul, and gently opening what would be required of me. It has been given me to see with an unusual degree of clearness, that there will be an important post—an honorable station for me to hold, if I am but faithful to the smaller discoveries of duty; that the track, which for a short space I have been stepping in, though likely to lead me in the way of usefulness, is not the track ap-

pointed for me; but that way will be opened, in due time and manner, to engage in a more extensive occupation, even a high and holy calling. I speak not here of a prospect of engaging publicly as a minister among Friends, but of religious usefulness generally. I desire not to be misunderstood, and thus to bring disgrace on the Truth, or the true lovers of it: I therefore can scarcely forbear to mention the view of my mind, as it is and has been on this matter. I have long mourned day and night, and have been grievously affected with the rapid advances which the enemy of souls is making, in the earth at large, on professing Christians generally. Under this impression my soul has been weighed down more or less, for the space of above two years with little intermission, even before I came into acquaintance with that Society, of which I was born a nominal member. My very health, I believe, has been at times injured by this constant anxiety; which was not to be erased or smothered by close application to business, or by society, or recreation. My concern has been much increased by a review of the depth of perdition from which I have been plucked, even as a brand from the burning; and by the deplorable effects of sin on those, with whom in my vile courses I kept company. Now I believe I may not with innocency or impunity quench, or reject, or make light of such concerns and impressions as have their foundation in Truth, and the end of which is the advancement of Truth; nor am I at liberty to treat such thoughts as he did, who said, 'Go thy way for this time, when I have a convenient season I will call for thee,' forasmuch as I know not that another opportunity may be afforded me. I therefore feel bound to encourage and cherish good impressions by all means and at all times. The oftener I have considered this important and extensive subject, the more strongly have I been induced to believe, that sacrifices will be called for at my hand; and that I shall be constrained to take up my daily cross in a peculiar manner, not only as to things which are wrong in themselves, but as to those which have a tendency to evil, and even in many things which religious people account innocent and allowable. O! when I read in the Scriptures the very excellent precepts and instructions given for us to follow; and when I examine closely the conformity of the lives of those by whom the precepts are delivered; my admiration at the coincidence in every minute particular, is, as it were, swallowed up in mourning, at the declension of the present professors of the same religious duties. By such considerations and reflections, my soul is stimulated very fervently and frequently to petition Him, who is the fountain of all good, that He would, in His own time and way, aid His own cause; that He would be pleased to regard the sighs, the cries, and the tears of His exercised people—His own elect, which cry day and night unto Him, for the advancement, extension, and prosperity of every thing that is good.

"1817, March. The subject of dress has very frequently come under my serious consideration,—it has of late been still more often and more deeply impressed on my mind; and as I have kept quiet and calm, singly desirous to know and to do whatever might be required, the matter has opened more and more clearly before my view; and some things with regard to it, which had been hitherto hid from me, whilst in a disposition to follow my own

reasonings and fleshly wisdom, or concern which I seemed then to be uncertain and decided, now brighten up into clearness, so to make me conclude that they are indisputably right for me to adopt. And surely, I add, no sooner is a truth clearly manifested a duty distinctly marked out, than it shies without hesitation to be obeyed. With regard to my present dress, and outward appearance, it is evident there is much to alter. T dress, from which my forefathers have wrought good reason and from improper mores departed, to that dress I must return; simple appearance, now become singular, which occasioned and still continues to occasion the professor of the Truth, suffering contempt, the same must I also take up, submit to the consequences thereof. 'S may object to this, as if it were impropriety, 'taking thought;' but I differ from them, in the rule itself about the anxiety bestowed on clothing, but about the application of the rule. It is right, if the vain customs, fashions and of this world, have insinuated themselves into any branch of our daily conduct, to eradicate them, with every one of their useless innovations, whatever trou anxiety, or persecution it may cost us. After we have once broken our bonds, shall find a freedom from anxiety, trouble, thought about our apparel, far surpassing unconcern and forgetfulness, which seem deaden the spiritual eye and apprehend the slave of custom."

Would that such, under our name, who assert that they feel called upon to bear a testimony against our testimony to plainness of speech, behavior, and apparel; as well as to who, not having much partaken of the spirit of obedience, or, with the Apostle Paul, not gloried in the cross of the Lord Jesus Christ, would gladly find an excuse for yielding to so world-renouncing a testimony with our enlightened Author, take this "subject under serious consideration." How instructive are his words: "I have kept quiet and calm, singly desirous to know and do whatever might be required, the matter has opened more and more clearly before my view." He afterwards speaks things being hid from him, whilst in a disposition to follow his own reasonings and fleshly wisdom, &c. Is not this the true cause and ground of any turning away from, or slighting of regarding the testimonies of our forefathers, which, being so contrary to the spirit and usage of this world, tend perhaps more than any other one thing, to mortify and humble the pride and haughtiness of the natural heart? Moreover every budding of a growth in grace, and in the kingdom of Christ Jesus, must ever have its beginning in obedience to the day of small things. "He that is faithful in that which is least, is faithful in much," says that Prince and Saviour, mostly if not always tests the allegiance, obedience, and love of His followers by some humiliating requisition of duty. "If I fail in the small tithes (if small they be) of course, such faithful ones are gradually to be ruled over more. But, if on the contrary, deny our Saviour in the, so called, small covetries of His light and truth, there is a more than mortal danger of being left blindly to ourselves—to our own devices, and to walk our own deceitful and deceiving ways.

O! may one make light of the observations of testimonies which, when yielded to in

es to the law of the Lord inwardly re-
had been so fruitful for good in teach-
self-denial, as well as in restraining our
people from those places of resort,
disguised and unknown as Friends,
can act more in accordance with the
es of the natural heart, and with the
es of pleasure, fashion, and custom.

It firm is the belief, that the testimonies
of Society are co-extensive with its exist-
. That He who gave them to our exist-
to maintain before the world, and at
ost of so much self-denial and reproach—
oppressor's wrong, the proud man's con-
ly"—will never allow them to fall wholly
ground; but will yet in tender compas-
praise up those here and there, who, like
Barclay, shall not draw back nor falter
faithful maintenance of the doctrines and
monies of this religious Society upon its
n foundation.

hat if upon looking back to an illustrious
ny ancestry, who, "With the courage
artys followed their Lord," there seem
for the suggestive verse,

se days are long past, and new light rises o'er us,
langer we see such hardship and loss;

March of Refinement now opens upon us,
nd points other ways than the way of the cross."

he Lord in the riches of His mercy can
turn back the threatening surge; can
favor this branch of His heritage, and
up our waste places; can turn and over-
and settle a faithful people. May He
en it in His own time.

For "The Friend."

Central Arabia.

(Concluded from page 202.)

On the evening of the 21st we were sit-
up late, talking over the needful pre-
of the journey, and drinking coffee
a few good-natured townsmen, who had
jection to a contraband smoke; a prac-
for which our dwelling had long since
one famous or infamous, when a rap at
door announced 'Abd-Allah—not the
e, but his namesake and confidential re-
r. "What brings you here at this hour
o night?" said we, not overpleased at the
ur of his visit.

"The king? (for such is in common Ri'ad
nce the title given to the heir-apparent)
eds for you; come with me at once," we
sart and sharp answer. "Shall Barakāt
it with me?" said I, looking toward my
panion. "The king wants you alone," re-
the messenger. "Shall I bring one of
ooks along with me?" "There is no
e." "Wait a few minutes while we get a
of coffee ready for you."

"his last offer could not in common de-
be refused. While the ceremony was
formance, I found time to exchange a
words with Aboo-Eysa and Barakāt,
r agreed to dismiss the guests, and to re-
on the alert for the result of this noc-
embassy, easily foreseen to be a threat-
one, perhaps dangerous. Yet the fact
companion's not being also sent for,
ed to me a guarantee against immediate

he royal messenger and myself then left
ouse, and proceeded in silence and dark-
through the winding streets to the palace
of Abd-Allah. Arrived there, a short parley
between my conductor and the guards,
then resumed their post, while the for-

mer passed on to give the prince notice, leaving
me to cool myself for a minute or two in
the night air of the courtyard. A negro then
came out, and beckoned me to enter.

"The room was dark, there was no other
light than that afforded by the flickering
gleams of the firewood burning on the hearth.
At the further end sat 'Abd-Allah, silent and
gloomy; opposite to him on the other side
was 'Abd-el-Lateef, the successor of the Wah-
habea, and a few others, Zelators, or belong-
ing to their party. Mahboob was seated by
'Abd-el-Lateef, and his presence was the only
favourable circumstance discernible at a first
glance. But he too looked unusually serious.
At the other end of the long hall were a
dozen armed attendants, Nejdeans or negroes.

"When I entered, all remained without
movement or return of greeting. I saluted
'Abd-Allah, who replied in an undertone, and
gave me a signal to sit down at a little dis-
tance from him but on the same side of the
divan. My readers may suppose that I was
not at the moment ambitious of too intimate
a vicinity.

"After an interval of silence, 'Abd-Allah
turned half round towards me, and with his
blackest look and a deep voice said, "I now
know perfectly well what you are; you are
no doctors, you are Christians, spies, and rev-
olutionists ('mufsideen') come hither to ruin
our religion and state in behalf of those who
sent you. The penalty for such as you is
death, that you know, and I am determined
to inflict it without delay."

"Threatened folks live long," thought I,
and had no difficulty in showing the calm
which I really felt. So looking him coolly in
the face, I replied, "Istaghfir Allah," literally,
"Ask pardon of God." This is the phrase
commonly addressed to one who has said
something extremely out of place.

"The answer was unexpected: he started,
and said, "Why so?" "Because," I rejoined,
"you have just now uttered a sheer absurdity;
'Christians,' be it so; but 'spies,' 'revolution-
ists,'—as if we were not known by everybody
in your town for quiet doctors, neither more
nor less! And then to talk about putting me
to death! You cannot, and you dare not."
"But I can and dare," answered 'Abd-Allah,
"and who shall prevent me? you shall soon
learn that for your cost."

"Neither can nor dare," repeated I. "We
are here your father's guests and yours for a
month and more, known as such, received as
such. What have we done to justify a breach
of the laws of hospitality in Nejed? It is im-
possible for you to do what you say," contin-
ed I, thinking the while that it was a great
deal too possible after all; the obloquy of the
deed would be too much for you."

"He remained a moment thoughtful, then
said, "As if any one need know who did it.
I have the means, and can dispose of you
without talk or rumor. Those who are at
my bidding can take a suitable time and place
for that, without my name being ever men-
tioned in the affair."

"The advantage was now evidently on my
side; I followed it up, and said with a quiet
laugh, "Neither is that within your power.
Am I not known to your father, to all in his
palace? to your own brother Sa'ood among the
rest? Is not the fact of this my actual visit
to you known without your gates? Or is
there no one here?" added I, with a glance at
Mahboob, "who can report elsewhere what

you have just now said? Better for you to
leave off this nonsense; do you take me for a
child of four days old?"

"He uttered a repetition of his threat.
"Bear witness, all here present," said I, rais-
ing my voice so as to be heard from one end
of the room to the other, "that if any mis-
hap befalls my companion or myself from
Ri'ad to the shores of the Persian Gulf, it is
all 'Abd-Allah's doing. And the consequences
shall be on his head, worse consequences than
he expects or dreams." The prince made no
reply. All was silent; Mahboob kept his eyes
steadily fixed on the fireplace; 'Abd-el-Lateef
looked much and said nothing.

"Bring coffee," called out 'Abd-Allah to the
servants. Before a minute had elapsed, a
black slave approached with one and only one
coffee-cup in his hand. At a second sign from
his master he came before me and presented it.

"Of course the worst might be conjectured
of so unusual and solitary a draught. But I
thought it highly improbable that matters
should have been so accurately prepared; be-
sides, his main cause of anger was precisely
the refusal of poisons, a fact which implied
that he had none by him ready for use. So I
said, "Bismillah," took the cup, looked very
hard at 'Abd-Allah, drank it off, and then
said to the slave, "Pour me out a second."
This he did; I swallowed it, and said, "Now
you may take the cup away."

"The desired effect was fully attained.
'Abd-Allah's face announced defeat, while the
rest of the assembly whispered together. The
prince turned to Abd-el-Lateef and began
talking about dangers to which the land was
exposed from spies, and the wicked designs of
infidels for ruining the kingdom of the Mus-
lims. The Kadee and his companions chimed
in, and the story of pseudo-Darweesh travel-
er killed at Derey'eyah, and of another (but
who he was I cannot fancy; perhaps a Per-
sian, who had, said 'Abd-Allah, been also re-
cognized for an intruder, but had escaped to
Mascot, and thus baffled the penalty due to
his crimes), were now brought forward and
commented on. Mahboob now at last spoke,
but it was to ridicule such apprehensions.
"The thing is in itself unlikely," said he,
"and were it so, what harm could they do?"
alluding to my companion and myself.

"On this I took up the word, and a general
conversation ensued, in which I did my best
to explode the idea of spies and spymanship,
appealed to our own quiet and inoffensive
conduct, got into a virtuous indignation
against such a requital of evil for good after
all the services which we had rendered court
and town, and quoted verses of the Coran re-
garding the wickedness of ungrounded sus-
picion, and the obligation of not judging ill
without clear evidence. 'Abd-Allah made
no direct answer, and the others, whatever
they may have thought, could not support a
charge abandoned by their master.

"This kind of talk continued a while, and
I purposely kept my seat, to show the un-
concern of innocence, till Mahboob made me
a sign that I might safely retire. On this I
took leave of 'Abd-Allah and quitted the pal-
ace unaccompanied. It was now near mid-
night, not a light to be seen in the houses,
not a sound to be heard in the streets, the sky
too, was dark and overcast, till, for the first
time, a feeling of lonely dread came over me,
and I confess that more than once I turned
my head to look and see if no one was follow-

ing with 'evil,' as Arabs say, in his hand. But there was none, and I reached the quiet alley and low door where a gleam through the chinks announced the anxious watch of my companions, who now opened the entrance, overjoyed at seeing me back sound and safe from so critical a parley.

"Our plan for the future was soon formed. A day or two we were yet to remain in Ri'ad, lest haste should seem to imply fear, and thereby encourage pursuit. But during that period we would avoid the palace, out-walks in gardens or after nightfall, and keep at home as much as possible. Meanwhile Aboo-'Eysa was to get his dromedaries ready, and put them in a court-yard immediately adjoining the house, to be laden at a moment's notice.

"During the afternoon of the 24th we brought three of Aboo-'Eysa's camels into our courtyard, shut the outer door, packed and laded. We then awaited the moment of evening prayer; it came, and the voice of the Mu'edineen summoned all good Wahhabees, the men of the town-guard not excepted, to the different mosques. When about ten minutes had gone by, and all might be supposed at their prayers, we opened our door. Mobeeyreek gave a glance up and down the street to ascertain that no one was in sight, and we led out the camels. Aboo-'Eysa accompanied us. Avoiding the larger thoroughfares, we took our way by bye-lanes and side passages towards a small town-gate, the nearest to our house, and opening of the north. Nobody was in watch at the gate. We crossed its threshold, turned south-east, and under the rapid twilight reached a range of small hillocks, behind which we sheltered ourselves till the stars came out, and the 'wing of night,' to quote Arab poets, spread black over town and country.

"We drew a long breath, like men just let out of a dungeon, and thanked heaven that this much was over. Then after the first hour of night had gone over, and chance passers-by had ceased, and left us free from challenge and answer, we lighted our camp-fire, drank a most refreshing cup of coffee, set our pipes to work, and laughed in our turn at 'Ahd-Allah and Ihsan'.

The travellers made their way in safety across the arm of the great desert which intervened between the Central Plateau and the fertile regions bordering on the Persian gulf. After narrowly escaping with life from a shipwreck between two Arabian ports, they returned unharmed to Syria, from whence they had set out on their adventurous tour.

The Fever Tree.—The cultivation of the *Eucalyptus globulus* (says *Littell's Living Age*) is making great progress in the South of France, Spain, Algiers and Corsica; nor is this to be wondered at, remarks the *Medical Times and Gazette*, if an account lately given of its virtues, by Professor Gubler, is even partially true. It is a native of Tasmania, where it was of old known to the natives and settlers as a remedy for fever. It prefers a marshy soil, in which it grows to a gigantic height with great rapidity. It dries the soil by the evaporation from its leaves, and shelters it from the sun, thus preventing the generation of marsh miasm. Its wood is hard as teak. Every part of it is impregnated with a balsamic oil, of camphor-like odor; and, besides a notable quantity of astringent matter, it con-

tains a peculiar extraction, which is supposed to contain an alkaloid allied to quinine. At any rate, its efficacy in intermittent and marsh fevers has gained for it in Spain the name of the "fever tree." It is a powerful tonic and diffusible stimulant, does wonders in chronic catarrh and dyspepsia, is an excellent antiseptic application to wounds, and tans the skins of animals, giving the fragrance of Russia leather.

SPRING.

Selected.

The sweet south wind, so long
Sleeping in other climes, on sunny seas,
Or dallying with the orange-trees,

In the bright land of song,
Wakes unto us, and laughingly sweeps by,
Like a glad spirit of the sunlit sky.

The laborer at his toil
Feels on his cheek its dewy kiss, and lifts
His open brow to catch its fragrant gifts—

The aromatic spoil
Borne from the blossoming gardens of the south—
While its faint sweetness lingers round his mouth.

The bursting buds look up
To greet the sunlight, while it lingers yet
On the warm hill-side; and the violet

On its azure cup
Meekly, and countless wild flowers wake to fling
Their earliest incense on the gales of Spring.

The farmer, in his field,
Draws the rich mould around the tender maize;
White Hope, bright-pinnion'd, points to coming days,
When all his toil shall yield

An ample harvest, and around his hearth
There shall be laughing eyes and tones of mirth.

The reptile that hath lain
Torpid so long within his wintry tomb,
Pierces the mould, ascending from its gloom

Up to the light again;
And the lithe snake crawls forth from caverns chill,
To bask as ever on the sunny hill.

Continual songs arise
From universal Nature; birds and streams
Mingle their voices, and the glad earth divine

A second Paradise!
Thrice blessed Spring! thou bearest gifts divine!
Sunshine, and song, and fragrance, all are thine,

Nor onto earth alone
Nor hast a blessing for the human heart,
Balm for its wounds and healing for its smart,
Telling of Winter flown,
And bringing hope upon thy rainbow wing,
Type of eternal life, thrice-blessed Spring!

Discovery of Vaccination.—Dr. Thomas, in his Biographical Dictionary, gives the following notice of Jenner and his great discovery. Dr. Jenner was born at Berkeley in Gloucestershire, England, in 1749. He studied surgery at Sodbury; and afterwards went to London, where he attended the lectures of the celebrated John Hunter with whom he formed an intimate friendship. He commenced practice at Berkeley, and obtained a high reputation for skill. His attention was first called to the subject of vaccination by hearing a country woman remark that she could not take the small pox because she had had the cow pox. Upon investigating the subject, he ascertained that milkers frequently caught a disease from an eruption on the cow's udder, and that to such persons it was impossible to communicate the small pox by inoculation. Jenner related the circumstance to several eminent men in the profession; but they treated it with ridicule. By further experiments he clearly demonstrated the fact that from one of the several eruptions to which cows were subject, the true cow-pox, as he termed it, could be propagated to the human

body, and then from one person to another and that this was a preventive of the small pox. After nearly twenty years of experiments he published "An Enquiry into Causes and Effects of the Variolæ Vaccinæ (1789) and soon after more than seventy physicians and surgeons signed a declaration of their entire confidence in the truth of Jenner's theory. He was rewarded by Parliament his discovery by a present of £10,000 in 1801 and a grant of £20,000 in 1807. He also received marks of distinction from the Empress of Russia and the King of Prussia. Died 1823.

Napoleon, the first French Emperor, treated Dr. Jenner with great consideration and at various times liberated many prisoners who were confined in France on his intervention. When Dr. Wickham was imprisoned Jenner was applied to as the fittest person to solicit his liberation. This was at the time of Bonaparte's greatest animosity to England. The time chosen for presenting Jenner's letter was when the emperor was in his carriage and the horses were about being changed. On seeing the paper he exclaimed, "Away!" The Empress Josephine, who accompanied him, said, "But, emperor, do you see who this comes from? Jenner!" He changed his tone of voice instantly, and said, "What that man asks is not to be refused and the petition was immediately granted. It is said the emperor never refused any request made by Dr. Jenner, who, of course, was careful not to apply too frequently.

Selected for "The Friend."

About this time many mouths being opened in our meetings to declare the goodness of the Lord, some that were young and tender in the truth would sometimes utter a few words in thanksgiving and praises to God that no disorder might arise from thence at our meetings. I was moved to write an epistle to friends by way of advice in that matter.

All my dear friends in the noble seed of God who have known his power, life and presence among you, let it be your joy to hear of the springs of life break forth in any; through which you have all unity in the same faith, life and power. And above all things take heed of judging any one openly in your meetings except they be openly profane or rebellious, such as are out of the truth, that by the power of life and wisdom you may stand over them, but by it answer the witness of God in the world that such, whom you bear your testimony against, are none of you, that therein the truth may stand clear and single; but such as are tender, if they should be moved to but utter a few words, and speak in the seed of Lamb's power, suffer and bear that; that the tender. And if any should go beyond their measure, bear it in the meeting for peace and order's sake, and that the spirit of the world be not moved against you. When the meeting is done, if any be moved to speak to you, between you and me, on two of you that feel it in the life, do it in love and wisdom that is pure and gets from above, for love is that which suffers in all things, suffers long and fulfils the law. In this ye have order and edification, ye have wisdom to preserve you all wise in patience, which takes away the occasion of stumbling the weak, and the occasion of spirits of the world to get up, but in the reward, the heavy stone, ye keep down all that

rong, and by it answer that of God in all. ye will hear, see and feel the power of preaching, as your faith is wholly in it (ye do not hear words) to bind, to chain, to mit, to frustrate, that nothing shall rise come forth but what is in the power; that ye will hold back, with that ye will p and open every spring, plant and spark, hich will be your joy and refreshment in power of God. 1656.—From the Journal *Geo. Fox.*

the Red Coral.—This beautiful marine pro- tion, though also occurring in the Ethiopie an and about Cape Negro, is chiefly found in the Mediterranean, on the shores of Pro- ce, about the isles of Majorca and Minorca, he south of Sicily, and on the coast of a. It grows on rocky bottoms, and fre- quently in an inverted position, or downwards under the surface of stones, generally at a depth of several hundred feet.

hen alive, the soft rind which invests the blestony axis is studded with snow-white ps. The fishing is still carried on in the e way it was described by Marsigli 150 s ago. The net is composed of two strong s of wood tied crosswise, with leads fixed hem; to these they fasten a quantity of o twisted loosely round and intermingled some loose netting. This apparatus is own, and while the boat is sailing or being d along, alternately raised and dropped to sweep a certain extent of the bottom; to entangle the corals in its coarse meshes, labor, as may be imagined, is very great; tently after a long toil, the net is brought mpty, or filled only with other marine ctions, which, however interesting to naturalists, are worthless to the coral- r; and not seldom great exertions are re- quired to loosen it from the rocks, among hich it has got entangled.

The chief seat of the coral-fishery is at pre- s along the coasts of Algeria and Tunis, e it is almost exclusively carried on by talians, who fit out more than 400 small y, or "coralines," of from five to sixteen y for this purpose. In spring this fleet d vessels leaves the ports of Torru del- o, Sicily, Sardinia, and Genoa, and pro- ceeds to various points of destination, where remains until the autumnal gales compel y "coralines" to retire. Every month t night the products of the fishery are d up to agents in Bona, or La Calla, e whose direction the corals are sorted, ed in cases, and sent to Naples, Leghorn, enoa, where they are cut, polished, and factured into necklaces and other orna- s or trinkets. About 4,000 sailors are ployed in the fishery, each man receiving a wage pay of 380 francs for the season, he he almost entirely brings home with his small trifling expenses on land being gen- erally defrayed by the small pieces of coral he gages to conceal from the sharp eye of the rone." The average quantity of coral h by each "coraline" amounts to about d hundred weight, and the total value of the ay to more than £200,000, without taking account the produce of the fisheries at rdioli, in the Straits of Messina, and other t of the Italian coast.

The manufactured articles sell of course for h higher price, so that the red coral is means an inconsiderable article of trade, e quantities are exported to India, and

in Leghorn and Genoa, several large manu- factories work exclusively for that distant market.—*Hartwig.*

For "The Friend."

Late Hours.

Facts.—When I was young, I was priv- leged to unite in social evening gatherings with others, at the houses of some of our most respectable Friends—the practice then was for the young people to gather at from 5 to 6 o'clock in the evening, rarely ever later than 6 o'clock. When refreshments were given at all, these would be served from 8½ to 9 o'clock; and after a little further social converse, the guests would feel liberated to return to their homes; reaching them at from 10 to quarter past. Now, however, such companies usually gather from 7½ to 8 o'clock. Refresh- ments are served from 9½ to 10 o'clock, and the youthful guests reach their homes from 11½ to 12 o'clock. This is very demoralizing and paves the way to more damaging ex- cesses. The remedy is in the hands of the parents who so kindly open their houses and thus keep bright the social chain among our young people, which is so desirable; and which ought to be freed from every thing which would in the least degree lower the standard of purity. Let parents giving the entertain- ments only exercise their lawful authority in this matter, and I believe they will find the young people just as willing to observe suit- able as unsuitable hours. The whole practice of late hours is simply a yielding to the de- mands of a pernicious fashion which ought to be resisted. "A word to the wise is suffi- cient."

Philadelphia, 2d mo. 17th, 1872.

Utilization of Coal Dust.

To bring into practical use the coal dust or slack coal is a question which has attracted and is still attracting much attention from practical and scientific men. Immense quantities of fine coal are produced annually in the ordinary operation of mining and preparing coal for market. In the anthracite coal regions this waste is constantly being piled up around the mines in vast, unsightly mounds, burying the mining villages and sadly en- croaching on the limits of many of the chief towns.

In Europe, the slack of the bituminous and semi-bituminous has been utilized by mix- ing it with raw coal tar, fluid pitch, or dry pitch, and compressing it into lumps or bricks by appropriate machinery. Factories have been erected in England, Germany, Belgium and France. In this last country more than twenty factories are in full operation, and some of them, as in Havre, for instance, are even importing the bituminous coal dust from England.

According to the report made by the United States Commissioners to the Paris Exposition of 1867, the manufacture of artificial fuel amounted in 1866 to 1,200,000 tons.

Many plans for consolidating coal dust with- out cement at all have been tried, and the ac- complishment of this end is very desirable, but has not as yet been attained. Evrard, in France, and Bessemer, in England, tried it, but could not succeed. The bricks prepared, according to the plan of Evrard, by mere pres- sure, burnt well, but could not bear transpor- tation. The process of Bessemer, in which the coal was heated almost to redness and

then compressed, was too expensive and waste- ful.

Among cements used in Europe to consoli- date coal dust, the best and the cheapest is undoubtedly potter's clay; the most usual, coal tar and its derivative, solid or fluid pitch. The coal selected is always bituminous or semi-bituminous of short flame and well wash- ed.

In this country many attempts have been made to convert anthracite coal dust into a solid combustible. For this purpose, gum, coal tar, petroleum, asphaltum, rosin, solutions of glue, alkalies, silicates, magnesium, graha- mite, the remains of fabricated oil, &c., have been used, and the processes patented. These various experiments of solidifying anthracite slack have been failures. If the lump was not solidified under a heavy pressure, the fire would consume the resinous substances before half of the heating power of the coal had been obtained, and the lump would slack in the fire. If on the contrary, the slack was compressed by a heavy pressure, the lump would stand the fire without slacking, but a powerful pressure would expel from the lumps thus manufactured almost every amount of hydrogen, and in burning it would remain in the fire as a dead mass, but partly consumed, in consequence of the adhesion of the ashes.

In Liege, Ham-sur-Sambre, and Taminus-sur-Sambre, Belgium, where anthracite is mined, the working population are burning anthracite coal dust, by mixing with it from 30 to 40 per cent. of yellow clay. It will be easily understood that such a large proportion of clay must reduce considerably the burning qualities of the coal. Still after a fire has been started with ordinary bituminous lump coal, they pile upon it the artificial fuel, and they obtain a fire lasting sometimes a whole day without replenishing. This coal is made simply by hand. About eleven years ago, at Ham-sur-Sambre and Taminus-sur-Sambre, factories were erected to manufacture that kind of fuel by machinery, and as the process of manufacturing artificial fuel from bitumi- nous coal dust and coal tar had been consider- ably improved, the same machinery was ap- plied to the manufacture of artificial fuel from anthracite coal dust and clay. It gave excel- lent results, and allowed the proportion of clay to be reduced to 20 per cent. The factories alluded to are still in full operation, and al- though the coal is far from being of a good quality, although it has to be sheltered, as it disintegrates by the action of moisture, the factory at Taminus produces 400 tons daily.

Clay is the best agglomerant, and is un- doubtedly the cheapest and the easiest to be got. A peculiarity of the clay is its progres- sive contractility at very elevated temperature and the only objection to its use is its per- meability and the increase of the ash. A slight increase in the percentage of the ash is not to be regarded as a serious defect. Such increase gives little trouble and does not lessen greatly the heating capacity of the combustible ingredients.

One of the most practical plans which has been made public for utilizing the waste coal has been submitted for examination to the Franklin Institute, and the committee on science and arts reports very favorably. The inventor reduces the proportion of clay to seven per cent., and by dipping the lumps in a bath of benzine in which rosin has been dissolved, renders the lumps impervious to

moisture. Lumps which had laid in water for twelve hours were found to have lost none of their compactness and to be still dry in the interior.

The inventor asserts that the cost of manufacture at the mines will not exceed \$1 per ton. It takes three gallons of benzine and eighteen pounds of rosin No. 3 to render one ton of artificial fuel impervious to moisture, the size of the lumps being two cubic inches. If such be the case this is certainly an invention of great value, worthy the serious attention of capitalists, as there is no doubt that the manufacture of artificial fuel will take its place in the future among the great industries of the world.—*N. American.*

Little things in Religion.—Little words, not eloquent speeches nor sermons; little deeds, nor miracles nor battles, nor one great act of mighty martyrdom, make up the true Christian life. The little constant unbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not the waters of the river "great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence, of indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gayety, little indifference to the feelings or wishes of others, little out-breaks of temper and crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearances, or tenderesses; little self-denials, self-restraints, and self-thoughtfulness; little plans of quiet kindness and thoughtful consideration for others; punctuality and method and true aim in the ordering of each day, these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes your green hill so beautiful? Not the outstanding peak, or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Pulpit and Pen.*

Power of Influence.—The stone flung from my careless hand into the lake splashed down into the depths of the flowing water; and that was all. No, it was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight but conscious, to the very shore of the lake itself. That basty word, that word of pride or scorn, flung from my lips in casual company, produces a momentary depression; and that is all. No, it is not all. It deepened that man's disgust at godliness; and it sharpened the edge of that man's sarcasm; and it shamed that half-converted one out of his penitent misgivings;

and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh! it is a terrible power that I have, this power of influence; and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine, or a tempter to destroy. I must either be an Abel, who by his immortal righteousness, being dead, yet speaketh; or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity. O brethren! this necessary element of power belongs to you all. Your sphere may be contracted; your influence may be small; but a sphere and influence you have.—*W. H. Panshon.*

Selected.

I have been renewedly confirmed in the great advantage to families, and even to small children, that results from sitting down in solemn silence and therein waiting upon God. I have seen the children much broken and tendered in such seasons. So that even when there has not been a word spoken, the tears have rolled down their cheeks, and their looks have been evidently expressive of heartfelt sensations. This practice also learns them silence and subjection; it curbs their wills and habituates them to restraint, and a patient waiting for their parents' permission to engage in their little diversions. The habits of silence, subjection and patient waiting for permission, are very useful to children from infancy to mature age, and many suffer much for want of it. I have also seen much advantage to children, and indeed to whole families, from the practice of a solemn pause at meals; it learns children stillness, decency and reverence. And where it is done in a feeling manner, with minds rightly turned to feel after God, and experience his blessing, and is not practiced in a light, formal manner, it tends to season and solemnize the minds of young and old. I have seen it done in a very careless, lifeless manner, with scarce any reverence; divers of the family conversing not far from the table; and scarce any sense of the divine presence prevalent in the minds of those around it, and perhaps the pause, scarce long enough to allow of much solid sensibility, or reverential acknowledgment of the favors received from the bounty of a gracious God in the ample provisions of his providential care for our bodies, or his continued extension of fatherly regard to our immortal souls. I think such an undevout appearance can be very little to the divine acceptance, but where a proper pause is observed, and the Lord is therein seriously sought to, the mind being feelingly impressed with a sense of his aid and assistance, and all branches of the family are reverently silent, it is an oblation well pleasing in the sight of God, and very useful to such families. I am morally certain that I have many a day gone through the cares and concerns of life with much more composure, stability, satisfaction and propriety for the strength and assistance I have found in drawing near to God, in solemn silence in my family, and I wish the practice of reverently adoring him in this way may increase more and more.—*Job Scott.*

Our Responsibilities.—Rebecca Jones, be she became a member of this religious city, thus writes:—"I frequently compare my situation about this time with that of children of solid Friends, many of whom perceived, walked widely from their holy fession. I thought if I had been favored with privileges like those which many of them enjoyed, I had not had so much work for penitence. Oh, that they did but see! I might understand the manifold obligations they are under to the everlasting Father; also to their pious parents. Oh, the unspeakable advantage of an early education in the love and the fear of the Lord! Certainly in great day of decision it will but add to weight in the scale against those who plying vanities, forsake their own mercies, rebelliously turn their backs on the admonitions, counsel and instruction of tender, pious heart-aching parents." * * * "Be high-minded, but fear," was the solemn admonition frequently sounded in the ears of soul."

THE FRIEND.

SECOND MONTH 24, 1872.

Our attention has been called to a now under consideration in the Legislature of Pennsylvania, entitled, "An act for reorganization, regulation and discipline the National Guard of Pennsylvania, and provide for the enrolment of the Militia."

It is not a little remarkable, that although Pennsylvania was purchased and founded a colony by a Friend, who is admitted beloved, by every unprejudiced historian have been an enlightened statesman as a sincere Christian, and who took special care to secure to all who might becomeizens under the government he instituted rights of conscience; and although the element of that right was conscientious, guarded and vigilantly protected, so our Friends retained the government in their hands, yet ever since it has passed into control of other Christian professors, the religious principles and conscientious scruples respecting the unlawfulness of war, and obligation to abstain from all participation, it though well known to have been held by the Society from its rise, have been discarded. While others of the States, who acting laws that contravened these principles and scruples, have so far regarded the demands of Christian charity and justice, exempt Friends from their operation, Pennsylvania has rigidly visited upon them punitive inflictions of fines and imprisonment for not complying with requisitions, for performance of which their whole history declared they were conscientiously restrained.

This is the more striking, when we enter into consideration the clear and emphatic terms in which Wm. Penn sets forth the alienable character of the right of conscience and lays down his determination that no one living in, or who should thereafter inhabit the province, who "acknowledged our mighty God," should then and ever after enjoy that right. "Because no people," he says "can be truly happy, though under the best enjoyment of civil liberties, if abridged the freedom of their consciences as to

zious profession and worship, and Almighty God being the only Lord of conscience, Lord of lights and spirits, and the Author and as object of all divine knowledge, and worship, who only doth enlighten minds, persuade and convince the understandings of people; I do hereby grant and are that no person or persons, inhabitants in this province or territories, who shall less and acknowledge one Almighty God, Creator, Upholder and Ruler of the world, profess him or themselves obliged to peaceably under the civil government, shall be, in any case, molested or prejudiced in or their person or estate because of his or their conscientious persuasion or practice, shall be compelled to frequent or maintain any religious worship, place or ministry, contrary to their mind, nor do or suffer any other thing contrary to their religious persuasion."

And again, "And because the happiness of mankind depends so much on the enjoyment of liberty of their consciences, as said, I do hereby solemnly declare, promise and grant for me, my heirs and assigns, that the first article of this Charter relating to liberty of conscience, and every part and thing therein, according to the true intent and meaning thereof, shall be kept and remain, without any alteration, inviolably forever."

Under the Charter containing these articles the province of Pennsylvania was settled, at first principally by Friends, who, having suffered cruel persecution in Great Britain, came to America in the expectation that they would find a asylum where they and their successors should be allowed to live unmolested, in accordance with the sacred truths of the gospel recorded in the New Testament, as they had been opened by the Holy Spirit on their understandings and sealed on their hearts. From that day to the present time no one can deny that either their conduct or conversation as citizens of the State, or members of civil society, has been such as to forfeit the right solemnly guaranteed to them; or that, though restrained by their sense of duty to the aid of the Saviour from taking any part in aid of a military system, or in carrying on war, they have not uniformly performed the obligations imposed on good citizens.

It is sensible were the eminent men who, in the Conventions of 1790 and 1837, framed the Constitution of the State, that the right of conscience and of worshipping God in accordance therewith, as guaranteed by Wm. Penn. should not be revoked, that in each case they should and to secure its enjoyment by the following wrong and far-reaching declaration.

"All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences: no man can or right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his conscience: no human authority can in any case interfere, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship."

24th. "To guard against transgressions of the powers we have delegated, We declare that every thing in this article [relating to the rights of conscience] is excepted out of the general powers of government, and shall remain inviolate."

These provisions of the State Constitution conclusively that those who framed it,

fully admitted that the rights of conscience are natural, conferred upon man by his Creator and Judge alone, and, being such, they are indefeasible and inalienable by any human authority. It must therefore follow that any action or law, whether emanating from a Convention, a Legislature or any other authority, which interferes with the exercise of this right by any one who "acknowledges one Almighty God," and "professes himself obliged to live peacefully under the civil government," is contrary to a fundamental provision of the Constitution, and is absolutely and forever forbidden by the 26th section, which we have quoted.

The 87th Section of the pending Bill provides that there shall be a "State Military Fund," raised annually, "at the rate of fifty cents for each person on the last military enrollment," returned by the Inspector General to the Adjutant General. The Adjutant General, with others specified, is to estimate the whole amount of this military fund to be raised throughout the State, and the proportion thereof to be paid by each county, certifying the same to the Auditor General of the State. Section 89, "It shall be the duty of the Auditor General, as soon as said certificate is received for the year * * * to notify the County Commissioners of the several counties of this State, of the amount required as aforesaid from their counties respectively; which amount shall be taken into account by said commissioners when they make their estimate of the probable expense of their counties for the ensuing year, and in addition to the county rates and levies now authorized by law, there shall be levied and collected, as other county rates and levies now are, a tax sufficient to raise the amount as aforesaid charged to the counties respectively; which amount shall be paid into the State treasury, at the same time that other levies upon counties for State purposes are paid; said amounts, so levied and collected for military purposes, and paid into the State treasury, shall be held exclusively for military purposes."

By this it will be seen that every taxpayer, whether within the age of 18 and 45 years—the limits which include all who are subject to military duty—or not, is subjected to the payment of this tax, the proceeds of which are to "be held exclusively for military purposes." Of course this is a levy which it is generally known no Friend can pay, consistently with his religious principles, and he will therefore be subjected annually to all the penalties, loss and distress inflicted by its collection through process of law. The law not only interferes with, but it destroys the free exercise of the right of conscience, which is positively forbidden by the Constitution, and if the members of a christian church may be thus mulct in damages for not deserting their christian faith in one particular, they may be similarly punished by the legislature for not giving up every other article of their religious belief.

In defence of such a palpable infringement of a solemnly guaranteed right, it is usual to rely on the following clause in Section 24 of the Constitution. "Those who conscientiously scruple to bear arms shall not be compelled to do so, but shall pay an equivalent for personal service." But the tax proposed to be raised by this militia law, is not, perhaps in a majority of cases, to be an equivalent for personal service, for that service is not required

by the law from any one over forty-five years of age; therefore those over that age are proposed to be taxed simply and solely to raise a fund to be applied exclusively to military purposes. We think however it is clearly demonstrable that the clause we have quoted, authorizing the imposition of a fine, as an equivalent for citizens not being compelled, if practicable, into violation of their conscientious scruples, being in direct antagonism to those sections which declare the rights of conscience to be paramount to human authority, indefeasible and unalienable, and that no legislature shall ever trench upon them, must be, according to a fair construction of the whole letter and spirit of the Constitution, null and void. It is an attempt to do that, which the instrument containing it, has just before declared there was no human authority to do. Could this be doubted, there is nevertheless ample evidence that the legislature may exercise discretion, and that it is not bound to impose such a law upon those who conscientiously scruple to bear arms, or to contribute in aid of military measures, because they cannot betray their religious faith. The Section of the Constitution from which the clause just referred to is taken, declares, "The freemen of the Commonwealth shall be armed, organized and disciplined," &c.; this includes all the freemen, and there is nothing said any where to exempt any one. Yet in the 1st Section of the pending Bill, all freemen not between the ages of 18 and 45 years, are exempted, and various other exceptions to the general requisition are made; among which are paupers, vagabonds, habitual drunkards, ministers of the gospel, judges and many others; showing that the legislature scruples not to exercise discrimination as to the intent and application of that clause of the Section of the Constitution which declares that the freemen of the commonwealth shall be armed, organized, &c. Now if the legislature can so discriminate as to exempt paupers, vagabonds, drunkards, ministers, judges, and many others, from the operation of this clause, surely their hands are not so tied that they may not exempt from the operation of the succeeding clause, those who they well know cannot pay a tax for any military purposes because of their firm belief that in so doing they would disobey the commands of Christ the Saviour of the world.

There are christian societies, the members of which, though conscientiously opposed to war, do not scruple to pay a tax for military purposes, nor a fine for not training; but it is not so with Friends. They have ever felt religiously restrained from contributing in any way to wards the support of a military system, or voluntarily paying for exercising the right of liberty of conscience, and there is no valid reason why they should not be exempt therefrom in accordance with the clear intent and meaning of the provisions made therefor in the Constitution.

There are other objectionable features in the proposed Bill, but our space will not allow of a more extended review at the present time.

The whole history of Friends shows they are ever ready and willing to give their full share of support to the civil government under which they live, and to obey actively all laws which do not contravene the requirements of the gospel, as they understand and believe them; also to suffer unresentingly the penalty imposed where their active compliance can

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, THIRD MONTH 2, 1872.

NO. 28.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

The Life of the Plains.

BY E. C. COPE.

By Eastern people who have not visited the West, appreciate the difference between "the prairies" and "the plains." They are acquainted with the fact that prairies are more or less extensive in the western and north-western States, which constitute interruptions in a more or less hilly country. Sometimes, as in southern Indiana and Illinois, they may be covered with magnificent timber, but in many cases they are treeless. Their soil is deep and alluvial in character, and supports high grass and an abundance of flowering plants. But these are the prairie gardens and parks, when compared with the great Plains, which stretch in one unbroken expanse from Eastern Kansas to the Rocky Mountains, and from Texas to British America. While the prairies are mostly of recent formation, or filled with modern deposits, the plains are the elevated beds of ancient oceans and seas, lying almost in the horizontal position in which they were deposited. The soil is not so deep, nor so rich as that of the prairies eastward of them, but over great areas, only second to these in productive capacity. It supports a rather close sward covering of a peculiar grass, which arrests the attention of the visitor, by its uniformity or freedom from admixture of other grasses, and its general appearance. It is not a bright green, and is fine, and curled, forming an admirably elastic mat, or bed. Its small size and light growth will always prevent its being ranked by the agriculturist along side of the cultivated cereals, and true to the principle of the "survival of the fittest," it yields readily to the intruder, on their being introduced by the settler. Thus in the neighborhood of Topeka, it has been entirely extirpated, and its place supplied by good and bad grasses from the east, some of the latter greatly improved in quantity and yield by the change. This, the buffalo grass, however, supports an abundant life, and that of a peculiar kind, as we have presently explained.

The plains are not an uninterrupted level, since their surface was raised above the ocean, the drainage from rains or springs sought the slight depressions, and worn

channels to still lower levels. The lateral drainage entering these, has cut away their sides, and widened them in some cases into cañons, or deep narrow ravines, or into wider valleys with level floors. The mud of the old sea-bottom, has not experienced sufficient pressure for its conversion into rock of much hardness, hence it is cut away with ease and rapidly. Add to this the fact that the lower strata are more easily worn and removed than the upper; and we have all the conditions necessary for the explanation of the fact, that the valley borders are nearly all vertical bluffs, varying from twenty to one hundred and fifty feet in height. Occasionally the traveller meets with tracts in process of removal, where the fragments of bluffs are separated by deep cañons which cross and wind among each other like the alleys of a great city. These strange places have their huge obelisk-like blocks and mounds, consisting of harder parts of the strata which have not yet yielded to the action of rain and frost; they have fortification like walls, pierced with loop-holes or natural bridges; they have terrace on terrace, which were they only covered with rich vegetation, would rival the hanging gardens of Babylon. Some larger tracts of much hardness, or capped perhaps by a hard stratum, remain far out in the valleys. If they be of conic form they are called "Buttes," and it is not uncommon to find two such peaks standing together, in western Kansas, whence they are termed "twin buttes." The scene from these buttes along the valley borders is often peculiar in the highest degree. The Kansas upper bed, is of a bright yellow color, and the eye ranging over the long line of the eroded patches, presents to the imagination the gaudily painted walls of many ruined towns and cities of a race of banished giants.

In the yellow and blue chalk strata, are embedded the bones of the ancient population of the ocean of the cretaceous period. Quadrupeds have not yet been obtained from beds of this period in any part of the world, but many reptiles and fishes, and a few birds, have been discovered in most of its areas. In Kansas twenty-five species of reptiles and as many fishes, have rewarded examinations made within the last three years only. Most of these are sea monsters of huge proportions, and with few exceptions carnivorous.

Interesting as it would be to trace the balance of life presented by the living creatures of this period, we pass on to consider the stages by which it was prepared, according to the views of modern geologists, for the existing fauna, represented by the bison, the antelope, the wolf, &c.

The process of drying the surface was far from completed by the elevation of the cretaceous sea-bottom.

The waters as they flowed away from the swells, accumulated in extensive depressions, and formed lakes or inland seas. One of these occupied the region of northern Utah, but a

later elevation divided it, and part extending to the eastward, covering part of the present territory of Wyoming, was separated from another part which remained to the southwest, and has left a remnant in the Great Salt Lake of Utah. Other great lakes existed in Nebraska and Oregon, long after that of Wyoming had dried, and when the former tracts were elevated, a large body of fresh water remained in southern Idaho.

Each one of these basins reveals in its sediments the history of the life of the slowly extending plains. These were more humid at the time of the first enclosure of the great lakes than now, for the Rocky Mountains were not then as elevated or extended as at the present time, and the winds from the Pacific discharged abundant rains upon them. Great forests of palms spread over the level land, and dense swamps margined the lakes and islands.

Land animals were so numerous as probably to excel in profusion and variety, even the teeming plains of Africa. The study of the succession of life of these different periods is of great interest. It is enough for the present purpose to note that the older the lake deposit studied, the more different are the living beings from those that now dwell and graze over their burial places. In the Utah beds, is the huge *Bathmodon*, part rhinoceros, part hog, and part deer; the shores of the Wyoming sea were haunted by many species of hogs, from the size of a rat to that of the ox. One of these was furnished with a great development of canine teeth which were in contact in front, so as to resemble the gnawing teeth of a beaver. This arrangement may have been designed for the destruction of the turtles, which existed in myriads of shoals in the lakes and on the shore. Such teeth would pierce their hard shells, and render them an easy prey to the omnivorous *Trogosus*, as it is called. Later, horses and true ruminating cloven footed animals appear in great abundance in the deposits of Nebraska and Oregon, but an admixture of hog characters appears in many of them. The ruminants were chiefly camels and musk ox; no oxen or deer, and but a single antelope represented the herds that now furnish food for the red man. But the ranges of the Rocky Mountains rose from time to time, amid earthquake and flood. Lake after lake became high ground, or was swallowed up in the wreck caused by mountain ridges rising through their waves, or were gathered into narrow valleys to be drained by new river courses. The climate of the plains grew cooler, for not only were they higher, but the ranges of the Rocky Mountains arrested the moisture of the Pacific winds, which was thus precipitated on their western sides. But a still greater change overtook this once prolific land. The northern regions, it is thought, rose so high, that the short summer was insufficient to melt the snows of winter, which thus accumulated,

year by year, and spread their frigid influences far to the south. In any case the plains became a desert, and its frozen dirt and rock beds were a vast mausoleum of perished races. A few hardy immigrants from the north probably redeemed the region from utter desolation, and remained to people the land on the advent of better days. Better days came; the ice sheet yielded to the sun's rays, and its borders retreated to its ancient domain. There is reason to think that wanderers from the tropics spread at this time over the region, but as they were more at home in a forest covered country, they seem to have preferred the region east of the Mississippi river; at least the remains of sloths, tapirs, peccaries, &c., are much more abundant here than on the plains. With their advance the musk ox retreated to the north again, and in time the herds of bison, antelope, deer, &c., once more enlivened the solitudes, and almost rivalled in abundance the days of the old tropical swamps and forests.

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 203.)

To Sarah Morris.

6th mo. 15th, 1831.

"My dear and well beloved friend, Sarah Morris,—As this may perhaps be conveyed, at least as far as Westtown, by some of our young women who expect soon to set off therefor, poorly as I am both in body and mind, and hardly able to do anything, yet I thought if I could send thee a few lines without expense, it would, at least to me, compensate for the undertaking. And more so when I tell thee that thou and thy interesting charge not only in thy family, but also in the church, has frequently been brought to view, as deep calloth unto deep, in feelings not easily described in this way.

"When the account was received, through 'The Friend,' of the death of thy precious husband, it was a blow very sensibly felt by me, notwithstanding the distance, and what I had been looking for some time before the sad tidings came. These things are sad to you who remain, and perhaps rightly so: but on the part of the deceased, when ready as I trust thy dear Isaac was, it is not so, inasmuch as the messenger of death seems to be but the porter to open the gate of heaven, where the precious soul washed and made clean in the blood of the Lamb, is permitted to enter, without spot or blemish, into the sight of a gracious God, for the sake of his dear Son Jesus Christ, who died that we might live. Ah! my dear sister, this reflection is calculated to dry up the tear and comfort the heart, when our dear friends have paid the last debt, and mortality is swallowed up of life, yea, eternal life. O, saith my soul, that we may also be ready; ready to meet the Bridegroom of souls though called at the gloomy hour of midnight!

"This midnight hour seems long to hang over our poor Society! How sorrowful, that notwithstanding the many who have left the dear Master and his peculiar people (as I am persuaded we as a people are designed to be) there should be such cause yet to fear all are not Israel that are of Israel. What a pity it is that there should yet be many, there is cause to fear, unto whom the language would apply, 'Will ye also go away?' And yet I

humbly hope that there are some, yea many, so striving to *deepen in the root*, that with Peter they could say, 'Lord, to whom shall we go? Thou hast the words of eternal life.'

"May we, my dear sister, afflicted as we are, thou with me, and I with thee—*whose health is such that we dare not boast of tomorrow*—often remember the charge, 'Be ye sober, and watch unto prayer; for the end of all things is at hand.' Yes, verily, to me it often seems that the end of all subluxary things is at hand. For though my health has been delicate all my life, yet for three years past I have had more hard sickness than perhaps ever before. For six months it has been such that I have seldom been able to get to our own meeting, and a good deal of that time very ill. And yet I hope I have been in a good degree preserved from murmuring; not doubting but my blessed Lord and Master knows what is best for me, and that the judge of all the earth will do right. So that it often seems to me all I want, or at least what I want above all things is to be ready when the time of my departure comes; and may it be so with my dear friend. We don't expect it can be long before we too must pay the last debt due to mortality, as thy beloved Isaac has done. My spirit is dipped into sweet sympathy with thee and thy dear children; and my desire for you is, that you may so gain inwardly by your loss outwardly, that each one may be comforted in hope that our dear friend is gone to the mansions of eternal bliss. My paper is nearly full, and yet it seems hard to stop the current of sympathetic love. May we frequently be able to say with the Apostle, 'None of these things move me;' but I will still trust in the Lord, nothing doubting but that the time of release will come. Yes, verily, it will come. O, how sweet is the language of our blessed Lord where he says, 'Behold I come quickly, and my reward is with me, to give to every man according as his works shall be.' May we mark well the terms; and so strive to deepen in the root, that the eye may be indeed single. So that our work may be to do the will of Him who knows what is best for us.

"O Philadelphia! I do love to get letters from my friends in that place. May the Lord keep the city, and his people in it, from the evils that abound."

Of later date no doubt, she continues: "I may now inform you, I hope with humble thankfulness, that my health is better; so that, if it continues, I expect in a few weeks to take a little journey to some of the neighboring meetings, and appoint some among those not professing with us. O that I may have the prayers of my friends! May they, with their little sister, availingly pray that my faith fail not; and thus the dear Master's cause may be magnified. My love to inquiring friends as thou named."

MILDRED RATCLIFF.

P.S. "When I wrote the foregoing, I had not heard of the accident, thou, my dear friend, had met with by a fall. Thus it is, and thus it must be! Many are the afflictions of the righteous, but the Lord thy God will deliver out of them all. How consoling, how comforting, to look forward to the time when tribulation shall cease, and sorrowing and sighing shall be done away. Therefore let us hold fast our integrity to the end.

"I am too poorly to say much more, than that my love in the life of our Lord runs freely

towards all the true Israel of God. In whi I bid an affectionate farewell,

MILDRED RATCLIFF.

On the 29th of Seventh month, 1831, M left home, having in prospect a religious v to the meetings of Friends in some port of western Pennsylvania, and a part of O She had for companions, she says, "my w beloved friends John Hall and Mary Rale. The memoranda state she visited said m ings, speak of the needful help in the nee time—the strength made perfect in weaki —and without much further comment, t she got home in safety the 1st of 9th mo of the same year.

Would that the following, from a liv epistle of Beulah Sanson to M. R., might read by all Friends, North, South, East, West! How would the practical applicat of its precepts tend to preserve from putt the light of our example and influence in the bushel of worldly gain, or beneath bed of carnal security or indifference.

Philadelphia, 10th mo. 21st, 1831.

"My Dear Friend,—An unexpected op tunity induces me to offer a few lines in knowledge of the receipt of thy accepti favor per A. D. It is a great satisfactio hear of and from the faithful few, who scattered up and down within the encl of the Lord's heritage.

"When I contemplate the vast domai which our Society, as a people, are spre can but be sensible of the incalculable res ibility that must rest upon a people so hi favored as we have been with a knowled; the true light. Awful will be the consequ if the light that is in us should, through unfaithfulness, be changed into darkness, our candlestick be removed out of his pl Oh! that we may lay these things to he lest we prove in the end stumbling block others.

"Such have been our difficulties, and our discouragements, that it appears to comparable to a miracle, that any are served from the contaminating influen the spirit of a deluded and delusive w We are told that 'because iniquity abound, the love of many shall wax cold: be that shall endure unto the end, she saved. Blessed assurance for the supp such as are sincerely seeking the kingde heaven, and the righteousness thereof, though they may be tried in the furnace affliction, they have a well-grounded ho the consolations of the gospel, which are quietness, and assurance forever, thro' love of the Holy Head of the church, 'first loved us,' and 'who having love own, which were in the world, loved th the end.'

Thy affectionate,

BEULAH SANSON.

Harrison and Mildred Ratcliff, probal the winter of 1831-32, removed from Creek neighborhood, Ohio, to Westla Pennsylvania, within the limits of Red Quarterly Meeting. A small lot had purchased for them; and the Friends of land meeting had put seed in the groun prepared the house for their reception.

(To be continued.)

Overturners are often involved in the they make.

For "The Friend,"
The Land of Desolation.
(Continued from page 216.)

in what manner they crossed Baffin's is left in doubt. It would not have been possible for them to do so in their skins. Possibly, however, they went higher and crossed over on the ice of Smith's land. Some tribes still exist in that neighborhood; and to show their insatiable love of daring, I may mention that I have found evidence of their presence upon the shores of Prince's Land as far north as latitude 80°.

It has been conjectured that they came in fleets of boats, crossing the narrowest part of Davis's Strait, which is less than two dred miles wide, from land to land. It is to be that they were not less influenced by a love of revenge for the wrongs of their ancestors than fleeing from the Indians who possessed their land, for they had been sadly seen in Massachusetts by the Northerners when they first came here. These Northerners killed and tortured a great many of them very wantonly, before actual hostilities began. There might seem to be, therefore, a destruction of the Northerners by these savages, something of retributive justice. This destruction went on, as we have seen, until the remnant of the race was left to fight and driven to defend themselves at Krakortok. But they could neither be completely destroyed until Krakortok was brought to bear; and the destruction which these savages resorted to in order to accomplish their purpose deserves to rank with the famous wooden horse of Troy.

His did not, however, happen until after the most desperate attempt had been made by Krakortok to get free from the clutches of his adversaries. He managed, with a large party of his followers, to get over to the island, and in the dead of the night he surprised them in their huts, and, with the loss of only one man, destroyed the entire party, including men, women, and children to the number. It was a fearful massacre, and a dread-revenge; but it only further embittered the savages against the whites, and caused them to double their efforts. One man escaped the general slaughter, and carried with him the story of their burning huts and bleeding bodies and children. Two there were at first, but unhappily for the whites, one of these was the chief, Krassippe; while the other was his brother. These Ungitok pursued upon the ice (the attack was made in winter), with several men following after; Ungitok outstripped them all, and overtaking the brother, ran him through the body, then cutting off the right arm of his falconry he brandished it in the air, shouting at the same time to Krassippe (who by that time had reached the shore), intimating to him, in an obliging manner, that if he could steal an arm he would know where to come to. Krassippe was now beyond pursuit, but Ungitok returned, well pleased with the trophy he had cut from his victim.

For this Krassippe neither rested by that nor day until he had compassed the destruction of Ungitok and his band. In a fair way every Northman was good for at least a dozen savages, and, notwithstanding the destruction they had spread elsewhere, the people of Krakortok held them personally in the greatest contempt. But Krassippe was nevertheless, by numbers and strat-

egy, to get the best of them at last. He constructed an immense raft of boats, over which he erected a low and irregular scaffolding. This he covered with tanned and bleached seal-skins, so that when affloat the structure looked like an iceberg. This he filled with armed men, and turned it adrift upon the flood, allowing it to float down with the tide towards Krakortok among some pieces of ice. When it floated too fast, the people threw overboard stones, with lines attached to them. These, by retarding the progress of the raft, enabled them to keep in company with the icebergs. Ungitok and his people saw the raft; but so much did it appear like the ice alongside of it, that they never once suspected its character, and the armed men drifted around into a bight almost at the rear of the town. Running the raft ashore, they then rushed up and made for the church by an unfrequented route, which was left unguarded, except close to the town. The sentinel was killed, and the church was surrounded before a single person escaped from it. Then it was fired, and all who were not burned or smothered with smoke met their death, as they rushed out, on the points of their enemies' spears. Not a soul escaped except Ungitok and his son, who was but a small boy. With him Ungitok fled to the mountains, and there hid for a time in a cave, where at length he was discovered through the indefatigable exertions of Krassippe. The hiding chieftain was surrounded, and, discovering that his case was hopeless, he threw his son into the lake to prevent his falling into the hands of the savages, who would be sure to torture him, and then prepared to sell his life as dearly as possible. In the end he was overpowered and borne down. Since that day the Esquimaux, whom their defeated rivals had so contemptuously called Kraellings, have held possession of the country undisturbed. They have, however, very evidently decreased in numbers, and where there were once tens of thousands, there are only thousands now. For a long period of time they remained the sole occupants of the country, and nothing was known of them save vague and exaggerated accounts brought by occasional ships—such as those of Davis, Baffin, and Frobisher, who touched at Greenland on their way to the discovery of a north-west passage. In latter times, however, the Danish Government (to which Greenland as well as Iceland had become subject) made numerous efforts to recover the "lost colonies," with the hope of sustaining the trade and fisheries. Admiral Lindenau reached the coast in 1605, and carried off some of the savages. Afterwards Captain Hall, an Englishman in the employ of Denmark, took away four others, and shot what more he could, as if by way of amusement. Another, who was not versed in ocean currents, did not get near the land at all; but becoming frightened at being able to make no progress, he declared that there was a huge magnet in the sea holding his ship, which so alarmed him that he returned home. About half a dozen enterprises followed, the last in 1670, without any further result than the killing of a few more of the savages. Then the "lost colonies" were given up altogether, until that excellent missionary, Hans Egede, went there in 1721, and established himself in Baal's River, near where the West Bay had been furnished. Here he founded the colony of Godthaab. Then came the Mora-

vians; and from that time to the present the re-establishment of colonies, and the civilizing and Christianizing of the natives, has gone steadily on. This improvement is largely due to the good character of the Danish settlers, and the exclusion of spirituous liquors.

For "The Friend,"
Providential Interference.

The following account, not long since told to the writer, is believed to be authentic: A man residing in the vicinity of Boston, at the close of the day was preparing to retire to rest, being engaged in covering the coals on the hearth, when his mind received a surprising intimation that he must go at once into the city. While considering what this language should mean, it was again repeated to his mental ear. Still wondering at the unusual command, the language was again impressed, Go into Boston instantly. No longer hesitating, he took his horse and chair and drove directly to the city; and proceeding for some distance into it, his horse stopped before a house, from an upper story of which there shone a light through the window. Stepping down from his chair, the man rang the door-bell for admission. Soon the lighted window above was raised, and a masculine voice, in impatient accents, inquired, "What is wanted?" "You know, I do not," was the answer. Waiting a while without further response, the man at the door again rang the bell. Again the window flew up, and the same question was asked, and the same answer returned. Still further waiting a while the man once more rang the bell for admission. Again came the almost angry question, "What is wanted?" when the reply was once more returned, "You know, I do not." Pausing a moment, the man above responded, "Yes, I do know;" then closing the window he immediately descended to the door and gave admission to the stranger. Together the two men retired to the upper room, when an interview of no ordinary kind ensued. It was there disclosed that the man in the chamber having provided means for the purpose, was engaged in the act of taking his own life, when the sudden ringing of the bell, at so late an hour, startled him, and for a moment arrested the dreadful intention. Returning to another attempt upon his life, again the bell sounded, and again his wicked purpose was turned aside. And thus it was to the third and last time; when, by the Providential interruption so remarkably brought about, time was given, and doubtless a little strength afforded to resist the tempter, who else must have hastened the unhappy man to his destruction.

It is related in conclusion that the two men, neither of whom had previously borne a religious character, withdrew from the interview, which lasted for several hours, deeply impressed with the occurrence, and that both of them afterwards lived worthy and circum-spect lives.

The influence of those who stand in the station of ministers is great over the people, either to bring them to Christ, by their example or precepts, or to scatter them from Him. If a forward, self-willed ministry gains the ascendancy among us, we must become scattered as a people; for that ministry which standeth in the wisdom of man, can never reach to the deep things of God; it can neither

understand them nor minister of them: Christ crucified is foolishness to it.—*Stephen Grellett, 1809.*

A Mendicant Author.—Even in the reign of the literary James, great authors were reduced to a state of mendicity, and lived on alms, although their lives and their fortunes had been consumed in forming national labors. The antiquary Stowe exhibits a striking example of the reward conferred on such valued authors. Stowe had devoted his life, and exhausted his patrimony, in the study of English antiquities; he had travelled on foot throughout the kingdom, inspecting all monuments of antiquity, and rescuing what he could from the dispersed libraries of the monasteries. His stupendous collections, in his own handwriting, still exist, to provoke the feeble industry of literary loiterers. It was in his eightieth year that Stowe at length received a public acknowledgment of his services, which will appear to us of a very extraordinary nature. He was so reduced in his circumstances that he petitioned James I. for a license to collect alms for himself "as a recompense for his labor and travel of forty-five years in setting forth the chronicles of England, and eight years taken up in surveys of the cities of London and Westminster, towards his relief now in his old age; having left his former means of living and only employing himself for the service and good of his country." Letters patent under the great seal were granted. After no puerile commendation of Stowe's labors, he is permitted "to gather the benevolence of well-disposed people within this realm of England: to ask, gather and take the alms of all our loving subjects." These letters patent were to be published by the clergy from their pulpits; they produced so little that they were renewed for another twelve month; one entire parish in the city gave seven shillings and six pence! Such, then, was the patronage received by Stowe, to be a licensed beggar throughout the kingdom for one twelve-month! Such was the public remuneration of a man who had been useful to his nation, but not to himself.—*D'Israeli.*

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 21.)

"1817. March 15th.—Nothing can show us and detect within us evil, but that good principle which manifests what is evil. It is therefore the business and duty of all men, in respect to their salvation, to become acquainted with the grace and Spirit of the Lord Jesus Christ, as it is revealed and appears to all men; to follow its leadings, to obey its teachings, to heed its reproofs. And how are we to become acquainted with—how shall we know its appearance? There is nothing of or in man that is good, but that which is of and from God,—that which is of and from His grace and Spirit. Therefore, O! reader, follow that which inclines to good in thee; and whatever gives thee inward pain, and trouble of mind abstain from. The more we turn away from and deny sin through Divine grace, the more weak is its power in and over us; but the less we mortify our evil inclinations, the less power we have to resist them, when next they assail us. He that is faithful over one city, will be made ruler over many; as he that improved his talent, was said in the Scriptures, to be intrusted with more. If

any one says how shall I know assuredly the teachings of the Holy Spirit from the suggestions of my own mind and reason, or from the insinuations of him, who sometimes puts on the resemblance of an angel of light? O! inquiring reader, know of a truth, that whatever may be the artifices and deceitful appearance of the enemy, whatever may be the reasonings, insinuations, and mental workings of the natural part in thee, however specious, however excellent they may appear,—yet are they easily and with certainty detected, by the humble, waiting, patient, praying soul; yes, by every one who in sincerity and simplicity thirsts and hungers after the knowledge and performance of the whole will of God concerning him. These shall know the Truth, and the Truth shall make them free. These shall know Him who is Truth; these shall be led and guided into all Truth.

"1817. March 13th.—I think it right at this time to set down my opinions, or rather such opinions as I conceive to be sound and good, relative to the subject of business. * * * I believe that it is good for man to earn his livelihood by the sweat of his brow. If any one has, or ever comes to have sufficient for the support of himself or family,—(by a sufficiency, I do not mean that which will satisfy all his desires, nor that which may raise his family above the sphere in which they were born, neither that which will furnish his children with large capitals to enter lucrative or extensive concerns.)—but if he has where-with to support himself and family in a moderate way of living, and to afford his children an useful education, the knowledge of some honest employ, and a little to begin with,—it is enough. I am inclined to think, that such an one should consider, whether it be not right for him to give up his business to his children, to faithful dependents, or to relations that want it; unless he be of a disposition that can hardly find occupation for his mind out of business, and in this case, let him continue to employ himself in it, taking only a small share of the profits. With respect to charity, let not any in trade nicely glean their vine of the fruit with which the Lord hath so abundantly blessed them; but let them gather sufficient, and the rest let them leave for the portion of the poor. For my own part, if way open for my going into business, I believe it will be safest for me to engage in such an one as is moderately profitable, yielding regular returns, and tending to the general and substantial welfare of mankind, to the injury of none, and which will not take up much attention or anxiety. But especially I desire, that I may never sell to others any article which has an evil tendency, or which evidently and often is misapplied. With respect to this particular, I have lamented to see that Friends, who are fearful lest they should give way to the spirit of vanity, pride, and extravagance, and who on that account neither decorate their persons nor houses, nor even allow their servants to dress gaily,—that these should yet feel easy to deal to others things which they disapprove of for themselves; that they should not hesitate to buy and sell such articles, as they well know are inconsistent and incompatible with the pure teachings of that principle, by which they profess to be led. This matter has impressed me much. I know that by adopting this sentiment, I show my disapprobation of the conduct of many sincere-hearted Friends, and I am also aware

how few descriptions of occupation in life entirely free from this objection. Nevertheless, I do believe that the sincere-hearted amongst us will not hesitate to give up their outward concerns, which they see known to be an encouragement to evil in shape. That these may come to see this better, as clearly as I do at this present time, the warm desire of my soul is

"But the ground upon which I think it for me to be not much engrossed in the thought of this life, is this: having experienced small share of the forbearance and mercy of the Lord, having been rescued and delivered from the pit of destruction, having sincere and fervent desires for my own preservation and salvation, as well as for that of my fellow-creatures everywhere, I have incline towards the belief that the Lord will make use of me, if I am faithful to His requiring in the way and time, and for the purpose which He sees best. Under this impression it is, that I believe it right for me to sit to this world and its anxieties, and not to be too much entangled in them; lest I should incapacitate for performing that service which may be shown to be my duty, or able from my situation in business to undertake it. Though I scarcely think it my part to be out of business; yet I believe that I am good for some to be entirely released from and also, that well disposed persons should devote a considerable portion of their tale time, and money, to visiting and relieving the poor, and advancing and promoting the good of mankind in various other ways, according to their several gifts."

(To be continued.)

Cost of Fencing.—Fences are costly, and is probable if the intelligence of neighborhoods could be brought together it would decide that fully one-half of them were unnecessary. Indeed in some portions of West where they have a no-fence law, voters have refused to return again to the town of fencing. An illustration of this may be found in Livingston county, Illinois.

In Germany, France and Holland similar lines or paths divide estates. Illinois is to have ten times more fence than Germany, Dutch country, New York, has more than France. Besides the first cost of fence the annual repairs are equal to ten per cent of the original cost. Nicholas Biddle's thirty years ago, that the fences of Pennsylvania had cost \$100,000,000. Ohio fences are said to be worth \$115,000,000, and that of New York \$144,900,000. England is discarding her extraordinary hedges, and time is not far distant when, except for iron or as a protection from winds, they will be discarded in the West.

Selected

In the time of waiting on the Lord in silent retirement alone, which was mostly my daily practice, it sometimes pleased him to vail his holy presence from me, in order to prove my patience and steadfast reliance upon him; sometimes to command a solemn awful silence in me, wherein he often stood revealed majestic all-sufficiency before me, in a manner which I have no words to convey a clear idea of to any who have not experienced the same in themselves. But I am assured that who rightly wait upon him in their hearts, will find him a God nigh at hand, and graciously disposed to replenish and sat-

hungry soul. I do not believe a man can slide, and sit down alone, to make the extent merely to see what the consequence of sitting in silence will be, without a realer and heartful travail; and therein beed with the flowings of the holy oil. But never wait rightly and perseveringly upon vain. The incomes of his love afford true joy, than all earth's richest enjoyments.—*Job Scott.*

SUMMER MORNING.

Selected.

How brightly on the hill-side sleeps
The sunlight with its quickening rays!
The verdurous trees that crown the steep,
Or why grow in this morning blaze;
While all the air that round us floats,
With subtle wing, breathes only life,
And, ringing with a thousand notes,
The woods with song are rife.

Why, this is Nature's holiday!
She puts her gayer mantle on;
And, sparkling o'er their pebbly way,
With gladder shout the brooklets run;
And every bird, exulting, gives
A sweeter cadence to its song;
A gladder life the insect lives
That floats in light along.

"The cattle on a thousand hills,"
That feed the flock that dot the vale,
Rejoice in all the life that fills
The air, and breathes in every gale.
And who, that has a heart and eye,
To feel the bliss and drink it in,
But pants, for scenes like these to fly
The city's smoke and din—

A sweet companionship to hold
With Nature in her forest-holds,
And learn the gentle lessons told
By singing birds and opening flowers?
Nor do they ever love her here;
Though books have power to stir my heart,
Yet Nature's varied page can more
And deeper joy impart.

No selfish joy; if duty calls
Not sullenly I turn from these,
Though dear the dash of waterfalls,
The wind's low voice among the trees,
Birds, flowers, and hocks; for God hath taught,
(O, keep, my heart! the lesson still),
His voice along with bliss is fraught
Who heeds the Father's will!

WINTER.

Selected.

Beautiful is Winter! Earth hath put
on purple vesture on, and the wide fields
on beneath the radiance of the sun,
wless ocean of most dazzling white.
slant sunbeams flashing, the tall trees
up their jeweled crests with regal pride,
oast of their heavy, and, at times,
faint wind caressed, profusely fling
to the earth the burden of their gems.
rest with his most cunning ministry
trivisted the streams, whose drowsy song
hgh the long summer time continuously
if the soft air, and stream and song are still:
t light the ripple's curl deceive the eye,
ch it looks like motion, and the wave
seems to fret along its rocky bed,
dash down the cascade with its spray.
Here, o'er the deep ravine, the precipice
s, and the water from its hidden springs
ed eddies along the rocky ledge,
dought with frequent plunge the depth below,
n what varied and fantastic forms
to drops, congealed, are wrought! How different all,
h how beautiful! Pillars of pearl
ing the cliffs above, stalactites bright
of the lesser or denser; and beneath,
oes and temples with their crystal spires
cleaning columns radiant in the sun;
ies carved from pure porphyry, whereon sit
rior-forms in coats of dazzling mail;
rown profusely over all, rich gems,
with rainbow hues and shining back
intrusive sunlight,—these are thine, O Frost!

Thy marvelous doings, wizard architect!
For thus thou praisest God! And we will praise
His name with hymns, that He has sent us thee
With power to make the Winter beautiful.

For "The Friend."

Arctic Birds.

In Dr. Hayes' "Land of Desolation" is described a visit to one of the breeding-places of the sea-birds, on a grand rock rising out of the waters of the Greenland Sea to the height of 2,300 feet. He says:

"A strange feature of this cliff, and others of like geological formation, is that the rock is fractured here and there horizontally, and that scales have splintered off from time to time, leaving a series of narrow ledges, or steps, which extend from the very bottom to the top; and these ledges are in the summertime the home of myriads of birds. These birds are the well-known 'bacaloo' bird of Newfoundland and Labrador, and the St. Lawrence region generally, where they winter. They are the lumme of the Arctic seas, and the *Uria Brunnichii* of the naturalist—a species of what are popularly known as 'divers.'

"When about half a mile away from the cliff we began for the first time to perceive something of its character. The birds came flying over us in considerable numbers. Many of them were on the water, and, like all the divers, who rise with difficulty, they made a great noise about us as they prepared to take the wing, flapping along close over the surface of the sea. As we kept nearing the cliff they became still more numerous.

"Presently we heard a murmuring sound like that of distant falling waters. When we had arrived under the cliff, this sound increased in volume, and became so loud that we were obliged to elevate our voices to make ourselves heard by each other. This result was caused by the constant fluttering of innumerable birds, and their incessant screaming. Some of the ledges, or shelves, on which they sat were very narrow, others were two or three feet wide; some were but a few yards in length, others were many rods; some were in pretty regular order, one above another, others were sloping and irregular; but upon all of them, from near the water's edge to the summit of the cliff, birds were sitting, packed close together, and facing outward—sitting bolt upright, row above row, crowded into the smallest possible compass, and looking for all the world like soldiers with white coats and black caps standing shoulder to shoulder on parade. Low down the birds were easily counted; but higher up they melted away into scarcely distinguishable lines of whiteness, and higher still they disappeared from sight altogether.

"At first it puzzled me to account for their strange attitude; but when I discovered that each female bird lays but one egg, it was readily explained.

"They make no nest whatever, but lay their single egg upon the naked rock. The bird can only cover it, therefore, by placing it upon its end, which is accomplished with the bill, and then she sits down upon it as if it were a stool.

"After listening a while to their strange cries, and watching their movements, we remembered that we had come out to try our luck at shooting. Our guns were fired simultaneously, and down came plump into the water birds enough to make a meal for the

whole ship's company. But what a change now there was in the aspect of the cliff! Following the discharge of the guns there was an instant of calm. It seemed as if every scolding voice was hushed. Every bird had leaped into the air; and now the wild flutter of their wings, as they darted away from the rock, was like the rush of a tornado; while they were so numerous as they passed over that they threw a shadow on us like a cloud.

Having sprung from their eggs so quickly, many of them were left insecure, and a perfect shower came spattering down the cliffs.

"But the birds did not long keep the air. They soon lit upon the water, with a great splash, about a quarter of a mile from the cliff, perfectly blackening its surface. Some of them did not even go so far; but, wheeling about in mid-air, they put back in haste to get once more upon their eggs before they had time to cool; and those who took the water quickly came back, despite the danger, to shelter their precious treasure of a single egg.

"Many of the birds were now observed to be in a state of violent anger with their nearest neighbors, and, as they sat there upon their stools, they reminded me of angry fishwives. With ruffled feathers they were continually scolding each other at the very top of their shrill voices. When it is borne in mind that the birds must have numbered millions, the volume of sound may be well imagined. It was at first difficult to account for all this disturbance, except upon the ground of pure love of fight. Presently, however, I observed that there was a deeper cause at the bottom of much of the difficulty. The bird must sometimes leave her egg, for she cannot remain there and starve to death while the chick is hatching. She may be a careless bird, and as she leaves the ledge, her precious egg may roll off the cliff after her and thus be destroyed; or her neighbors may roll it off while quarrelling. Upon her return she looks for her egg, but does not find it, and steals the first egg she can lay her bill upon; and then down she sits upon it with as much coolness and unconcern as if it had belonged to her from the beginning. When the true owner of this stolen egg comes back, she may steal in like manner, or she may accuse some other bird with the theft."

Selected for "The Friend."

The Christian Testimonies Peculiar to our Society.

There are those in the present day who mourn over the weakness and declension in our religious Society; whose sorrow is not a mere fruitless emotion, but incites them, as Nehemiah's did him when he surveyed the desolations of Jerusalem, to arise and build against their own houses, and to animate others in the same good work. These are the true mourners, on whom the blessing rests. Such have no cause for dismay, or to distrust Him who has ever been the helper of the poor and afflicted, "the healer of the breach, and the restorer of paths to dwell in." We believe his love and mercy are still toward the Society; which he raised up as by his own right arm, protected, preserved, and prospered it, amid cruel persecutions and bitter sufferings, and made it the instrument of great good to thousands.

And why should any distrust Him, or doubt that he will do the same for it in the present day, if he is but faithfully sought unto?

"I am the Lord," says he, "I change not." His arm is not shortened that it cannot save, neither is his ear heavy that it cannot hear." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him; and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." This is all that is wanting. Many as are the burdens and trials of the upright; and much as they are struck at, if they hold on in their integrity, patiently and quietly pursuing the path of duty, help equal to their need will be granted, they will have their reward from Him, who knows their sincerity, and a brighter and better day will yet dawn upon the church.

We sometimes hear it said that the Society has fulfilled its mission; that its service is closed, and there is no longer occasion to hold up conspicuously those Christian testimonies, which were peculiar to it. We entertain a very different view. Never, in our apprehension, was it more important that the free and independent work of the Holy Spirit, the manifestations of the light of the Lord Jesus Christ, should be faithfully maintained, as the foundation of all vital religion; as that, without the practical experience of which, all profession of religion is an empty form "as sounding brass and a tinkling cymbal." The other testimonies and principles held by Friends, are also necessary to be supported, if they exist as a distinct body of Christian professors. And we believe they will so exist; and that however some may swerve to the right hand, or others to the left; there will be those raised up and preserved, from one generation to another, who will be religiously bound to maintain these principles in their fullness and integrity; and to commend them to others, not by precept only, but by a godly and consistent example.

While listening to the presumptuous assertions that the services of Friends are over, and their testimonies obsolete, it is sometimes forcibly presented, that the wish is author of the thought. That the restraints of the cross, the mortification of human pride attendant on plainness of dress, language, behaviour and living, and the disuse of outward ceremonies, and the contemptuous sneer with which the wise and great of the world treat those Christian practices, induce the lukewarm professor to wish they were out of the way; and that he could be esteemed a good Friend without them, or that the whole Society was merged into some more fashionable sect. But, however agreeable this might be to such cross-shunning Quakers, we think they are not likely soon to be accommodated. He who laid upon the first Friends the obligation firmly to uphold these Christian principles and practices, as intimately connected with true religion, we believe, will not leave himself without witnesses, constrained, by the power of his Spirit, firmly to maintain them; not in the dry formality of mere traditional authority, but in the newness of a spiritual life, flowing from Christ their Head. May none, then, yield to unprofitable discouragement; or indulge a disposition to lay the degeneracy at the door of others, while neglecting their own work; but all labor in the proffered ability, which can only come from on high, to "be built" up themselves "in our most holy faith," and to encourage others in the same blessed work.—*Thomas Evans.*

The East Indian Cocoa-nut Crab is said to climb the palm-tree, for the sake of detaching the heavy nuts; but Darwin, who attentively observed the animal on the Keeling Islands, tells us that it merely lives on those that fall spontaneously from the tree. To extract its nourishment from the hard case, it shows an ingenuity which is one of the most wonderful instances of animal instinct. It must first of all be remarked, that its front pair of legs are terminated by very strong and heavy pinners, the last pair by others, narrow and weak. After having selected a nut fit for its dinner, the crab begins its operations by tearing the husk, fibre by fibre, from that end under which the three eye-boles are situated; it then hammers upon one of them with its heavy claws, until an opening is made. Hereupon it turns round, and by the aid of its posterior pinners, extracts the white albuminous substance. It inhabits deep burrows, where it accumulates surprising quantities of picked fibres of cocoa-nut husks, on which it rests as on a bed. Its habits are diurnal; and every night it is said to pay a visit to the sea, no doubt for the purpose of moistening its bronchiae. It is very good to eat, living as it does on choice vegetable substances, and the great mass of fat, accumulated under the tail of the larger ones, sometimes yields, when melted, as much as a quart of limpid oil.—*Hartwig.*

Selected for "The Friend."

Mary Dudley, before she became a member of our Society, had such a clear view of the profession and peculiar testimonies of Friends, and was so strongly convinced of their consistency with the truth, that she believed it would be required of her to demean herself conformably thereto, both in profession and practice. But in submitting to this sense of duty, the opposition from her family was so great, and the cross to her own will so heavy, that she thought the yielding up of her natural life would have been an easier sacrifice.* She was, however, through mercy, strengthened to obey the Divine requiring, and in the twenty-third year of her age, on the ground of settled conviction, joined our religious Society.—*Piety Promoted.*

THE FRIEND.

THIRD MONTH 2, 1872.

In the 2nd month number of *The British Friend*, received last week, there is an article under the head of "Barclay and his Assaults," in which there are some observations on the subject of dress, which though containing sentiments from which we dissent, we quote for the purpose of showing to our readers one of the evil results that have followed in Great Britain from the members of our Society exchanging the well-known plain dress of a Friend for that of the world.

*Nor is it now a question of mere outward peculiarities. They have long been given up as marks or tests of inward piety, or of fitness for offices in the church; although they found a defender, inconsistently, as I think, with his general religious views, in our ablest and most prominent writer of the last generation. But

*How different these now from the views and feelings maintained by some now, and are even carried out by them into painful, if not disgraceful practice.

since the discipline has been relaxed, and a phase has come over us. Instead of a reticence and circumspection and simplicity in life manners, which must ever become the Christian character, and which one had a right to expect when the motive for rebellion against a conventional rule was removed, we find changes—not only among our young people—have gone on to extremes, in adopting prevailing customs of society. With the tension of liberty, the disposition to judge also changed sides. Some who claimed a liberty to be extended to them, now that we are greatly in the majority are somewhat posed to be uncharitable, and to look down upon those who still think it right to add to the old Quaker language and costume men and women of somewhat narrow and antiquated intellect, of whom it is no time that the last specimen was placed in the British Museum! It is almost denied these outward observances can be consistent with truly enlightened views and an unobtrusive walk in life; or that they are needful to uphold any deeply awakened conscientious minds in the conduct of themselves and their families. And yet there is clear and living Christian testimony on half of simplicity of "speech, behaviour, apparel," and all other circumstances of individual habit and influence, and against conformity to the maxims, customs, and changing fashions of the world, in favor of circumspection and sobriety at all times, against flattery, superfluity, and extravagance on all occasions, in the giving up of which should lose greatly; and it is not a little remarkable, that in all ages especial religious profession almost always results in cost singularly analogous, in numerous instances to what has been adopted by Friends. In translation of a Sanscrit religious MS., probably more than 3000 years old, I read—

"Let his house, his diet, and his clothes
Be always of the plainest."

We are not without public expressions in the outside world, of how sincerely the serious and sensible part of the religious community in general regret the rapid disappearance of the old Quaker garb and language, and their accompanying severity of manner.

On this the editor of *The British Friend* makes the following comment:

"Our esteemed correspondent must allow us to express our dissent from what he has said in reference to outward peculiarities. He says these 'have long been given up as tests of inward piety and fitness for office in the church.' We think the author alludes (J. J. Gurney?) was not inconsistent with general views in defending these peculiarities, which if ever they were held as described, was by a mistake. This, however, is no saying that they are non-obligatory or ought to be discarded. They are unquestionably natural in their root. Suppose, by a like mistake, it had ever been thought that a person's scrupulous non-payment of tithes rendered him fit for office, would that justify Friends in relaxing their testimony against clerical impositions? Assuredly not. Neither is the discovery (?) relative to other distinctive features in our profession annual their observance. We disapprove of singling out any testimony and calling it a 'conventional rule.' We might further suppose our Yearly Meeting deeming it unnecessary to inquire if its members were 'just in their dealings.' We

earing to make such inquiry exonerate from the duty of honesty? We presume the root of any of our testimonies is not "Queries." Our obligations would remain intact though no inquiry was made as to their observance; they spring from the will.

Our correspondent admits that there is a sin and living testimony on behalf of simplicity of speech, behaviour, and apparel; we maintain that it is not competent for a Yearly Meeting to rescind that testimony nor the smallest obligation of any Christian. We are aware it has been supposed to have such power, but this is altogether fallacious, and its evil fruit is largely manifest every hand. How is it possible to bear testimony against conformity to the world at the same time that we rush among the most in it? No! We must ever be distinguished from the world and its carnal fashions, or be their slave,—there is no medium. In a word, if we are Friends in principle, we must not be afraid to carry our profession consistently in all things, in little as well as in the great. Fitness for service in the church is not to be found in our being faithful in one branch of our profession, our being careful to adorn the doctrine of our Saviour in all things—in letting our whole conduct or conversation be such as becometh the gospel."

It is no marvel that those who have given the garb of a Friend, should, as they content to conform more nearly to the world, to "look down" with contempt on those who maintain the plain appearance that has so long characterized the true Friend. The world has its root in the spirit of the world, that spirit has always scorned and ridiculed the dress which consistent Friends have worn. Here, we believe, is the true though acknowledged source of the now wide-spread departure from the testimony to "plainness of speech, behaviour and apparel;" producing a termination so to dress that the world would not recognize who are members of a Society which openly avows it has Christian testimonies to bear which that world hates, and which rebuke its fashions, its manners and its cherished amusements. The idea held out that the Society has, at present, been so weak as to suppose that the wearing of plain clothes constituted a dress for offices in the church" is an unlearned assumption, used, we apprehend, as a blind to obscure the source of the change desired to be made, or already made, has been believed by those who broached the supposition the dress of Friends, like other things, may have been a mere substitute for the individuals for what it ought to indicate conformity to the religious principles of Friends, or that it may have served as a mark in their hypocrisy; as the editor of the *British Friend* clearly shows, this affords no excuse for laying it aside: the same mode of reasoning might be used to discard the testimony of Truth held by the So-

cially, they were obliged to strip off all

ornamentation, and also to refuse to follow the changeable fashions. Hence they almost at once became peculiar in their garb and were known by it, and that which wrought this peculiarity in apparel in them, has kept Friends to it, with comparatively little alteration from that day to this. If it is a form, it is one not likely to betray those who observe it into evil, and in very many cases where obedience to the restraining power of Divine Grace had not yet been yielded, it has kept from going into wrong acts and hurtful associations which would otherwise have been indulged in; because it speaks a language which beholders understand to mean self-denial, restriction from much that the world deems allowable and even praiseworthy, and which would excite its disgust did it see a plain Friend participating in them. If this form is forsaken, for what is it to be exchanged? for the form of the world, and that we know is adapted to allow of indulgence in the lust of the flesh, the lust of the eye, and the pride of life. Therefore, those who are using their positions and influence to remove the restraint which the plain garb of a Friend has heretofore exercised on both young and older, are opening more widely the avenues which lead away from comparative innocence and safety, and incurring a fearful responsibility of being instrumental in betraying them into refusal to wear the yoke of Christ.

Where the plain dress of a Friend is rejected by members holding influential stations in the Society, supposing that they themselves do not change with every fashion, which they are likely to do, it is vain to expect moderation in dress among those who look up to them for examples. Such, seeing those filling the places of shepherds of the flock dressed like the people of the world, and yet claiming to be consistent Friends, and there being no criterion of plainness left in the Society, will, each one—unless providentially arrested by the convictions of the Holy Spirit, and kept from imitating the leaders of the people—be tempted to conform to the prevailing mode, just so far as he or she pleases, and few will withstand availing themselves of the grateful excuse. Hence it is that such frequent complaint, from various quarters, is heard of the members in England,—not merely the young,—having "gone to extremes in adopting the prevailing customs of society," and are now learning to look with contempt on the few who feel bound to keep to the plain dress. To believe that the change from the plain dress is sanctioned by the Head of the Church, is to discredit the experience or the truthfulness of the faithful members of the Society from its rise to the present day; for we venture to say that of all such, of whose lives and conversation records have been preserved, not one can be cited who did not show by his garb that he was not ashamed to be recognized as a Friend. On the contrary, those records teem with expressions of the religious exercise such were brought under, that the members should not depart from the dress which marked to what society they belonged. How many who had been accustomed to wear the form of the world, whether educated in the Society or not, found they could make little or no progress in religious life, nor obtain peace of mind, until they were made willing, by the convictions and teaching of Divine Grace, to put on the apparel of a Friend. Can we then believe that this same Grace would

instruct any among us to go back to that which so many succeeding generations before us have been obliged by it to come out of?

If, as alleged, dress is too small a thing to be taken into consideration in estimating religious standing, why, for that which is so trifling moment, give up that which has always distinguished a Friend? It may be that there is no religion in the cut, color, or texture of a garment considered abstractly, but as expressive of the relation between the soul and its obedience to the divine will, they are inseparable from it. Hence both prophets and apostles have been commissioned by Him who knoweth what is in man, to give specific directions in relation thereto. Discarding the plain dress among Friends is not a small thing, but one of great importance: it is opening the door to corresponding departures in language, manners and amusements. We will close these remarks by an extract from this Journal, published some years ago.

"We may be sure that Satan is too cunning to expect to succeed in laying waste the Society of Friends by tempting them to launch out at once into the extravagances of fashionable life, but having overcome the scruples of the members against the cut and color of their garb, and deceived them into a belief that language, being the mere representative of thought, that in common use, whatever its form, is the most appropriate for them, he may securely trust its overthrow to time and familiar intercourse with the world. Indulgence will sharpen and strengthen the appetite for more liberty, and there being no criterion of simplicity preserved, it will not be very long ere all the barriers to fashion, vain show and dissipating amusements may be overlapped and forgotten. The cross being laid down in relation to dress, it becomes increasingly burdensome in reference to all other testimonies, and the same mode of reasoning adopted to reconcile departures from plainness, is effectual in silencing objections to conformity with other practices that are current among other religious professors, and thus the whole system which has characterized Friends for over two hundred years, may be laid waste."

How far these observations have already been realized on the other side of the Atlantic is known to many of our readers. Let Friends here take warning.

We think it proper to state that the wrong quotation marks at the commencement of the extract from Job Scott, on page 196 of the current volume, alluded to in our last issue, were a typographical error.—Ems.

SUMMARY OF EVENTS.

FOREIGN.—The London *Times* says the companies controlling the existing cables between Europe and America, have agreed upon a basis whereby the French company will proceed to lay another cable. It is intimated that a modification of the present tariff upon cable dispatches may be expected.

In the House of Commons a resolution was introduced to ensure the ministry for the appointment of Sir Robert Collier to the judicial committee of the privy council. After protracted debate the house, by a vote of 268 to 241, rejected the resolution.

Dispatches from Dundee give accounts of a widespread and devastating flood in the valley of the Tay. The waters of Firth and River Tay overflowed their banks, and poured into the plains on both sides, sweeping everything before them. The flood extends from Dundee, at the mouth of the Firth to a point above Perth, on the south side of the River Tay and head of navigation. The level country around the latter city

is covered with water, and portions of Dundee have been rendered uninhabitable. The railroad between this city to many places, and much of the road-bed must be rebuilt.

The British government has exchanged communications with foreign governments in regard to the International Society.

London, 23rd mo. 26th.—Consols, 92 $\frac{1}{2}$. U. S. 5-20's 102.91; 4's 187, 7's 107, 8's 83.

Liverpool.—Uplands cotton, 11 $\frac{1}{2}$ a 11 $\frac{1}{4}$; Orleans, 11 $\frac{1}{2}$ d. California wheat, 12, 4 $\frac{1}{2}$ per cent.

The French National Assembly has elected a committee to examine the bill introduced by Le Franc, Minister of the Interior, increasing the powers of the government over the press. The bill, which has been made a Cabinet question, is opposed by about 308 members of the Assembly, and favored by 255 of them.

The publication of the newspapers La Gauclois and L'Armee, has been suspended by orders of the government. The publication of the police force on duty at Versailles, and the troops have been ordered to remain at their barracks ready for action. In the northern departments also, extraordinary precautions have been taken against a surprise.

The Count de Chambord having taken up his residence temporarily at Antwerp, has revived the hopes of the French legitimists, and great numbers of them have visited him at that place. A dispatch of the 22d says: The gathering of legitimists, at Antwerp, is increasing daily and becoming formidable. It is confined to no nationality although the French predominate in number; the German and Spanish legitimists were well represented.

The leading ultra-Montanism from Italy, Germany and France are also flocking to the city. It is rumored that all are acting together harmoniously, and that the chiefs are deliberating over plans for the restoration of a temporal sovereignty of the city. The bill, which has been a Berlin dispatch says: The German nation is arming again and assuming an aspect for war rapidly. Two corps of the Imperial Prussian army have received orders from the War Office to hold themselves fully equipped and in readiness to move immediately when directed. The same report says: The French are engaged in unusual activity which just now prevails among the French political parties at Versailles, and a consequent apprehension on the part of the Germans of the possible occurrence of a sudden change, not only of the Ministry, but of the form of government on the soil of the French Republic. In the event of any changes, likely to interfere with a strict execution of the conditions of the treaty of peace, a new German invasion of the French territory will follow.

President Thiers has summoned the principal generals to give an account of the present state of feeling in the army.

It is reported that Prince Bisuacrek proposes to issue invitations to the powers for an international congress to establish a system of cheap and uniform rates of postage, and facilitate the transmission and exchange of mails.

The Vienna dispatch says: The reichsrath, by a two-thirds majority, have passed a compulsory electoral bill, which makes important changes in the political system of the provinces, and is intended to bind them closer to the crown.

In Spain a new ministry has been formed, with Sagasta at its head, which will, it is hoped, have the support of the Catholic and liberal party.

Dispatches from Rome state that the pope has been strongly urged to hold an Ecumenical Council at Trent. The Austrian government, however, does not seem disposed to permit the council to meet in its dominions. It has also been proposed as a place for holding the council, provided the consent of the British government can be obtained.

The police authorities of Leipzig have issued a proclamation against the International Society. The artisans of the city are prohibited from becoming members of the society, or contributing money to its support.

A dispatch from Java, reports that heavy rains have prevailed throughout the island of Java, and that the clove crop has been destroyed.

Encouraging reports from the diamond fields continue to reach Cape Town. Diamonds were selling at auction at a decline of twenty-five per cent. on prices

reported by previous steamer. Good order has been restored among the miners.

Paris, 23rd mo. 26th says: Subscriptions to the national voluntary fund to pay the German war indemnity continue to come in from all parts of the country. The fund now amounts to 23,000,000 francs. UNITED STATES.—Miscellaneous.—The interments in Philadelphia during the week ending at noon on the 24th of 1872, were 495. There were 138 deaths of small pox, 56 of consumption, 32 inflammation of the lungs, and 13 old age.

The number of new buildings erected in Philadelphia in 1871 was 6,205, including 5,365 new dwelling houses. Since 1836, the number of dwellings erected in this city was but 21,975. The rapid growth of the past few years is attributed to the great increase of manufactures of iron, cotton, wool, &c.

The bill which passed the House of Representatives in Congress, abolishing the duties on tea and coffee, will, it is supposed, fail in the Senate. The finance committee of that body have reported a bill making numerous changes in the tariff. It is proposed that the duty on tea shall hereafter be ten cents a pound, and that on coffee two cents, and that the duties on cotton, woolen and silk goods, &c., shall be reduced ten per cent. from the present rates.

The Pennsylvania Railroad and the Chesapeake and Ohio Canal, during the year 1872, cost the expenses \$11,823,433, leaving \$6,896,403 as the net earnings of the road. The main line is 358 miles in length, and the branches 258 miles.

The Pennsylvania mine-inspectors in the anthracite regions, report a total of two hundred and seventy-two men killed in the mines last year, and of one hundred and twenty-two injured by accident. About one-third of the deaths were caused by the faulty construction of the mines, some of which were worked with only a single opening.

The House has passed both Houses of Congress, removing political disabilities from 3,324 persons in the Southern States. A motion to reduce the duty on pig iron to five dollars a ton, was rejected in the House of Representatives.

The Chicago Board of Trade gives the receipts and shipments of grain at that place, during 1871, as follows: wheat, 3,518,392 bushels, which is a greater quantity than in any previous year. The shipments were 71,800,789 bushels. The manufacture of flour fell off 116,237 barrels, owing to the burning of six large mills. The fire destroyed about 17,000 houses, and deprived 100,000 people of shelter. It is expected that the same portion of the city will be restored within two years and the rest a little later.

The Markets, &c.—The following were the quotations on the 26th ult. New York.—American gold, 110 $\frac{1}{2}$. U. S. sixes, 1881, 115 $\frac{1}{2}$; ditto, 1867, 111 $\frac{1}{2}$; ditto, 10-40, 110 $\frac{1}{2}$. Superfine flour, \$6.25 a \$6.50; finer brands, \$6.75 a \$11. White Michigan wheat, \$1.82 a \$1.85; red western, \$1.65. State barley, 78 a 80 cts. Oats, 56 a 55 cts. Southern white corn, 73 a 75 cts.; yellow, 69 a 70 cts. Philadelphia.—Middlings cotton, 23 $\frac{1}{2}$ a 23 $\frac{1}{4}$ cts. for uplands and New Orleans. Cuba sugar, 9 cts. Superfine flour, \$5.25 a \$5.75; finer brands, 5 a 6 cts. Pennsylvania red wheat, \$1.61 a \$1.62; white, \$1.70; white Michigan, \$1.85. Eye, 92 cts. Yellow corn, 46 a 67 cts. Oats, 33 a 55 cts. The receipts of beef cattle at the Avenue Drive-yard reached 2,400 head. Extra sold at 73 a 85 cts; choice, 63 a 75 cts.; fair to good, 5 a 6 cts., and common 4 a 4 $\frac{1}{2}$ cts. per lb. gross. Sheep sold at 73 a 75 cts. per lb. gross for fair to good; choice, 10 cts. Hogs, 87 a 89 cts. per cwt. Live stock.—Spring extra flour, \$6.50 a \$6.65. No. 2 spring wheat, \$1.25. No. 2 mixed corn, 39 cts. No. 2 oats, 32 cts. No. 2 rye, 74 cts. No. 2 barley, 59 cts. St. Louis.—Flour, \$5.75 a \$7.25. No. 2 spring wheat, \$1.36. Corn, 39 a 40 cts. Oats, 35 a 37 cts. Eye, 82 a 83 cts. Lard, 81 cts. Middlings No. 2, 10 spring wheat, \$1.25. No. 2, \$1.25. No. 2, 39 cts. No. 2, 31 cts. St. Louis.—No. 1 winter red wheat, \$1.59 a \$1.60; No. 2, \$1.50 a \$1.51. Corn, 52 cts. Oats, 35 cts.

WESTTOWN BOARDING SCHOOL.
Wanted, a Teacher for one of the schools in the Girl's department. Apply to
Susan E. Confort, Knox St., Germantown, Elizabeth Rhoads, Maple, Del. Co., Penn. Sarah A. Richie, No. 44 N. Fifth St., Phila.

WESTTOWN BOARDING SCHOOL.
Wanted, a Teacher for the Boys' Writing Department. Application may be made to
Joseph Walton, 413 Walnut St.,
Chas. J. Allen, 304 Arch St.,
Geo. J. Scattergood, 413 Spruce St.

FRIENDS' BOARDING SCHOOL FOR INT. CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to
Eberhard W. Marshall, Chestnut Co., Thomas Wistar, Fox Chase P. O., Philadé.
Samuel Morley, Olney P. O.,
Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE, Near Frankford, (Twenty-third Ward,) Philadé.

Physician and Superintendent—JOSHUA H. WATSON, M. D.
Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

MARRIED, Twelfth month 27th, 1871, at Fri Meeting-house, Concord, Ohio, EDWARD STRATT East Carmel, Columbiana county, Ohio, to MARY daughter of Asa and Asenath Raley, of the place.

DIED, near Barnesville, Belmont Co., Ohio, a residence of Joseph Gibbons, on the 21st of Feb. 1872, at the 87th year of her age, CATHARINE, widow the late William Flanner, and a member of Son Monthly Meeting. Her illness was lingering, and often expressed a desire to be released from this untenable clay, and to be with the ransomed a part of his residence in Darlington, Hartford Maryland, on the 15th of First month, 1872, T. C., son of the late Samuel Worthington, in the year of his age, a member of Deer Creek Mo. Meeting.

—, suddenly, in Reading, Berks Co., Pa., on day preceding the 18th of First month, 1872, JOSEPH DICKINSON, in the 72nd year of his age, a member Exeter Monthly Meeting of Friends.

—, at her residence in this city, First month 1872, ELIZABETH FLANEAGAN, in the 73rd year of age, an esteemed member of the Western District Monthly Meeting, and in the factories of this city. Friend were often great, she was enabled to bear with much patience, and expressed a short time her close, that she felt herself to be an unprofitable; having nothing to trust in but the mercy of Christ Jesus our Saviour; and again, what a fitting end to her life. She was a member of the Exeter Monthly Meeting at this time as this. Her end was peaceful.

—, at his residence, Tuckerton, N. J., Second 11 $\frac{1}{2}$, EZRA BLACKMAN, in the 55th year of his age, a member of Little Egg Harbor Monthly Meeting of Friends, on the 6th of Second month 1872, at the residence of his son, Benjamin D. Stratton, in the Ohio, DANIEL STRATTON, in the 75th year of his age, a member of Pennville Monthly and Particular Meeting, Ohio. This dear Friend evidenced his love to the truth by a circumspect life and conduct, and fervently concerned that the doctrines and testings of the Spirit might be maintained in all their integrity and completeness, unimpaired by any innovation. He evinced much patience as his weakness increased, he felt himself to be a poor creature, yet at was refreshed by a sense of redeeming love and a Friend inquired if his prospect appeared bright, he said, insignificant. On learning that his end was near, he was cheerful, and his friends were often small, after a pause he said, "The vision do mourn because so few come to the same feast." He was frequently engaged in supplying that his faith fail not; and was favored as his end near, with a degree of tranquillity and peace, in that state of mind which he quietly passed away an eternal rest.

—, at the residence of her father, at Green Columbia Co., Pa., Second month 8th, 1872, J. CORDELLA, daughter of George and the late Rosanna Kester, in the 19th year of her age. This young lady was long and seriously ill, and it was very evident she was deeply impressed with the all work of the son's salvation. The following some of her last expressions: Oh Lord, have mercy on me! I am a poor wayfarer stranger, travelling in this world alone; yet not alone, for Thou hast promised to be with me, and to be with me, when I depart, weep not for me, I am going home. Show an affectionate leave of her relatives and friends. I hope to meet you all in heaven. There is no sickness, toil or danger in that bright land to I go.

—, at the residence of her father, at Green Columbia Co., Pa., Second month 8th, 1872, J. CORDELLA, daughter of George and the late Rosanna Kester, in the 19th year of her age. This young lady was long and seriously ill, and it was very evident she was deeply impressed with the all work of the son's salvation. The following some of her last expressions: Oh Lord, have mercy on me! I am a poor wayfarer stranger, travelling in this world alone; yet not alone, for Thou hast promised to be with me, and to be with me, when I depart, weep not for me, I am going home. Show an affectionate leave of her relatives and friends. I hope to meet you all in heaven. There is no sickness, toil or danger in that bright land to I go.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, THIRD MONTH 9, 1872.

NO. 29.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend"

The Life of the Plains.

BY E. D. COPE.

(Continued from page 218.)

beyond question, the most striking of the species of quadrupeds now found on the plains, is the bison or buffalo. In spite of the destruction which has thinned their columns, they still roam in immense herds. The traveler first meets with them near to Bunker Hill station, on the Kansas Pacific railroad, and they may be seen at the proper time of the year, throughout a distance of 250 miles westward, or to about fifty miles west of the east-boundary of Colorado.

Their north and south range is of course much greater, and they are found in different parts of it at different times in the year, spending the winter along the Arkansas, and southward, and the summer in Nebraska and Dakota.

It is said that the buffalo of northern Montana and Montana form a distinct herd, and never mingles with those of Kansas. The first impression produced on the stranger who catches sight of a buffalo, is that of ugliness. The forequarters seem quite out of proportion to the light hind legs; the masses of hair on the forehead and chin have a particularly untidy appearance. The impression is improved when they strike into a slow trot; for the immense tufts of hair depending from the fore-legs swing awkwardly, and the tail which is held straight up, with a short down again at the middle, is ridiculous in its smallness. When however a herd, roused by its lethargy, rushes at a speed of eight or twenty miles an hour, contempt is changed for admiration. The once lumbering animal is now handled with perfect ease; all its bulky appendages become streamers in the wind, and the huge withers give the fly-rod, mass and power. The black eyes beneath the matted hair, and were they changed for claws, and the horns which would not be difficult to believe that the old giant lions of antediluvian days came to light.

Young animals, propensities run in families as in species. The buffalo is as anxious to cross the railroad track in front of the motive, as is the road feeding cow to get to the horse and carriage of the passing traveler. Smaller and larger herds will run

from quite a distance to anticipate the passage of the locomotive on the Kansas Pacific Road, and often succeed in their object. Others that fail, will run alongside the cars for considerable distances, apparently unwilling to wait a minute till the rear of the train has passed. Passengers of destructive proclivities indulge their passion by shooting them from the car windows, sometimes with fatal effect. In no part of the 250 miles ranged by the buffalo, are bleached buffalo skulls and bones out of sight from the railroad cars. Sometimes the cowcatcher strikes them and knocks them into the ditch, where the passengers can observe from the windows, their frantic efforts to rise and escape; sometimes they are killed; but when the train encounters the main herd, it has to make frequent stops to let them pass. On one occasion when a train was snowed up in Colorado, hundreds of these animals congregated on the leeward side of the cars for shelter.

The buffalo may be readily overtaken by a swift horse, and may be easily surprised by the hunter stealing up the cañons into the herd. In fact there is no animal on the plains more readily killed by those who know the moral points, and though their increase is rapid, their extinction is only a question of time. Congress has appropriated 3575 square miles in Montana, as a reservation, for the sake of preserving from injury, and for the free observation of visitors, the wonderful geysers of the Fire Hole region. Our rulers should, in the same manner, set apart a large tract in Kansas or Colorado as a buffalo preserve, where the noble animals might increase unmolested, and remain open to the observation of the lovers of nature, one of the finest types of creative power remaining on our planet.

Next to the buffalo in size, come the three species of deer. The elk (*Cervus canadensis*) is not very rare in middle and northern Kansas, but abounds in great herds in Dakota and Montana. The largest of the known deer, it is an object of interest to the naturalist and the hunter, but is very shy and difficult to observe. The same habit characterizes the other species, the mule deer, (*Cariacus macrotis*), and the white-tailed deer, (*Cariacus leucurus*), which show in this respect, a great contrast to the buffalo. The mule or black-tailed deer, is next to the elk the largest of its family in America. Its horns are peculiarly branched, and it is very swift of foot. Often the hunter, wandering through the shallower cañons or ravines, or in the bushy creek bottoms, hears a rush and sees perhaps a whisk of the black tail as it disappears over the bluff. The tracks are about as large as those of a yearling heifer, and are much more frequently seen than the animal.

While this deer extends its range through the Rocky Mountains, the antelope (*Antilocapra americana*) is especially an animal of the plains. Protected by its swiftness, and

its shy disposition, it continues to exist in large numbers over the whole region occupied by the buffalo. It lives in small herds, sometimes containing as many as one hundred individuals, but is sometimes seen in pairs only. Its movements are in many respects quite peculiar. As the traveller approaches it, it displays much curiosity, and while often keeping out of rifle shot, pursues a zigzag course, crossing and recrossing the probable track of its human enemy, in straight lines, watching his movements the while. The animal's fur is remarkably coarse, and the respective hairs flat and curiously brittle, and capable of being folded like the fibril of a feather. A large white spot covers the rump and hind quarters, and when the antelope is excited, "each particular hair doth stand on end," giving a puffed appearance, or resembling a large white chub.

When the antelope's curiosity is satisfied, he runs in a straight line. A herd frequently selects an elevated ridge or tract forming the horizon of the object of their fear, and runs round it in single file. Suddenly the animals become invisible, but a careful examination will show that they have all faced about suddenly, and stand at equal distances, but are so slender on a front view, as to be scarcely distinguishable from the tall weeds that are scattered through the grass. The flesh of the antelope is the best meat on the plains, and resembles tender beef steak. The animal is most readily shot by surprise from the cañons or the swells. The grey hound is the only dog that can overtake them, and very few of these succeed in it. It is accomplished by a few enormous leaps, before the antelope is fairly off; if the dog loses this opportunity, he must give up the chase. The animal in question is now only called antelope in deference to custom. It is not a true antelope, but forms a peculiar family which combines the features of some of those most extensively multiplied during the present geologic period. Naturalists arrange the cloven-footed animals without upper cutting teeth (or ruminants), into several families, in consequence of the peculiarities presented by their horns. The camels have no horns. The giraffe has short horns, which are covered with hairy skin. From this point we may trace two lines of succession, one ending in the deer, and the other in the oxen. Turning towards the deer, we find the muntjac of India, with a hairy base, surmounted by a short naked horn, which is attached to it by a temporary bony union only. Periodically it is shed, and the young horn which follows, is covered with a continuation of the skin of the long base, until it is fully grown. The skin then dies from the young horn, which remains with the bony surface exposed. Now this is the history of the growth of the horns of all deer, but they differ from the muntjac in having a very short naked base, and are thus less like the giraffe. The case is entirely different with the oxen.

They have the fixed horn of the giraffe enlarged, but instead of a covering of skin and hair, they are protected by a horny sheath. Neither the bony core nor the horny case are ever shed. The antelopes proper, the sheep, goats, &c., agree with the oxen in these points. This external horn is a continuation of the epidermis or upper skin, and its constitution is much like that of agglutinated hairs; a structure by the way much more distinctly seen in the horn of the rhinoceros. That this is its formation is rendered probable from the nature of the horn of the *antilocapra* of the plains to which we now return. This animal has the bony horn with the horny sheath of the true antelope, ox, &c., but it regularly sheds the sheath, and leaves the core covered with a dense coat of hair. From this the new sheath is developed, which when complete resembles that of the ox; when the animal has the core only covered with skin and hair, it more nearly resembles the giraffe! The growth of the new skin beneath it causes the old sheath to fall, and when the latter is removed by the hand, many of the new hairs from within, are found to penetrate it.

In size the antelope is rather smaller than the Virginian deer, but larger than the sheep. Swiftiness is the prime necessity of those animals of the plains which have not other means of protection, and to none of these does this remark apply more truly than to the "jack rabbit," *Lepus callosus* of naturalists. It receives its popular name from the great length of its ears, as well as from its colors, which resemble those of a Spanish Jack. It is large, much exceeding the grey rabbit of Pennsylvania, and is in every respect an elegant animal. Its run is of two kinds; the one a succession of leaps performed in a half erect attitude like the kangaroo, the other more like that of other rabbits, except that it pursues a zigzag course like the antelope. Its movement differs from that of the latter, in that it turns out on each side of a straight line in graceful curves, like the rolling of a skater, and its speed is such, that the body is inclined or swayed to the one side or the other in the same manner. Its long ears are held erect, and as each is terminated by a large black spot, it is easily marked by the hunter. It is a valuable addition to the camp larder, when buffalo and antelope give out.

The eye of this rabbit is large and red. On one occasion, coming on one squatting on its form, gathered up with its huge ears lying entirely over its back, it was sometime before I could convince myself that it was not the head of a doe or other large animal, thrown there by a hunter.

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 225.)

"1817. April 4th.—Last Tuesday week, the 25th of March, was our Quarterly Meeting; at which precious opportunity I was much favored to feel refreshment and instruction; the business of the meeting was conducted pretty much to satisfaction, and the conclusion of the last sitting, I have reason to remember. During the interval of ten days which has since elapsed, I have frequently had on my mind an inclination to record the awful and weighty posture, into which my soul was brought on that occasion, by the merciful visitation of a tender Father. Towards

the latter part of the concluding sitting, after the business of the meeting was transacted, and a suitable pause had ensued, a minister got up with this most impressive language of the apostle, 'Outher foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,—every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward.' I believe nothing was added to this by the Friend himself, though R. Phillips carried forward the subject a little with much force and vigor. After this another minister rose, and in a solemn and earnest manner applied the foregoing to the youth then present: he urged them in a powerful manner to look to their foundation, and to examine what hope they were laying up against the time to come: he reminded them how soon and how suddenly, even the young, the healthy, and the strong, were cut off; and desired them to recollect, that the Lord loved an early sacrifice, a sacrifice of time, and talents, and treasure,—a sacrifice of everything; and he recommended to those who were ready to give up all and follow their crucified Saviour; fully to ascertain, that what they were about to offer, was required and called for at their hands; and in all their undertakings and designs, thoroughly to try 'the fleece.' I cannot repeat what I felt upon this awful occasion, especially as the remarks came from one to whom I am not known, nor do I even know him by sight.

I could scarcely speak to any one, after the meeting broke up; but walked home in fear and trembling, under a renewed impression and belief, that the Lord is yet as mindful of his poor frail creature as ever he has been. As I was returning to Clapham in deep retirement of spirit, and in silent waiting before Him, who giveth us all things richly to enjoy,' these texts of scripture were revived in my recollection, and sealed very firmly the instructive communications which I had heard:

'Let every man prove his own work, and then shall he have rejoicing in himself and not in another.' 'Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' I had also occasion to remember, that he it was, who came to Christ, heard his sayings, and did them, that was likened to a man who built upon a rock."

By a glance at the date of the last memorandum and that of the next letter, the reader will perceive that our author has just yielded compliance with what his mind, as we have seen, has gradually been preparing for,—taking up the cross respecting primitive simplicity and plainness of speech. The testimony of the Society against conformity to the spirit of the world as manifested in its modish and changeable fashions in dress, he had already practically exemplified. The following comments of his pen, on perhaps both of these changes, are deeply suggestive and instructive.

To a Friend.

"Clapham, 22d of 4th mo. 1817.

"My dear —: In the season of sore affliction, which has at this time overtaken

me, next to that consolation which spring from Him who is the source of all good, know of nothing that affords such refreshment as the sympathy of dear and valued friends. And that I have thy tender sympathy; solicitude at this time of trial and of tearful too well assured to doubt. How insignificant, how comparatively light did adoption of any alteration in appearance; behavior seem to my view, whilst they looked upon at a distance: how little did I suppose, that such trembling and distrust would have been occasioned, by so trifling circumstance as the discontinuance of some paltry practices and habits, which were closed to have had their origin in evil, or to add to it: how far was I from believing, that when the time should come for my stand forth, and showing under whose banner I enlisted, in whose chosen regiment I served, there could be any other feeling in my heart but joy, that I was counted worthy to see whatever might be the consequence. We learn —, we have that which is better than words, by and through which we can communicate; why then need I add more, may, however, relieve thee a little of what thou feels for me, to be assured, that every respect as to this important matter, whether I look at the time, the mode, or the extent of this act of dedication, I have nothing for which to reprove myself as yet,—not that I could really and truly wish to be otherwise than it is; and that I have abundant cause for thankfulness and encouragement.

Believe me, thy affectionate friend,

J. B.

In a letter to a Friend, dated about the same time, he writes: "We have truly written the 'mighty hand,' and the 'outstretched arm;' then let neither of us be using in any other language than—'the will of Lord be done.'" Let us beware, lest we in any wise counteracting the intention of Him who intends better for us, far better than we can possibly provide for ourselves. I believe there is a work assigned to each of us; whilst to one is given a talent of one wherewith to occupy, to another may be handed one of a very different description and as long as we are in our allotted station a blessing attaches to us. That thou mayest both be found not blindly choosing our own path, or laying down our own self-will plans and projects; for that which we call our welfare in life, is my earnest desire. For assuredly it is not the estimated labor or service which we may be rendering ourselves and to society by taking up the cross the other course of life; but it is the best of our right places which is acceptable. C. R. Barclay said, 'If Paul, when his face turned by the Lord towards Jerusalem, gone back to Achaia or Macedonia, he had supposed he would have done God acceptable service, in preaching and coming to the churches, than in being shut up in prison in Judea; but would God have pleased herewith? Nay, certainly. Obedience is better than sacrifice; and it is not our duty, that that is good simply, which pleases God, but that which good which he willeth us to do.' J.

(To be continued.)

Thousands have been able to say, and as self as loudly as any of them, it has been for me that I have been afflicted.—W. C.

Frederick the Great and his Libraries.—The principal amusement of Frederick's leisure hours, at all periods of his life, was his library. He planned for his reading in general, which he adopted in his youth, and to which he constantly adhered, was this: He divided all books that he chose to read into two classes those for study and those for amusement. The second class, by far the more numerous he divided into two, comprehended all the works which he wished to know something of, and which he merely skimmed or read through once. The first consisted of those which he meant to read, to read over again, or to consult as he liked; these he took up continually, after another, in the order in which he arranged them, unless upon occasions when only wanted to verify, to quote, or to imitate some passage. He had five libraries, all alike, and composed of the same—at Potsdam, at old Sans Souci, at Berlin, at Breslau, and at Charlottenburg. He removed from one of these residences another, he had only to note how far he got in a book, and on his arrival, he could see as though he were on the same spot. He always bought five copies of every book that he wished to have. To the five libraries above mentioned were afterwards added another in the new palace of Sans Souci, a travelling library for the review time. All books belonging to all these libraries were uniformly bound in red morocco with leather. Each book had its particular title, and on the cover was a letter, denoting the library to which it belonged.—*Kiddie.*

Selected for "The Friend."

The New Nature, and the New Understanding.—Men come to the truth as it is in Jesus, and will find their own apprehensions about things to have been but dreams, whereof the enemy hath fed and pleased them, and he hath lulled them asleep in the night darkness, that he might the better steal away the true weighty knowledge of the things of the kingdom from them. Thus men are dreamed about justification, about sanctification, about regeneration, about redemption, about faith, hope, love, righteousness, joy, &c. And have been mistaken about the missing of that power and light whereby wherein they are revealed and madeifest. Now he that will rightly know things, must know them in the feeling of true experience; and therein he shall find these are wrought in a mysterious way of life's operation, out of the reach of man's apprehension; and no man can understand it, but as the new and holy understanding is revealed in him; nor retain the sense and knowledge of them, but as he abides in the new nature, and retains the new understanding.—*Penington.*

Origin of the word Dollar.—The derivation suggested for this, in Todd's edition of Johnson's dictionary, is confirmed by the particular explanation of later lexicographers. In 1516, a silver coin was discovered at Joachim's Thal (St. Joachim's Dale), in Bohemia, and the professors in the following year issued a great number of silver pieces, of about the value of our present shillings, which bore the name of Joachim's thaler, subsequently abbreviated to dollar. Thus the dollar, like the guinea, commemorates the place from which it was originally coined.—*Kiddie.*

For "The Friend."

Ascent of the Jungfrau.

Professor Tyndall says: "I had spent nearly a fortnight at the Eggischhorn in 1863, employing alternate days in wandering and amusing over the green Alps, and in more vigorous action upon the Aletsch glacier. Day after day a blue sky spanned the earth, and night after night the stars glaced down from an unclouded heaven. There is no nobler mountain group in Switzerland than that seen on a fine day from the middle of the Aletsch glacier looking southwards; while to the north, and more close at hand, rise the Jungfrau and other summits familiar to every tourist who has crossed the Wengern Alp. The love of being alone amid these scenes caused me, on the 3d of August, to withdraw from all society, and ascend the glacier, which for nearly two hours was almost as even as a highway, no local danger calling away the attention from the near and distant mountains. The ice yielded to the sun, rills were formed, which united to rivulets, and these again coalesced to rapid brooks, which ran with a pleasant music through deep channels cut in the ice. Sooner or later these brooks were crossed by cracks; into these cracks the water fell, scooping out gradually for itself a vertical shaft, the resonance of which raised the sound of the falling water to the dignity of thunder. These shafts constitute the so-called moulins of the glacier, examples of which are shown upon the Mer de Glace to every tourist who visits the Jardin from Chamouni. The moulins can only form where the glacier is not much riven, as here alone the rivulets can acquire the requisite volume to produce a moulin.

After two hours ascent, the ice began to wear a more hostile aspect, and long stripes of last year's snow drawn over the sullied surface, marked the lines of crevasses now partially filled and bridged over. For a time this snow was consolidated, and I crossed numbers of the chasms, sounding in each case before trusting myself to its tenacity. But as I ascended, the width and depth of the fissures increased, and the fragility of the snow-bridges became more conspicuous. The crevasses yawned here and there with threatening gloom, while along their fringes the crystallizing power of water played the most fantastic freaks. Long lines of icicles dipped into the darkness, and at some places the liquefied snow had refrozen into clusters of plates, ribbed and serrated like the leaves of ferns. The cases in which the snow covering of the crevasses, when tested by the axe, yielded, became gradually more numerous, demanding commensurate caution. It is impossible to feel otherwise than earnest in such scenes as this, with the noblest and most beautiful objects in nature around one, with the sense of danger raising the feelings at times to the level of awe.

My way upwards became more and more difficult, and circuit after circuit had to be made round the gaping fissures. There is a passive cruelty in the aspect of these chasms sufficient to make the blood run cold. Among them it is not good for man to be alone, so I halted in the midst of them and swerved back towards the Faulberg. But instead of I struck the lateral tributary of the Aletsch, which runs up to the Grünhorn Lücke. In this passage I was more than once entangled in a mesh of fissures, but it is marvellous what

steady, cool serenity can accomplish upon the ice, and how often difficulties of apparently the gravest kind, may be reduced to a simple form by skillful examination. I tried to get along the rocks to the Faulberg, but after investing half an hour in the attempt I thought it prudent to retreat. I finally reached the Faulberg by the glacier, and with great comfort consumed my bread and cheese and emptied my goblet in the shadow of its caves. On this day it was my desire to get near the buttresses of the Jungfrau, and to see what prospect of success a lonely climber would have in an attempt upon the mountain. Such an attempt might doubtless be made, but at a risk which no sane man would willingly incur.

On August 6, however, I had the pleasure of joining Dr. Hornby and Mr. Philipotts, who, with Christian Almer and Christian Laucener for their guides, wished to ascend the Jungfrau. We quitted the Eggischhorn at 2 1/2 p. m., and in less than four hours reached the grottoes of the Faulberg. A pine fire was soon blazing, a pan of water soon bubbling socially over the flame, and the evening meal was quickly prepared and disposed of. For a time the air behind the Jungfrau and Monk was exceedingly dark and threatening; rain was streaming down upon Lauterbrunnen, and the skirt of the storm wrapped the summits of the Jungfrau and the Monk. Southward, however, the sky was clear, and there were such general evidences of hope that we were not much disheartened by the state of the atmosphere to the north of us. Like a gust of passion the clouds cleared away, and before we went to rest all was sensibly clear. Still the air was not transparent, and for a time the stars twinkled through it with a feeble ray. There was no visible turbidity, but a something which cut off half the stellar brilliancy. The starlight, however, became gradually stronger, not on account of the augmenting darkness, but because the air became clarified as the night advanced.

Two of our party occupied the upper cave, and the guides took possession of the kitchen, while a third lay in the little grot below. Hips and ribs felt throughout the night the pressure of the subjacent rock. A single blanket, moreover, though sufficient to keep out the pain of cold, was insufficient to induce the comfort of warmth; so I lay awake in a neutral condition, neither happy nor unhappy, watching the stars without emotion as they appeared in succession above the mountain beds.

At half past twelve a rumbling in the kitchen showed the guides to be alert, and soon after Christian Almer announced that tea was prepared. We rose, consumed a crust and basin each, and at 1 1/2 a. m., being perfectly harnessed, we dropped down upon the glacier. The crescent moon was in the sky, but for a long time we had to walk in the shadow of the mountains, and therefore required illumination. The bottoms were knocked out of two empty bottles, and each of these, inverted, formed a kind of lantern which protected from the wind a candle stuck in the neck. Almer went first, holding his lantern in his left hand and his axe in the right, moving cautiously along the snow which, as the residue of the spring avalanches, fringed the glacier. At times, for no apparent reason, the leader paused and struck his ice axe into the snow. Looking right or left, a chasm

was always discovered in these cases, and the cautious guide sounded the snow, lest the fissure should have prolonged itself underneath so as to cross our track. A tributary glacier joined the Aletsch from our right—a long corridor filled with ice, and covered by the purest snow. Down this valley the moonlight streamed, silvering the surface upon which it fell.

(To be concluded.)

IN MEMORIAM.

M. ANNA CARTER.

Here to-day, and gone to-morrow,
Young and true of heart;
Early hast thou fought life's battle,
Finished soon thy part.

Not the soldier scarred and bleeding,
Foremost in the battle's fray;
Not the leader worn and weary,
Duth the Master call,—away.

But the young, the new-enlisted,
And the conflict just begun;
For the Master only knoweth,
When our work is done.

Thus He called thee from the warfare,
In thy early life,
From the heat, and from the turmoil,
And the daily strife.

And in place of spear and buckler,
To thee giveth now,
Folded hands, and lips unparted,
And the marble brow.

Here to-day, and gone to-morrow,
To the Father's throne;
All the "end from the beginning,"
Now to thee is known.

"All the mystery of our being"
Unto thee is plain;
While we ask with secret yearning,
Ask, and ask in vain.

First mo. 3d, 1872.

GOOD IN ILL.

When gladness glids our prosperous day,
And hope is by fruition crowned,
"O Lord," with thankful hearts we say,
"How doth thy love to us abound!"

But is that love less truly shown
When earthly joys lie cold and dead,
And hopes have faded one by one,
Leaving sad memories in their stead?

God knows the discipline we need,
Nor sorrow sends for sorrow's sake;
And though our stricken hearts may bleed,
His mercy will not let them break.

O, teach us to discern the good
Thou sendest in the guise of ill;
Since all Thou dost, if understood,
Interpreth thy loving will.

For pain is not the end of pain,
Nor seldom trial comes to bless,
And work for us abundant gain,—
The peaceful fruits of righteousness.

Then let us not, with anxious thought,
Ask of to-morrow's joys or woes,
But by His word and Spirit taught,
Accept as best what God bestows.

W. H. Burleigh.

Through unfaithfulness, Saul lost his kingdom and crown, and became as one that had not been anointed with oil; the beauty of Israel was slain, and fell upon the high places of Gilboa.—*Mary Smith.*

He descants most on the failings of others, who is least sensible of his own.

Speaking the same language.

For "The Friend."

Years ago, as the writer, then a lad, was passing through a room where were seated several Friends in serious conversation, his ear caught this phrase from the lips of one of the company, expressed in accents of unusual gravity: "They all speak the same language." More of the conversation, if heard, is not now recollected; but the sentence above recited has since many a time revived in memory through a period of nearly forty years. We know not the particular subject of this conversation, but its character is disclosed in the weighty and most certain testimony to discipleship, "They all speak the same language."

Children of the same spiritual household, alike instructed in the mysteries of His kingdom, who teaches as man never taught; purged, cleansed, refined, "By the spirit of judgment and by the spirit of burning," the living members of His family ever speak the same language.

Keeping close to their Leader and Guide; seeking unto Him for a renewal of strength, hearkening to His voice as it is heard in the secret of the heart and silence of all flesh, the Lord's children are safely led along, each in his appointed path and field of labor; and as any go forth in His name more publicly to advocate His cause, the work is blessed at their hands, the bands of gospel affection are strengthened, the harmony of the body is maintained, and the members thereof are instrumental in building up one another in the most holy faith. Discords there are none; but far otherwise, these are permitted in every truth to feel, that "One is their master even Christ, and all they are brethren."

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with *one consent.*" Zeph. iii. 9.

Scott's Early Attempts in Verse.—When Walter Scott was a school-boy, between ten and eleven years of age, his mother one morning saw him standing still in the street, and looking at the sky, in the midst of a tremendous thunder-storm. She called to him repeatedly, but he did not seem to hear; at length he returned into the house, and told his mother that if she would give him a pencil, he would tell her why he looked at the sky. She acceded to his request, and in a few minutes he laid on her lap the following lines:—

"Loud o'er my head what awful thunders roll!
What vivid lightnings flash from pole to pole!
It is thy voice, O God, that bids them fly;
Thy voice directs them through the vaulted sky;
Then let the good thy mighty power revere;
Let hardened sinners thy just judgments fear."

A Queen's Speech.—The following speech of the Queen of Madagascar was delivered at the opening of a Memorial Church: "I thank the missionaries and the friends beyond the seas, who have helped to finish this house; for completion of this stone building as a place in which to pray to, and for praising God, and giving glory to Jesus, on account of the redemption he has wrought, is a thing which rejoices both me and you. But not this building alone is called a 'House of God,' but our hearts too; for Paul says in the Corinthians, 'Ye are the temples of the living God.' Therefore it rejoices my heart when we do all what

we can to extend the kingdom of God by earth; for that was commanded by Jesus Christ, saying, 'Go ye into all the world, I preach the gospel to every creature.' And our friends from beyond the seas have done here and do all they can to benefit us, and we may know Jesus Christ; much more on we who live in the land) to do so. Therefore, let all, whether men or women, be diligent, for every one has a work to do; and all of us strive to extend the kingdom of God to the very utmost of our abilities; for Solomon says, 'Whosoever thy hand findeth to do, do it with thy might.'"—*Golden How*

For "The Friend"

Westtown Boarding School.

A concern for the religiously guarded education of the children of Friends, originating with the first rise and organization of the Society, and appears to be a necessary offshoot of their principles applied to the duties of practical life. Sensible of the impressive condition of the minds of youth to the influence of example and association, either good or bad, Friends have, when practicable, established select schools for the education of their children, and have had them conducted by teachers in membership with the Society. These means their children are in good measure protected from the influence of example disposing them to the use of the impure language, fashionable address and manners prevalent in the world. In such schools the constant and serious reading of the Holy Scriptures and other religious books approved by Friends, together with the promptings of religious concern and consistent life on the part of teachers, will, we believe, exert a favorable influence upon the habits and character of the pupils. Convictions of this kind exercised the minds of many Friends for years previous to their development in the establishment of Westtown Boarding School by the Yearly Meeting. Between the years of 1798 and 1799, this work was so far completed that in the latter year it was opened for reception of pupils. Thus the concern of the Yearly Meeting resulted in the founding of a permanent educational Institution. The yet in comparative youth, its usefulness is apparent from the fact that many Friends have been engaged there as agents in carrying out the designs of its founders, as those who have received their education there, are found to have been amongst the most useful and influential members of society. Friends, as a body, have ever been careful to instruct their children first in the essential branches of knowledge, and when opportunity occurred to impart to them a more liberal education—keeping always in view the paramount importance of religious care and oversight. Established at a period when literature was low in the community, as was in the Society, the range of study at Westtown was at first comparatively narrow, and the general progress of education has steadily and of late rapidly advanced, it has been earnest effort on the part of the community charged with the care of the school, to keep in the wake of improvement, both as respects the subjects taught, and the methods of instruction pursued; in the latter they have themselves of numerous facilities and helped the work of teaching, such as an appropriate library, numerous books of reference, cards and charts of natural history, ample class

and philosophical apparatus, &c., and models illustrating human and comparative physiology and anatomy. So that at the present time it may fairly be stated to include a range of instruction and culture, not inferior to the best academies and many of the colleges in our country. Its local position is central, retired, easily accessible and salubrious. The excitement enjoyed by the pupils from the contaminating influences of corrupt and evil associations, such as they could be necessarily exposed to, were the school in town or village, must be regarded as conscientious parents as a prominent advantage. Nor should it be overlooked that the culture of the farm attached to the school, and the surrounding country, compares favorably with the best agricultural districts of the States. Besides the advantages and facilities for conducting the instruction, the personal comfort of the family is scrupulously attended to. A generous diet, capacious, well lighted and ventilated apartments, airy chambers, cheerful and shaded playgrounds, shedding for exercise in full weather, and hot-water baths, nurseries and curative treatment for the sick; add to which the opening of the entries and passages throughout the building, to nearly a tropical heat, completes the catalogue of comforts,—exceeding those of many homes. Consideration of these advantages, and many not named, will convince a reflecting mind that the annual expense of such an Institution must be large; and that the low price charged for boarding and tuition must necessarily be inadequate to cover the expense of its maintenance. In fact, the price charged at this school is not one half that paid at many other schools of a like character. Nor must it be forgotten, that as there has been frequent advances in the standard of instruction, knowledge has progressed among the excellent teachers of corresponding qualifications. Increased facilities, have had to be provided,—thus further swelling the expense. It is always been the concern of the Yearly Meeting to keep the price of education here as low as possible, with a view of meeting the views of members in moderate or straightened circumstances. In the present state of the market it can not be a matter of surprise that the income of the school shows a deficiency compared with the outlay. Taking into account the extent, and value of the Institution, and its influence upon posterity,—to us it is an inheritance from our forefathers, for whose endowment we have done—can we do less than cheerfully to sustain it, even at some cost, remembering that to do nothing to contribute to a legacy soon to descend to our own children. To the small amount annually made up for this purpose, Friends will cheerfully contribute, who concur in the advantages it has conferred upon posterity, and through it to their own families. The actual cost of boarding and tuition for one pupil per annum, at Westtown, exceeds that which is charged for the same, more than \$110. Accordingly the Friend who sends one child annually to the school, and pays five or ten dollars over and above his bills, is still enjoying a clear bounty of at least one hundred dollars per annum from the funds of the Institution. This is a consideration, we fear we have overlooked, when they comment upon the unavoidable debtor balance on the accounts of the school. It would be well did

such Friends fully realize the fact that those persons who are entrusted with its management, have no private or personal advantage to seek, in endeavoring, at a cost of much time and solicitude, to maintain the school on a broad and intelligent basis: their efforts, whether well or ill directed, being intended to promote the best interests of our youth, and through them of the Society. Among the motives for sending children to this school, is the formation on their part of extensive acquaintance with their coevals, members of Society. So manifest, indeed, are the advantages accruing to children educated here, both in a literary and religious aspect, that we cannot do less than encourage and advise our members everywhere to avail themselves of their privilege so to do. T. C.

Third mo. 1872.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 218.)

Beulah Sanson, to Mildred Ratcliff.

Philadelphia, 4th mo. 23th, 1832.

"Beloved friend, I received thy favor of the 10th of First month last, and could not fail to enter into sympathy with thee on account of thy various tribulations. I did not esteem it to be the least of these, that thou hadst felt it to be a duty laid upon thee, to exchange one neighborhood for another; and the meeting thou hadst been accustomed to attend, for one less familiar to thee. These things cannot be effected but in conflict with the affectionate feelings of the human mind. But when duty calls, all minor considerations must give way, however we may have to go forth in bonds. I am inclined to think thou art one of those who are willing in their day, and according to their measure of faith, to become bound, for the hope of obtaining in the end that liberty, which there is in the everlasting gospel of peace, through the tender mercies of our God.

"Our late annual assembly I consider to have been a time of favor, wherein the Heavenly Father's love was eminently manifested towards his dependent children. Further particulars I shall not enter into.

"That sent is presented to thee by Ann Mifflin, a valuable elder of Pine Street meeting, to which I have belonged during the last eight or ten years. With this Friend I had been acquainted long before I settled within this district. Several years after my widowhood, like two solitary birds of passage, we concluded to keep house together in my dwelling place. Thus we are now situated, and I believe as comfortably as we can reasonably expect to be any where, in this changeable and mingled state of things. Such, however, is the uncertainty of all temporal possessions that is unsafe for us to calculate upon the duration of any present enjoyment.

"If thy next should inform me that thou art comfortably settled under a belief that thou art in thy right place, it will be acceptable information to thy affectionate friend,
BEULAH SANSON."

Sarah Morris, to Mildred Ratcliff.

Philadelphia, 5th mo. 18th, 1832.

"My beloved Mildred, the time seems long since I addressed thee in this way; but my thoughts being much engrossed on a subject which I fear lies too near my heart, it absorbs other feelings, and produces a listlessness and

incapacity in addressing my friends; but I love them and that's a great comfort. I do not go much from home except on business, or to visit those who are afflicted. In them I think I sometimes feel a respite from my own sorrows. In feeling for such, I think I may say, 'The waters compassed me about even to the soul; the depth closed me round about, the weeds were wrapped about my head.' Yet I was sustained by an Almighty Power, who permitted his 'waves and billows to pass over me.'

"I hear from our friend J. Johnson that thou hast been deeply tried. I feel for thee; I thought after hearing of thy situation, these lines of Cowper conveyed comfort:—

'Did I meet no trials here,
No chastisement by the way,
Might I not, with reason, fear
I should prove a castaway.

Bastards may escape the rod;
Sunk in earthly, vain delight;
But the true-born child of God
Must not, would not, if he might.'

"Our late Yearly Meeting has been large; it is thought more so than it has been since the separation. May I not say a holy solemnity seemed to cover our daily assemblies, and the tribute of gratitude, I trust, was raised to the Author of all good for our preservation and continued support.

"Elizabeth Evans has opened a prospect of visiting the meetings composing New York Yearly Meeting, which was fully united with. I understand she expects to be absent four or five months. Her companions are Charles Allen, and Deborah Howell.

"Brother Israel desired me to inquire of thee, if thou would give him an account of thy visit some years ago to Egg Harbor. And if not inconvenient, I would be obliged if thou would give me an account of thy early life. I remember being much interested in thy relation thereof. My family are in usual health as well as myself. Though poorly in the winter, I have recovered from my fall beyond my expectation. So that I think I can say with David, 'I laid me down and slept. I awaked, for the Lord sustained me.'

"Accept my dear love, united with my daughter's. Thy sincere friend,

SARAH MORRIS."

The following is a journal of a visit to Philadelphia, New York, New England, and Baltimore Yearly Meetings:

"1833. 3d mo. 27th.—I left home in order to attend Philadelphia, New York, New England, and Baltimore Yearly Meetings, and to have some meetings both amongst Friends and others, as my dear Master may open the way: having for companions my kind friends George and Bath Smith."

Holding meetings on their way, with the few Friends at Downing's Creek and Lampeter, they came on the 11th of 4th mo. to Radnor. Upon which she writes: "At all of which meetings I hope we were mutually glad to see each other; especially all those who love the Truth above all. From Radnor," she continues, "we went home with our dear brother Israel Morris, he being our pilot. Next day came to the house of my dear and loved friend Catharine Sheppard; where we found a kind reception, and a good home through the course of the Yearly Meeting held in Philadelphia. In this was renewedly found the evidence that the Lord has not

forsaken his people. The meeting concluded the 20th of Fourth month.

"21st. Went to Newtown meeting, where I humbly hope the great exercise through which I passed will not be altogether lost. Returned the same evening to our comfortable home, where we remained the next day, trying to rest a little.

"23rd. Paid several visits to widows, and orphans, and some sick persons.

"24th, 25th and 26th. Attended the three monthly meetings respectively in this city as they came in course. Next day paid a visit to Friends infant school; the colored orphan school; and also to some who could not get out to meeting.

"28th. Again visited some who were under affliction. And on the 29th, attended Orange St. meeting (a new house) in the morning, and Twelfth Street in the afternoon. Next day went over the Delaware river to Benjamin Cooper's."

5th mo. 2nd, 3rd, and 5th, she attended Haddonfield, Cropwell, and Burlington meetings without comment.

"9th. At Old Springfield with the little handful of dear Friends there; I hope to our mutual comfort and encouragement. Rested for two days at the house of our kind friends Benjamin and Sarah Taylor. This is a resting place indeed."

She then, on the 12th, attended Mount Holly meeting; and on the 15th and 16th, was at the Quarterly Meeting of Shrewsbury and Rahway. "This," she remarks, "is a very small Quarter. But I trust there are more than two or three in its little circle, whose religious exercise is such as often to realize the promise fulfilled, 'Where two or three are met together in my name, there am I in the midst of them.' I think it safe to say at this time this was a good Quarterly Meeting.

"17th. Travelled more than forty miles—too much for my frame to endure. First day, the 19th, attended Rahway meeting. Our friend, Joseph Hoag, had a good deal to say to the people. At the close of the meeting; one was appointed for me at four o'clock. But alas, alas! At this meeting it seemed to me the old serpent, the devil, presented himself in the hearts of some who were present, determined to stand in opposition to everything that was good; so that notwithstanding there was a precious remnant in the company well exercised, it was among the most painful meetings I ever attended. Yet through all, the blessed Master being my strength in much weakness, I trust I may say it was a season of profit to some.

"21st. Reached the house of our friend N. Vail at Plainfield; and next day attended their Monthly Meeting. Went on to Elizabethtown to meet the steambot for New York; where, at the house of our friends William and Sarah Waring, we are now resting.

"25th. At the Select Yearly Meeting, which, through favor, was I hope a profitable season. Next day at the public meeting, both fore and afternoon.

"31st. The Yearly Meeting concluded; and I think it safe to say fresh evidence of Divine kindness was graciously given. The Lord has not forgotten his people; inasmuch as He has been pleased once more to give his society a good Yearly Meeting. A beloved brother from Ireland, Jacob Green, was also in attendance."

(To be continued.)

To the EDITORS.—There is an article that was published in your Journal about twelve years ago, which is worthy of being revived, as being peculiarly appropriate at the present time. It was written by our late beloved friend Thomas Evans, and I believe was reprinted in England in the form of a tract. I hope you will be willing again to lay it before your readers, and that they will ponder well the sound doctrine it contains.

For "The Friend."

Worldly Compliance.

It was a noteworthy feature in the teachings of the Saviour of men, when he forewarned his disciples, that the religion which he introduced, should not be popular. For the worldly, the ambitious, the self-pleasing and the voluptuous, it had few attractions. Instead of alluring followers by promises of being flattered and caressed, or holding out to their view the friendships and honors, the riches and pleasures of this world, He plainly told them that they should be hated of all men for his sake, and that in making choice of Him and his religion, they must be prepared to endure the loss of everything else, to be despised and persecuted, and accounted as fools. "If ye were of the world," says He, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Here the cause of the hatred is plainly stated to be *separation from the world*; not being of its spirit, nor following its fashions and customs, which is ever the case with the sincere disciples of Him who declared, "My kingdom is not of this world." The apostles understood it so, and such force had their Master's teaching on their minds, that they wrote in very strong terms to the believers, respecting the subject.

Gentle and meek as was the disciple who leaned on Jesus' breast, yet such was his zeal against the spirit of worldly compliance, that he says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father." Again, "We know that we are of God, and that the whole world lieth in wickedness." Another apostle says of those who art lost, that the god of this world hath blinded their eyes, lest the light of the glorious gospel of God should shine unto them. The Apostle James makes a great part of pure and undefiled religion to consist in keeping ourselves unspotted from the world; and another enjoins, "Be not conformed to this world."

The antagonism between the world and the christian, as thus set forth by our Lord and his apostles, is so broad and entire, that the dullest comprehension cannot fail to perceive it; yet there is a studied and systematic effort, even under the guise of religion, to bridge over the chasm which divides them, to reconcile their opposite and hostile views and practices, to smooth down or fritter away palpable differences; and, regardless of the express declaration of our Lord himself, to inculcate the idea that it is possible to serve two masters—God and mammon.

Many listen to these flesh-pleasing suggestions; and not liking to give up religion alto-

gether, and yet, averse to the cross and sensual, and desirous of shunning them, they readily drink in the plausible and accommodating theories which propose to help them to the end without renouncing the world, and try to make them heirs of two kingdoms as widely different as light and darkness, and Christ and Belial. Of the teachers of such error the apostle says, "They are of the world; therefore, they speak of, or in favor of, the world, and the world heareth them."

The teachers and the hearers are of the same spirit, and to both the doctrine of Lord is very distasteful, when he says, "Whoever doth not bear his cross, and come after me, cannot be my disciple." "If any man will come after me, let him deny himself, take up his cross daily, and follow me: whosoever will save his life, shall lose it; whosoever will lose his life for my sake, I will save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

It is not a little surprising to observe wigenerity is evinced in endeavoring to appropriate these unmodish but honest tests, yet to indulge in the customs and fashions of the grandeur and show, the vain convention, empty compliments and hollow friendships of the world, as though the manner of refinement and the social improvement of our day, had rendered the sayings of Christ and his apostles obsolete, and changed their plain meaning.

In our own religious Society the tender is obvious; and not a few, perhaps, argue more strenuously in favor of the modern elegance, because they are inwardly sensible their cause is a weak one, and feel that they have need of all the courage and countenance which bold assertion and sophistical reasoning can give them, to allay the uneasiness which secret compunctions of conscience create. They would gladly be convinced by their own arguments, that the disreputableness of speech, behavior and apparel and indulgence in costly and showy furniture and living, &c., are not incompatible with being good Friends; but after they havehausted all their resources, there is still in deep recesses of the heart a consciousness which no argument can wholly efface, that is not so. We would affectionately counsel such not to reason against the convictions which they are favored, however weak and faint they may be, lest the visitations of Spirit of Truth be gradually withdrawn, and they left to the guidance of their fallen reason, which, in religious matters, "leads to bewilder and dazzles to blind;" and thus to realize the saying of the dear Saviour, "If light that is in thee be darkness, how great that darkness."

Friends did not take up their testimony against gaiety and grandeur, and other worldly compliances, from any affectation of singularity, or desire to mark themselves by peculiar badge, but from a firm persuasion wrought in the mind by the operation of Holy Spirit, that it was the Divine will, that should thus evince their nonconformity to the world and its ways. Many who have birthright in the Society, and many others who have been convinced of its principles, have been brought into it, have found, as they kept under the power of the Spirit of Truth that their only way to peace, though great in the cross, was by being obedient in it

ngs; and it would be presumptuous to suppose that the Lord would call for obedience matters which were of no importance. Those who have known this work of grace themselves, will readily admit that nothing effectually humbled the pride of the heart, subdued the stout and stubborn will in us, as the humiliating process by which we were brought to submit in these little despised things, as they are considered many; yet painful as it was, they found blessed work to them, and the day of affliction one of sweet peace and consolation. Often by weak things and foolish in the eyes of men, that the Lord chooses to lay low lofty, and humble the proud; and nothing else pleases to use as a means of carrying on the work of salvation, can be esteemed, a impunity, of light obligation or importance.

The Scriptures moreover show, that prophets and apostles were commissioned by Most High, to give commands to the believers on the subject of dress, and our Saviour himself did it in respect to language also; will any one presume to say, that such things noticed by the Almighty, are of no moment?

Let us say, that we can adopt another than that of Friends, and yet equally comply with the requirements of christianity. We would say to such, If it is well to observe the plainness which the Lord enjoins, why do you want any change? never hear the objection made that *the dress is not plain enough*; but, on the other hand, that it is *too plain, too unshining and singular*, rendering it a cross to men in it. The desire to put it off arises not from a desire to be simple, but to be more like other people, more in the world, and thus to get rid of the plainness which marks the wearer as a Quaker, of the yoke and cross which attach to it.

Suppose, if you adopt another dress now, although it be according to the prevailing style, so changeable are the fashions, that in a little while, it too would become singular and conspicuous, calling for another alteration on the same ground as the first; and why it is far more dignified and consistent with the stability of the christian character, to make no change at all, but keep to the simple and convenient dress which true Friends have long worn.

It is not pretended that putting on and daily wearing a plain dress, has ever provided advantage to any one in the spiritual warfare. On the contrary, many have found preservation from evils, to which they were strongly tempted by alluring but delusive prospects of pleasure; and in withholding them from which, the inconsistency of influence, with the plain apparel they wore, is no inconsiderable part; and though irksome at the time, they afterward had cause to bless and praise the hand which imposed salutary re-straint. There are those who have left the plain dress of their early education and found it like the opening of "the wide gate," and smoothing the descent into the broad way," leading them into the false and corrupt pleasures of the world; and when awakened at times to a sense of their prodigality, they have lamented their wanderings from their father's house, but found it no work to return.

On the advocates of change point us to a

single instance, where a dying Quaker, young or old, ever regretted keeping to his simple, self-denying apparel, and language and living? We believe not. But we have instances of such, even among the young, where their obedience in these respects, afforded them comfort, and they have warned others against going out into the fashions and ways of the world.

In the solemn hour of sickness and death, when the gilded fascinations of the world fade away, and all the flimsy sophistries with which men seek to lull their consciences and soothe their uneasy convictions, are dispelled; we have many cases recorded, in which the Witness for God in the soul has arisen in judgment, and brought individuals under great condemnation for departing from the plainness and simplicity of their education, and some have found no rest or peace until they altered or destroyed the fashionable attire and ornaments with which they had decked themselves, when in health; declaring that it was nothing but pride and a desire to shun the cross, and to look like the world, that induced them to depart from the plainness in which they had been brought up in earlier life.

Are we to reject and set at naught all these testimonies, and arrogantly conclude that infinite wisdom and goodness was wrong in thus dealing with his creatures; that we know better than He does, and that mankind are too highly cultivated and refined now, to render attention to such trifles necessary? If our actions and arguments practically say so, will not our spiritual vision become dimmed, and may we not be in danger of balking the visited children of our heavenly Father; and bringing ourselves within the import of the saying, "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It is especially worthy of serious notice, that all the modern innovations in our Society, respecting plain dress, language, living, demeanor and other matters, are in the direction of nearer conformity to the world and its ways, and not to lead from it. Is there no significance in this fact? Whatever the motives of the proposers of them may be, when we see that they all tend in this direction, and then read the solemn declarations of our Lord and his apostles, regarding conformity to the world, should not this fact induce us to pause and take warning, lest, having thrown down what was designed to be a hedge about us against the inroads of evil, and given the rein to our inclinations in these things, we find, when it is too late, that we have prepared the way for the destroyer to enter and spoil the flock. And as regards our individual condition, we may be tossed as on an unstable sea, where we have wilfully launched out, after having dismissed the heavenly Pilot, may be driven hither and thither, we know not where, drifting nearer and nearer to the fatal shoals of a mongrel profession of religion, a little christian and a good deal worldly, and at last be stranded and make fearful shipwreck of faith and a good conscience.

Far be it from us to place undue importance upon any outward observances or conformity. We know that religion does not consist in these, but in doing the will of God from the

heart, under the sanctifying power of that living faith in our Lord Jesus Christ, "which is of the operation of God," and which nothing else can give to the soul. But we also know that it is the Divine will, that our religious Society should be separated from the spirit and customs of the vain world in the particulars of which we have been treating, and it is not for us to choose out such requirements as we please, or to say this is a small and unimportant matter, and I need not conform to it. We must take his commandments as a whole, or we shall practically reject his government. We may try to excuse our deficiency by charging others with tithing the mint, and rue, and anise, and cummin, and neglecting the weightier matters of the law; but if we refuse obedience in rendering the tithe in what, from its seeming littleness, is the nearest and closest test of the entireness of our love and allegiance, we may soon come to disregard justice, mercy and truth—for he that is unfaithful in the least, is unfaithful also in much, and if we wilfully reject one point of the Divine law, we may incur the guilt of the whole.

D. A. A. Buck, jeweller, of Worcester, Mass., has built the smallest engine in the world. It is made of gold and silver, and fastened together with screws, the largest of which is one-eightieth of an inch in size. The engine, boiler, governor, and pumps, stand in a space seven-sixteenths of an inch square, and are five eighths of an inch high. Perhaps a better idea of its smallness will be conveyed by saying that the whole affair may be completely covered with a common tailor's thimble. The engine alone weighs but fifteen grains, and yet every part is complete, as may be seen by a microscopic examination; and it may be set in motion by filling the boiler with water and applying heat, being supplied with all valves, &c., to be found upon an ordinary upright engine.—*Boston Advertiser.*

For "The Friend"

It was the declaration of the Blessed Jesus, "I am the way, the Truth and the Life." I believe that the Society of Friends was gathered from the spirit of the world by the influence of this Son of the Father, who is the Head of the church, the "way, the truth and the life." He bestowed upon this people the excellent gift of discernment, to be exercised in the transactions of the church, and also the invaluable gift of sound gospel ministry.

The faithful Friends of an early period were inspired to form a code of discipline to regulate the conduct of members by. Deep inward dwelling, under the influence of the Holy Spirit, was and is needful to be realized by all who minister or are active in the affairs of the church. I apprehend that all who assume the title of Friends may put on sackcloth and mourning, under a sense of the deplorable diminution of the spirit of discernment. Hence a *lifeless ministry* has spread, and an unwarrantable activity in other members of Society. I have long felt it to be my duty to bear an unflinching testimony against a lifeless ministry. In the language of the prophet I will say, "Come, my people, enter thou into thy chamber and shut the doors about thee, until the indignation is overpast." Let us be still and hearken to hear what *He the Spirit saith*.—Mary Pike.

THE FRIEND.

THIRD MONTH 9, 1872.

SUMMARY OF EVENTS.

FOREIGN.—In London and throughout Great Britain the 27th ult., was observed as a day of thanksgiving for the restoration to health of the Prince of Wales.

A great procession moved from Buckingham palace to St. Paul's cathedral, where the services consisted of singing and the reading of a prayer and sermon by the Archbishop of Canterbury. The city was crowded with people, drawn together from all parts of the kingdom, and many were injured by pressure and the falling of stands erected for spectators.

On the evening of the 26th ult., the Queen returning from a drive had reached Buckingham Palace. As her carriage stopped at the gate, a young man ran to the side and presented a pistol within a foot of the Queen's head. She bent down her head to avoid the shot, but the pistol did not explode. The young man was immediately arrested and taken to the nearest police station. He gave his name as Arthur O'Connor, and is about nineteen or twenty years of age. His behavior at the station, and papers found upon him, lead to the conclusion that he is insane. Previous to his attack upon the Queen, O'Connor had been in the railway tunnel which surrounded the court-yard of the Palace.

Prime Minister Gladstone, in a letter, denies that he used in his speeches the offensive language concerning the Washington Treaty, attributed to him. He simply declared that he believed the meaning of the treaty to be clear and unambiguous, according to any legitimate test which could be applied to it, and he did not assert that every rational mind must see but one meaning in the said treaty.

The political situation in France continues critical. The members of the cabinet are not unified, and a ministerial crisis is held to be impending. A difference has arisen between President Thiers and the committee of the Assembly on the bill granting the government additional powers for the control of the press. The committee insist on an amendment giving journals the right to discuss the constitution, which Thiers is not willing to concede.

The Pope has addressed a letter to the French bishops, asking them to support the Count de Chambord for the ruler of France. The Count has left Antwerp and taken up his residence at Dordrecht, a town of the Netherlands, ten miles southeast of Rotterdam.

The German Government has notified the French Minister of Finance that it will accept an anticipatory payment of 10,000,000 francs of the war indemnity, with a discount of 5 per cent. Poyner-Quetier will immediately pay that amount, thereby saving 20,000,000 francs.

Three more men-of-war have been fitted out to cruise in the British channel to guard against a Bonapartist expedition.

The Assembly have rejected a bill, the object of which was to commit the Chamber to the movement for the payment of the war indemnity by voluntary subscriptions. During the debate Minister Lefranc showed that the subscriptions were insufficient.

Prince de Joinville has been reinstated in his rank as admiral in the navy, and Duke de Aniane as general.

The Committee of the Assembly has reported in favor of the restoration of their property to the Orleans Princes.

The extension of the fortifications of Metz and Strasbourg has been ordered by the German authorities.

At Frankfurt on the first instant, a building in which a large number of persons resided fell, burying the inmates in the ruins, and causing a melancholy loss of life.

General Garibaldi publishes a denial of the reports that he is connected with the International Society.

A dispatch from Rome says: It is now believed that the Pope meditates departing from this city at early day. The archives and jewelry in the Vatican are being securely packed, so as to be in readiness for removal.

The Times special dispatch from Berlin says, it is thought in that city that the decision of the German Emperor, the arbitrator in the San Juan boundary dispute between the English and American governments, will be adverse to the former. It is also, that Count von Arnim, German Ambassador to France, has been ordered to return home for the purpose of reporting to the government of the German Empire his opinion re-

garding the stability of the present government of France.

Copies of the American case in full, as submitted to the Geneva Board of Arbitration, will be distributed to the members of Parliament.

The French Assembly on the 4th, had a strong debate on the imposing penalties on members of the International Society. One of the deputies made a long speech in defence of the society.

President Thiers, in reply to a deputation of Englishmen, promised encouragement for the tunnel project, and stated that the present passport system was only temporary.

The Prefect of the Department of the Rhone asks for military reinforcements for the maintenance of order, which he states is menaced by the rapid increase of workmen's clubs and illegal secret societies.

London, 3d mo. 4th. Consols, 92½. U. S. 5-20s of 1862, 95; 1863, 93; ten-cent, 85½.

Liverpool.—Plunds cotton, 11d.; Orleans, 11½ a 11d.

UNITED STATES.—The Public Debt, less cash in the Treasury, amounted on the first inst., to \$2,225,513,498, having been reduced \$12,391,452 during the 48th month of the year ending 31st Dec. 1871. On the 1st of 1869, and 3d mo. 1st, 1872, has been \$299,649,762. The balance in the Treasury on the first inst., consisted of \$110,405,319 in coin, and \$14,453,427 in currency.

The U. S. Government has forwarded a note to the note received from England touching the arbitration questions at issue between the two countries. The communication is understood to be a courteous defence of the American construction of the Treaty, and an expression of adherence to the tribunal of arbitrators, who will be expected to decide whether any claims put forward are admissible under the Treaty, and if so to estimate their value.

General O. O. Howard, at the request of the Secretary of the Interior, is to visit Arizona and report upon the spirit of the Apaches in reference to their alleged hostile disposition.

The value of the steamboats now in use on the western rivers is placed at \$2,264,930,000, and that of barges at \$5,769,490. Of the steamboats, St. Louis is interested to the amount of \$5,428,800, and the barges at \$834,000. The total tonnage capacity of the steamboats and barges now on the western rivers is estimated to be 803,844,455.

The following statement of receipts and expenditures for the quarter ending 31st Dec. 1871, has been issued from the Treasury Department: Net receipts—From customs, \$45,882,613; internal revenue, \$29,479,321; public lands, \$916,656; miscellaneous, \$4,202,885—total net receipts, \$80,461,875. Expenditures: For civil and miscellaneous, \$16,837,967; war department, \$7,385,800; Indian department, \$5,967,907; Indian and pension, \$10,365,063; interest on public debt, \$22,129,195—total, \$62,280,944.

Both Houses of Congress have passed a bill setting apart the Yellowstone valley, in Montana, and Wyoming territories, as a national park. The region so set apart is reported to be of large size, but it is reserved to remain the control of the United States, if ever it should appear better to devote it to any other purpose than a park.

The Legislature of Kansas has passed, and the Governor has signed, a bill which practically abolishes capital punishment in that State.

The products in Philadelphia from the 24th of Second month to the 2d of 23rd month, numbered 48, including 121 of small pot, 53 of consumption, 45 inflammation of the lungs, 12 disease of the heart, 10 apoplexy, and 12 old age. The mean temperature of the first month was 37.1 deg., the highest during the month 54.03, and the lowest 15 deg. Amount of rain 1.18 inches. The average of the mean temperature of the Second month for the past 83 years, is stated to be 39.82 deg., the highest in that entire period 41.03 deg., and the lowest 24 deg. The mean temperature of the past three winter months was 35.58 deg., the highest winter mean in the last 82 years, was 38.33 deg., and the lowest 26.66 deg. Jayne's building, on the south side of Chestnut street, east of Third, was burned on the evening of the 4th inst. and the following morning, causing a great destruction of property. The edifice was seven stories in height, and was a front of Quincy granite, and was substantially built.

The Markets, &c.—The following were the quotations on the 4th inst. New York.—American gold, 110½. U. S. sixes, 1871, 113; ditto, 1865, 112; ditto, 10-40, 5 per cents, 107½. Superfine flour, \$9 a \$4.45; fine, \$8.50. Flour, \$7.40 a \$7.60. Corn, \$1.15 a \$1.20. Red western, \$1.70; amber, \$1.73 a \$1.75; No. 2 Chicago spring, \$1.53. State barley, \$1.81 cts.; Canada, 95 cts.

Oats, 52½ a 56 cts. Rye, 91 cts. Western mixed corn, 71 a 71½ cts.; southern yellow, 71½ cts. Philadelphia.—Cotton, 23 a 23½ cts. for uplands and New Orleans Superfine flour, \$5.25 a \$5.75; finer brands, 56 a \$3 Red wheat, \$1.60 a 1.62; Rye, 88 cts. Yellow corn, 63 a 64 cts; white, 65 a 67 cts. Oats, 54 a 55 cts. C. 63 a 64 cts. Lard, 93 cts. The cat market dull and prices lower, sales of 2200 beef cut at 7 a 7½ cts. per lb. gross for extra, 5½ a 7 cts. for top and 4 a 5 cts. for common. About 17½ sheep sold at 9 cts. per lb. gross for choice, and 7½ cts. for fair to good. Sales of 3,243 hogs at \$7 a \$7.10 per 100 lbs. net for corn, 87½ cts. Chicago.—No. 2 spring wheat, \$1.24½. No. 2 corn, 38½ cts. No. 2 oats, 3 cts. Lard, 87-10 cts. St. Louis.—Flour, \$6.25 a \$8. No. 2 spring wheat, \$1.28; No. 3 winter wheat, \$1.20. No. 2 mixed corn, 38 cts. Barley, 65 a 68 cts. No. 2 oats, 30½ a 37 cts. Lard, 83 cts. Cincinnati.—Flour, \$7.40 a \$7.60. Corn, \$1.15 a \$1.20. C. 43 a 46 cts. Rye, 90 a 92 cts. Oats, 40 a 45 cts.

NOTICE.

The Yearly Meeting's Committee on Railway & Plainfield Monthly Meeting, will meet on Sixth-afternoon, the 15th inst., at 4 P. M., at the Commit Room on Arch Street.

ANNUAL MEETING OF THE CONTRIBUTO TO THE ASYLUM.

A Stated Annual Meeting of the "Contribution to the Asylum for the Relief of Persons Deprived of Use of their Reason," will be held on Fourth-day, 13th of Third month, 1872, at 3 o'clock, P. M., at a Special Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

WESTWON BOARDING SCHOOL.

Wanted, a Teacher for one of the schools in Girls' department. Apply to Susan A. Combs, Knox St., Germantown, Elizabeth Rhoads, Marple, Del. Co., Penn. Sarah A. Richie, No. 444 N. Fifth St., Phila.

WESTWON BOARDING SCHOOL.

Wanted, a Teacher for the Boys' Writing Department. Application may be made to Joseph Walton, 413 Walnut St., Chas. J. Allen, 304 Arch St., Geo. J. Scattergood, 413 Spruce St.,

FRIENDS BOARDING SCHOOL FOR INDIAN CHILDREN, TENESSA, SEVEN YORK.

A suitable Friend ard his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshalltown, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 413 Spruce Street, do.

DIED, on Fourth-day, the 31st of First month, 1872, CASPAR W. CARL, a beloved married man and able Salesman Monthly Meeting, New Jersey, in the 77th of his age.

—, Second mo. 19th, 1872, MARY, wife of M. Chace, of Fall River, Mass., aged 79 years. She an elder in the Society, and expressed but a few hours prior to her departure, "I am a firm believer in the immortality of the religion of Friends." She had endured much bodily suffering, but evinced a spiritual submission and resignation, devoting her strength to the welfare of her family. Her last sickness brief. When informed that she was not likely to recover, she remarked, "I am ready to go to my Father in a way that she should be ready to go at any time; she felt her Saviour near her, and that she should be at rest." Words of supplication were upon her and her purified spirit seemed lifted far above the ferber body. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow."

—, at her residence in Salem, Columbia Co. Ohio, on the 22d of 2d mo. 1872, RUTH, wife of D. Satterthwait, in the 74th year of her age, a member Salem Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, THIRD MONTH 16, 1872.

NO. 30.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Ascent of the Jungfrau.

(Contd. of from page 233.)

When we cast our lamps away, and roped ourselves together. To our left a second long corridor stretched up to the Lotsch saddle, which hung like a chain between the opposite mountains. In fact, at this point four ice streams form a junction, and flow towards in the common channel to the westward. The Aletsch glacier. Perfect stillness might have been expected to reign upon the ice, but at that early hour the gurgle of subalpine water made itself heard, and we had to be cautious in some places lest a too thin crust might let us in. We went straight up the glacier, towards the col which links the Jungfrau and Jungfrau together. The surface was hard, and we went rapidly and silently over the snow. There is an earnestness of feeling on such occasions which subdues the tongue for conversation. The communion we had with the solemn mountains and their verdant ground of dark blue sky.

"Der Tag bricht!" exclaimed one of the men, looking towards the eastern heaven, but discerning no illumination which hinted at the approach of day. At length the dawn appeared, brightening the blue of the firmament; at first it was a mere augmentation of cold light, but by degrees it assumed a warmer tint. The long uniform rim of the glacier being passed, we reached the first eminences of snow, which heave like waves around the base of the Jungfrau. This region of beauty in the higher Alps—so pure and tender, out of which emerges the average scenery of the peaks. For the sky and the pure in heart, these higher fields are consecrated ground.

The snow bosses were soon broken by a deep and dark, which required tortuous winding on our part to get round them. The snow surmounted a steep slope, we passed the red and rotten rocks, which required from the part of those in front to prevent a loose and slippery shingle from falling upon those behind. We gained the ridge and descended along it. High snow eminences now presented us to the left, and along the slope over which we passed the *seracs* had shaken their heads and boulders. We tramped amid the knolls of fallen avalanches towards a white wall of snow, so far as we could see, barred further

progress. To our right were noble chasms, blue and profound, torn into the heart of the *arête* by the slow but resistless drag of gravity on the descending snows. Mean while the dawn had brightened into perfect day, and over mountains and glaciers the gold and purple light of the eastern horizon was liberally poured. We had already caught sight of the peak of the Jungfrau rising behind an eminence, and piercing for fifty feet or so the rosey dawn. And many another peak of stately altitude caught the blush, while the shaded slopes were all of a beautiful azure, being illuminated by the firmament above. A large segment of space enclosed between the Monk and Trugberg was filled like a reservoir with purple light. The world, in fact, seemed to worship, and the flush of adoration was on every mountain-head.

Over the distant Italian Alps rose clouds of the most fantastic forms, jutting forth into the heavens like enormous trees, thrusting out umbrageous branches which bloomed and glistened in the solar rays. Along the whole southern heaven these fantastic masses were ranged close together, but still perfectly isolated, until on reaching a certain altitude they seemed to meet a region of wind which blew their tops like streamers far away through the air. Warmed and tinted by the morning sun, those unsubstantial masses rivalled in grandeur the mountains themselves.

The final peak of the Jungfrau is now before us, and apparently so near! But the mountaineer alone knows how delusive the impression of nearness often is in the Alps. To reach the slope which led up to the peak, we must scale or round the barrier already spoken of. From the coping and the ledges of this beautiful wall hung long stalactites of ice, in some cases like inverted spears, with their sharp points free in air. In other cases, the icicles which descended from the overhanging top reached a projecting lower ledge, and stretched like a crystal railing from one to the other. To the right of this barrier was a narrow gateway, from which the snow had not yet broken away so as to form a vertical or overhanging wall. It was one of those accidents which the mountains seldom fail to furnish, and on the existence of which the success of the climber entirely depends. Up this steep and narrow gateway we cut our steps, and a few minutes placed us safely at the bottom of the final pyramid of the Jungfrau.

From this point we could look down into the abyss of the Roththal, and certainly its wild environs seemed to justify the uses to which superstition has assigned the place. For here it is said the original demons of the mountains hold their orgies, and hither the spirits of the doubly-damned among men are sent to bear them company. The slope upon which we had now to climb was turned towards the sun; its aspect was a southern one, and its snows had been melted and congealed to hard ice. The axe of Almer

ring against the obdurate solid, and its fragments whirled past us with a weird-like sound, to the abysses below. They suggested the fate which a false step might bring along with it. It is a practical tribute to the strength and skill of the Oberland guides, that no disaster has hitherto occurred upon the peak of the Jungfrau.

The work upon this final ice-slope was long and heavy, and during this time the summit appeared to maintain its distance above us. We at length cleared the ice, and gained a stretch of snow which enabled us to tread our upward speed. Thence to some loose and shingly rocks, again to the snow, whence a sharp edge led directly up to the top. The exhilaration of success was here added to that derived from physical nature. On the top fluttered a little black flag, planted by our most recent predecessors. We reached it at 7.15 A. M., having accomplished the ascent from the Faulberg in six hours. The snow was flattened on either side of the apex so as to enable us all to stand upon it, and here we stood for some time, with all the magnificence of the Alps unrolled before us.

We may look upon those mountains again and again from a dozen different points of view, a perennial glory surrounds them which associates with every new prospect fresh impressions. I thought I had scarcely ever seen the Alps to greater advantage. Hardly ever was their majesty more fully revealed or more overpowering. The coloring of the air contributed as much to the effect as the grandeur of the masses on which the coloring fell. A calm splendor overspread the mountains, softening the harshness of the outlines without detracting from their strength. But half the interest of such scenes is psychological; the soul takes the tint of surrounding nature, and in its turn becomes majestic.

And as I looked over this wondrous scene towards Mont Blanc, the Grand Combin, the Dent Blanche, the Weisshorn, the Dom, and the thousand lesser peaks which seemed to join in the celebration of the risen day, I asked myself, as on previous occasions: How was this colossal work performed? What agency chiselled these mighty and picturesque masses out of a mere protuberance of the earth? And the answer was at hand. Ever young, ever mighty—with the vigor of a thousand worlds still within him—the real sculptor was even then climbing up the western sky. It was the sun who raised aloft the waters which cut out these ravines; it was he who planted the glaciers on the mountain-slopes, thus giving gravity a plough to open out the valleys; and it is he who, acting through the ages, will finally lay low these mighty monuments, rolling them gradually seaward—

Sowing the seeds of continents to be; so that the people of an older earth may see mould spread and corn wave over the hidden rocks which at this moment bear the weight of the Jungfrau."

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 230.)

"1833. 6th mo. 1st. We rested, I being poorly. Next day attended meeting in this city (New York) both fore and afternoon, to a good degree of satisfaction; and afterwards visited some dear friends.

"4th. Attended the schools for the African people, who all meet here for examination; the committee who have the care, meeting with them. Truly it was a sight animating, and at the same time humiliating; and gave rise to a hope that the time is near at hand, when this people shall prove themselves qualified for usefulness equal with others. It is said there were about two thousand convened.

"5th. Was at the Monthly Meeting to our comfort. Next day rested, and made preparation for going to New England Yearly Meeting.

"7th. Went on board the steamboat, and on the 8th landed at Providence. There met us here a kind young man, C. J., with a carriage to take us to his father's house, where we tarried until evening. Then went to Moses Brown's—an old man in his ninety-fifth year. A resting place indeed.

"9th. Attended the Boarding School meeting to comfort; and in the afternoon the meeting in town; but not to the same degree of consolation. Rested for two days at the house of our dear old friend Moses Brown; who is indeed not only alive, but green in old age.

"14th. Left Providence; and came in the steamboat to Newport. We have for our pilot C. J. He is very promising. May the Lord Almighty be pleased to keep him, and all such in the hollow of his hand, now and forever. Made my home at a very kind friend H. G.'s.

"16th. Yesterday was at the Select Meeting at Portsmouth. To-day at two large public meetings in the town of Newport. From the 17th to the 21st attended the Yearly Meeting, which closed on the latter day. And I trust many who were permitted to attend, were in a good degree prepared to gather up the fragments that nothing should be lost.

"24th. Had a meeting at the poorhouse in the morning, and at Portsmouth in the afternoon. Afterwards rested two days at the house of my kind friends F. and L. T. I do greatly desire to commemorate the Lord's tender mercies to me-ward in this journey. So that at this moment the language of my mind is, 'What shall I render to the Lord for all his benefits!' What, but greater and greater dedication of body, soul, and spirit, to the pointings of that Truth which He is the Author and Finisher of.

"7th mo. 3d. Attended the Select Meeting on the island of Nantucket; and the day following the Quarterly Meeting at large. I had close work in both. May the Lord Almighty be pleased to give an increase of that watchful care, and humble prayer, which enables to become more and more what we ought to be in His sight.

"5th. Returned again in the boat to New Bedford; and on the 7th attended meeting there with Friends and some others, both in the fore and afternoon; but not feeling clear of that place, had another meeting the next evening at early candlelight. This was largely attended; and I think it safe to say, was a good meeting. The Truth reigned over all that was disposed to rise in opposition. For

which favor may the tribute of thanksgiving be ascribed unto God now and forever.

"11th. Attended their week-day meeting at Newport. After which we took the steamboat again, and having a pleasant passage, reached New York in safety. Came, on the 12th, to our very kind friends, William and Sarah Waring's; and the same afternoon took the boat and went to Long Island, to our friends Samuel and Mary Parsons.

"15th. Visited the widow and fatherless." M. R. attended heraway meetings at Flushing, Westbury, at the house of her friend Thomas Willis, at Oyster Bay, and at Jerusalem. To the last of which, she thus alludes: "It was largely attended. May the Lord Almighty fasten as a nail in a sure place what was delivered in their hearing at that meeting.

"22d. Called to see our friend Gideon Seaman; and then on to Flushing to Samuel Parsons. Next day left the island, and came again to our old home in New York."

After being at some meetings in this city, visiting the afflicted, and attending the funeral of an aged Friend, she on the 30th says: "Trying to rest and be ready to fulfil an appointment to meet with the colored people this evening at eight o'clock, at one of their own houses. May the Lord Almighty be pleased to meet with us, and give us a profitable opportunity together. And I trust it turned out so, through the goodness of our only Helper. I think there is ground to hope this meeting will prove an opportunity of profit to many who attended it; there being about two thousand colored people, besides a number of our Friends. After this my mind was quiet and easy to leave the city."

From 7th mo. 31st to 8th mo. 10th, she came to Philadelphia and attended its Quarterly Meeting, and that of Abington; with an appointed meeting at Frankford. On the 10th she writes: "Am now trying to rest a little at the house of our very kind friend Sarah Morris, where, a few miles out of the city, she mostly spends the warm season. So far I can thankfully say the dear Master has been good, very good to a poor, dependent one. O, saith my soul, that I may love Him more, and try to serve Him better all the days of my life; and thereby be permitted to sing His praise through never-ending years, in another and better state of being.

"Then returned to the city, attending meetings with Friends there, time after time, and visited the afflicted; and thus took up the time from the 10th to the 19th of the month, when a meeting was held by appointment for all the members in the city. It was large, and I trust a solemnizing opportunity. After which we parted under feelings of that love that remains to be the badge of discipleship.

"20th. Left the city and came to West-town School, where on the 21st we had a meeting much to our satisfaction. From thence came on and attended the Western Quarterly Meeting, which was held the 22d and 23d.

"24th. Trying to rest a little at the house of kind Friends, Mark and Lydia Hughes. And truly I can say under fresh feelings of love to Him, that the Lord is good. The language freely flows. 'What shall I render to the Lord for all his benefits.' What but the tribute of thanksgiving, praise, and high renown, henceforth and forevermore.

"25th. Went to Westgrove meeting, which

I hope was a good one, at least to some. N day paid a visit to our dearly beloved Will Jackson and wife, and I think found it alive in the Truth and in good spiritual health though the poor body seems declining. O, what a mercy to be green in spiritual in advanced age."

From this time, viz: 8th mo. 26th to 9th of Eleventh month, M. R. visited a number of meetings, including Baltimore Yearly Meeting, where she simply records the tendance of her dear friend Henry Hull, that his Master was with him. With this exception she makes almost no comment; hence her diary would be but of little interest to the general reader. She reached home the 9th, as aforesaid, whereupon she writes: "It is much to my comfort to find my little family alive, and in usual health. My own is still poor; yet think I feel as if I do not know how to be thankful enough for Thy benefits at home and abroad, through all and over all, O Thou preserver of men."

The allusion of M. R. in a foregoing paragraph to good old Wm. Jackson and whom she found in spiritual health when shades of evening were fast gathering around them, is interesting and instructive. It has been often said that the end crowns all. I when we see such living witnesses of power and coming of Christ, those who have suffered many trials, and crosses, and exercises of spirit; those who could even with the Prophet from a degree of living experience, "all thy waves and billows be passed over me;" to see these alive in the Truth, rich in faith, and enabled to rejoice in the humble hope of being admitted within the pearl gates of the heavenly city, how does it make up for all! How is bounteous foretaste of that blessedness crown of rejoicing and joy which must richly compensate for whatever any can do, or suffer in this school-place of trial, of discipline, and of preparation!

It is worthy of note that such substantial christian characters—refined and chosen the furnace of affliction—are not of sudden growth, but gradual and progressive first the blade, then the ear, after that full corn in the ear. Being faithful in the of their espousals, and of small things, as faithful afterwards in "holding the firmness of the fullness of Christ." It in the humility and self-distrust of their unlabored hearts, could fall often adopt the language of the Apostle: "Not as though I already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended by Christ Jesus." These, "like the path of just, are as the shining light, that shineth more and more unto the perfect day."

How cheering, helpful, and refreshing to be the conversation and mingling of spirit such as these, when permitted, in the journey of life, to commune one with another by way, of Jesus, as they walk and are sad! It is written that Jonathan went to David an exile in the wilderness, and strengthened his hand in God. And they two there had a covenant before the Lord. Again, "I that feared the Lord spake often one to

and the Lord barked and heard it: a book of remembrance was written behind him, for them that feared the Lord, and thought upon his name." To which is added, "And they shall be mine, saith the Lord, in that day when I make up jewels." "They shall be mine," embraces all that the poor, dependent, wayward, earthly pilgrim need to desire or ask

no less encouraging is the record, "They will be planted in the house of the Lord, and flourish in the courts of our God; they will still bring forth fruit in old age," &c. And that all, especially those who are in younger walks of life, would see of the things that belong to their everlasting peace, the things which accompany salvation, the joy, the enraptured holiness and the fullness of their Heavenly Father's house, they might attend early in the house of the Lord unto rest and peace alone to be found in Him: knowledge, growth, and settlement in unchangeable Truth, which is the earnest Christian's fruition and glory in the end of spirits.

(To be continued.)

For "The Friend."

The Life of the Plains.

BY E. D. COPE.

(Continued from page 226.)

The type of animal of the plains is without exception. These are the skunks, whose mode of defence is well known, and if abundance is an indication of preservation, they are well protected by it. One rarely rides a day without seeing one or several of them, of probably every species. Riding into camp one evening, we found them took up positions near together and alongside of the wagon track, so that we had to take to the grass.

Other quadrupeds without swiftness are protected by their subterranean mode of life. There are two species of marmot and the prairie mice, &c. Of the former the misnamed "prairie-dog" is the most noticeable. It is often described "prairie-dog towns," are really collections of their burrows, which vary from one to several acres. Each burrow has the earth brought from within accumulated about the entrance, and on this chimney-stretched across the opening, the prairie-dog awaits all risks in perfect safety. His work at the approaching traveller, is loud and shrill, and is accompanied by a jerk of the body which is so simultaneous with it as to be like a part of the process of producing it. As the stranger approaches too near, he utters a shrill twitter, the tail vibrating in the air, and drops out of sight into his hole. The mouth of a burrow is surrounded by a circular area entirely denuded of grass by the incessant passage of the animal. It bears a curious resemblance to the tail of a species of large red ant, which is found near the dog towns and elsewhere. These industrious creatures build an oval pile composed of minute pebbles procured from the soil below. These are mixed red and white, and are often fragments of agate, chert, &c. Round these they denude the surface of grass for a circle of four or five feet diameter.

The carnivorous animals of the plains, leaving out skunks, otters, weasels, &c., belong to the dog family. Three species are common, the wolf, (*Canis lupus*), the coyote, (*Canis latrans*), and the Kit fox, or swift, (*Vulpes*

velox). The wolf is one of the most abundant animals of the region. When fully grown, they are a little shorter than a Newfoundland dog; and a little higher on the legs. Their fur is cream colored, the hairs with dusky tips; in the autumn and winter it is in fine order, and they are so warmly clad as to resist the coldest blasts. Near to the posts and settlements, where buffalo are frequently killed, and cattle die, they appear in fine condition, and increase in numbers. On one of the well-beaten wagon roads entering Fort Wallace, after rain, the surface of the ground was, on the occasion of my visit, entirely covered with wolf tracks, from side to side, resembling in closeness those left by the passage of a flock of sheep. Not far from the writer's camp, near Fort Wallace, a drove of about one hundred was seen one night, and on another occasion, while jogging quietly along the old Smoky Hill Trail, on a mule, he rode into a party of twenty or twenty-five, at about nine o'clock in the evening. They were devouring a cow which had dropped from some herd, and were too much interested in their occupation to retreat far. They trotted unwillingly to the right and left, but made no hostile demonstrations. Wolves in fact are not to be feared, on the plains, so long as they obtain food readily, but as elsewhere, when pushed by hunger, will follow man; examples of their committing injury are, however, rare. They find many a shady retreat among the cañons and bluffs, where their doleful howls may be heard—even at midday. The geologist may leave his pick, knives, and oven his watch, among these lonely scenes, miles from camp, and returning the next day find all untouched. But the locality will be well marked with wolf-tracks, and if he have left gloves or other leathern articles, they will probably have been moved by these inquisitive animals.

The coyote, is the American Jackal, and is intermediate in size, between the red fox and the wolf. It has a very foxy appearance, which is partly due to its large bushy tail. Its physiognomy is sharp, and its color reddish. The traveller often meets it in pairs or alone, especially in the neighborhood of bluffs and ravines, but at night it assembles in small droves, and makes the air vocal with its barking. This sound is very peculiar, and becomes well known to the traveller on the plains. It has often roused me from a comfortable slumber between warm blankets spread on the buffalo grass, on cool frosty nights, lit by an autumn moon. The cry is shrill and musical, and at the same time weird and slightly melancholy. Great numbers of sharp quick barks are rapidly uttered, by apparently a great number of voices, alternating with a rising note between a whine and a howl, uttered with great emphasis, slightly resembling the latter part of the crow of a cock. The whole effect is that of the "noise of many waters," or of the cry of numberless night birds, whose whereabouts the ear cannot determine. Then the chorus dies out, and all is still for a time, and when it recommences, the wind or other cause brings the plaintive clamor from a new direction.

The Kit fox is less commonly seen than the species above noticed. It is a very small fox, less than those of the East, and has a prodigiously large tail. Its color is a mixture of grey and reddish. It is well named the "swift," and its motions are as elegant as

those of the jack-rabbit. Its track rolls outward alternately on each side of its direct course, and its body is inclined like the skaters, as it takes this mode of watching its pursuers.

The treeless plains are naturally very deficient in birds. Thrushes and warblers are absolutely wanting, and ground finches and a few larks take their places. These birds are adapted to their dwelling place by their brown color, which conceals them effectually on the brownish prairie. The traveller constantly starts up little flocks of them, which drive about like eddies of leaves and light again. In the low ground, often overgrown with bushes, on the river borders, species of the black-bird family are found. The yellow-headed black-bird resembles our red-wing, but is larger, has white epaulets and a yellow head. They fly very close together, and alight in close masses, appearing to be exceedingly social in their nature. The "cow-bird" of the east abounds here, exchanging the occupants of the pasture field for the buffalo herd. They crowd among these beasts, and rid them of many noxious insects, by alighting on their backs.

Birds of prey are rarely out of sight in western Kansas, and sometimes whole flocks appear. The white-headed eagle does not disdain to alight on the ground, in default of a tree, and to live on prairie-dogs and grass snipe. The prairie chicken does not occur on the plains, except near the settlements. It is a bird that flourishes best near civilization where its natural enemies, the quadrupeds and birds of prey, are kept in check by the hand of man.

The manners of the prairie rattlesnake are worth observing, and his whole organism is one of the most beautiful examples of economy in the animal kingdom. The first notice of his presence to the traveller, is the well known rattle, and the serpent is seen making off at a slow rate of speed, with head erect, and looking backwards at his enemy. If followed not too closely, he will continue his retreat till pursued and pursued are both out of harm's way, but if pressed, he seeks a knoll or bunch of higher grass as a vantage ground for a leap. He coils on this with the inevitable S for the anterior third or fourth of the length, and with head erect and swaying defiantly from side to side, awaits his foe. It is a curious spectacle: the whole body of an animal converted into a spring nearly as stiff as steel, which a few minutes before was limp as a string. Curious influence of the will in handling a machine which in other animals is devoted to every other use but this one.

This snake (*Condalia confluenta*) is abundant, chiefly so near posts and settlements. Hundreds are sometimes killed in making camp on the head waters of the Republican river, and they sometimes get into tents at night. Their bite is very dangerous, but they seldom succeed in inflicting it on a human being.

Several cases of that curious resemblance between animals of no zoological relationship, known as "mimetic analogy," are easily observed on the plains. One of these is between an insect and a spider. The former is related to the wasps, but is wingless, and is armed with a powerful sting. It is altogether a dangerous customer, and belongs to the widely spread genus *Mutilla*. The spider is one of those that make no web, but procures its

prey by stealth. It bears the appropriate name of *attus*. These creatures are of similar size, and colored nearly alike; that is, bright ochre yellow on the upper surfaces, and blackish on the sides, and below. That animal must have a sharp eye that can distinguish them without careful examination, and no doubt the spider is far more abundant than it would be, were it not protected by its resemblance to the formidable *mutilla*.

The prairie rattlesnake in its brownish olive hue, is not easily distinguished in the buffalo grass, whose color it so greatly resembles. It has a row of brown spots on the back, and two rows on each side. Now another snake called the hognose or shovelnose, (*Heterodon nasicus*), is almost equally abundant with the rattlesnake, in the regions where it is common, and is absolutely undistinguishable from it, except on careful examination. The shade and pattern of coloration are the same, even to the brown and white bands on the head and jaws; but it is perfectly harmless, and is, zoologically speaking, no relation to the rattlesnake. No one can doubt that the *Heterodon* shares in all the immunities and dangers of the armed warrior which he so closely resembles, and that he owes his abundance to the fear inspired by his likeness to his dangerous prototype, is highly probable.

The predominant type of beetles, one finds in the crevices of the rocks, in the cañons, and on the open plain, is that to which our sluggish meal bug belongs. Most of the related species over the world are of dark colors, and slow in their movements; they are the *Tenebrionidae* of entomologists. The Kansas species are rather large, and one would think liable to be soon exterminated by animals of prey. They are however protected, like the skunk, by a foul fluid which they discharge from their bodies, in doing which they assume a position, with the head to the ground. Another and widely different family of beetles is the *Cicindellidae*. It embraces the brilliant tiger beetles, which are swift on foot and wing, and ornamented with bright colors; all the species of the Eastern States are thus characterized. But on the plains, the only member of the family, *Amblychala*, is of a uniform black, and in its sluggish movements and waddling gait, almost exactly resemble the usual *Tenebrionidae* of the same region. It is of nearly the same size as the larger of these, and though it does not appear to exude the acrid juice, its appearance is no doubt so suspicious, as to act as an efficient caveat against all insect loving beasts and birds, except such as are acute enough to distinguish it.

Many examples of this "mimetic analogy" have been observed in many countries, and the question is full of interest to the enquiring student.

Selected.

Friends, ye that minister in the meetings, do not judge one another in meetings; for you so doing hath hurt the people, both within and without, and ye have brought yourselves under their judgment. Your judging one another in meetings, hath emboldened others to quarrel, and to judge you also, in the meetings; and this hath been all out of order, and the church order also. If ye have anything to say to any, stay until the meeting is done, and then speak to them in private, between yourselves; and do not lay open one

another's weaknesses, for it is weakness and not wisdom to do so; and is for want of the love that beareth all things; therefore, let it be amended. 1656.—*Friends' Library*.

Selected.

THOUGHTS ON SILENT MEETINGS.

Tis good to sit us down in stillness

In silent waiting on the Lord,
With grateful hearts to Him uplifted,
Discerning His inteaching word.

The blessed Saviour while on earth,
This lesson taught to age and youth,
That worship, when performed aright,
Must be in Spirit and in Truth.

He knocketh at the inner door,
The inmost threshold of the heart,
And waiteth long for entrance there
His grace and mercy to impart.

Ah! why keep waiting such a guest,
The holy Lord of life and light,
Until his head is wet with dew,
And all his locks with drops of night.

Oh! that in humble childlike faith,
We would invite Him to come in
An honored guest into our hearts,
To sup with us, and we with Him.

This would be worshipping indeed,
The word that is uttered there,
But sweet communion in the heart,
And all of self laid low in prayer.

But oh! if idle musings take,
The place of inward grace and prayer,
Or things of time engross the mind,
In vain do we assemble there.

The Holy One sees every heart,
And all that passeth there within,
And jealous is He of his right,
Nor will accept us in our sin.

Then oh! thou great and holy One,
Who hast our evildoings seen,
Wilt thou prepare our erring hearts
Acceptably to worship Thee.

Selected.

"IN THE NIGHT SEASON."

Lord, give us rest! Night's shadows round us close,
Hushing the tumult of the voiceful day;
Over our souls let thy divine repose
Assert its gentle sway.

The night is thine! thy skies above us bent
Glitter with worlds all fashioned by thy hand—
The radiant armies of the firmament,
Marshaled at thy command.

Rank upon rank the shining squadrons press
Through the far spaces which no eye can scan;
Thy mercies, Lord, like them are numberless,
Showered upon sinful man!

We read thy record in the starry sky,
Nor less we trace it in earth's lowliest flower;
And, in adoring wonder, magnify
Thy goodness and thy power.

Yet, when we view thy works, so vast, so fair,
Till fails our vision in the distance dim,
"Lord, what is man," we sob amid our prayer,
"That thou shouldst visit him!"

Formed in thine image, with thy glory crowned,
O, let thy love, our yearning spirits fill;
And be our will, in all life's changes, found
Obedient to thy will!

W. H. Burleigh.

Bearing up against temptations and prevailing over them, is the very thing wherein the whole life of religion consists. It is the trial which God puts upon us in this world, by which we are to make evidence of our love and obedience to Him, and of fitness for members of His kingdom.—*Dr. Clark's Sermon.*

Selected for "The Friend."

Leaf Butterfly, in Flight and Repose.

Alfred Wallace says: "The most wonderful and undoubted case of protective resemblance in a butterfly, which I have ever seen, is that of the common Indian *Kallima inachus*, and Malayan ally, *Kallima paralekta*. The up surface of these is very striking and shows that they are of a large size and are adorned with a broad band of rich orange on a bluish ground. The underside is very variable in color, so that out of fifty specimens no can be found exactly alike, but every one of them will be of some shade of ash, or brown or ochre, such as are found among dead, or decaying leaves. The apex of the up wing is produced into an acute point, a very common form in the leaves of tropical shrubs and trees, and the lower wings are also produced into a short narrow tail. Between these two points runs a dark curved line, acutely representing the midrib of a leaf, from this radiate on each side, a few oblique lines, which serve to indicate the lateral vein of a leaf. The marks are more clearly seen on the outer portion of the base of the wing and the middle side toward the middle apex, and it is very curious to observe the usual marginal and traverse striae of group are here modified and strengthened as to become adapted for an imitation venation of a leaf. But this resembles close as it is, would be of little use, if habits of the insect did not accord with it. The butterfly sat upon leaves or upon flower or opened its wings so as to expose the up surface, or exposed and moved its head antennae, as many other butterflies do, its guise would be of little avail. We might surmise, however, from the analogy of many other cases, that the habits of the insect such, as still further to aid its deceptive guise, but we are not obliged to make any such position, since I myself had the good fortune to observe scores of *Kallima paralekta*, in the same place, and to capture many of them, can vouch for the accuracy of the following details. These butterflies frequent dry forest and fly very swiftly. They were seen to alight on a flower or a green leaf, but were sometimes lost sight of in a bush or tree of leaves. On such occasions they were generally searched for in vain, for while zigzagging at the very spot where one had disappeared, it would often suddenly dart out, again vanish 20 or 50 yards further on. On one or two occasions the insect was detected reposing, and it could then be seen how completely it assimilated itself to the surroundings. It sits on nearly an upright twig with wings fitting closely back to back, conceals the antennae and head, which are drawn between their bases. The little tails of hind wings touch the branch, and form a feet stalk to the leaf, which is supported in place by the claws of the middle pair of wings which are slender and inconspicuous. Irregular outline of the wing gives exactly perspective effect of a shrivelled leaf. Thus have size, color, form, markings, habits, all combined together to produce disguise which may be said to be absolutely perfect; and the protection which it affords is sufficiently indicated by the abundance of the individuals that possess it.—*The Geology of the Species.*

Reformers should begin with themselves.

Selected for "The Friend."

Easy Routine of Specious Religious Activity, thoughtful reader of modern religious nature, can scarcely fail to be struck with prominent position and great importance, which the authors generally assign to active participation in works of a benevolent or religious character. In many cases it is made a test of growth in grace and flourishing piety, as regards both congregations and individuals.

The idea of discriminating as to the precision for usefulness, the gifts conferred on different individuals; or the no less important considerations, whether there is any gift at all, or whether the individual is called and aided by the *only adequate authority*, the Head of the church, to engage in such duties, seem to be much overlooked. The aim appears to be, to set all to work who are willing, and to represent such work promoting religion, and as proper and necessary to it.

In a well ordered family, there are services assigned to each member, to be performed in prescribed time and way, and all regulated and controlled by the will of the ruler of the household. If each member should assume to do his own work, and to engage in it, as and as he pleased, whether qualified or not, it is easy to see that confusion and disorder would be the consequences, and probably a little injury be done.

Christ's church is no less under his government and bidding than is such a family under that of its head, and each member of it can be rightly employed as he is filling the part, and performing the service assigned by the heavenly Head and husband, who who thrust themselves unbidden into religious activity, however great the extent and variety of their performances, or however much may be applauded for their usefulness and self-sacrifice, are in danger of being met with the query, "Who hath required this at our hands?"

The warmth of natural emotion, from feelings of sympathy and kindness, or from a desire to do good, persons may engage in such ostensibly religious, and evince much fervor and perseverance in them, and yet there may be no religious obligation or principle involved in the matter, and they be *wholly beside* the proper business of individuals employed in them. The effort may be the mere prompting of the natural feelings.

Desirous of doing something which has a religious aspect, and which will commend them to themselves and to others as pious persons, they may "kindle a fire of zeal," compass themselves about with its flames, and walk in the heat and light of it, "they have kindled;" and yet there may be nothing in all their zeal and activity to commend them from the sentence, "This shall ye do of my hand—ye shall lie down in sorrow." External performances may be very profitably gone through by those whose hearts have never been changed. They may assume to instruct others in religion, when they have not learned of Christ themselves, or are disobedient to his requirements. Hence the propriety of making such things a test of religion, for it settles persons at ease in the path of their having attained, when they may be taught the very first lessons in Christian knowledge.

It is to be from us to discourage even the

least child from the discharge of any duty assigned it by the Head of the church. We would rather have all incited to faithfulness in all the Divine requisitions, even to the smallest particular. But let it ever be borne in mind that religion is an *inward* work; a work of the heart, and not of the head; and that to live and walk in the Spirit with Christ, comprehends its essence. There may be a great danger of turning from this inward work, which is crucifying to self, and attending with many humiliations and mortifications, and substituting for it the more easy routine of specious religious activity, and thus suffering great loss—becoming lean and dwarfish in a spiritual sense, instead of growing in grace and daily waiting on the Lord, and inwardly watching against sin, so as to be perfecting holiness in His fear.

There is room in the church for the exercise of every gift, which the Holy Head of it sees meet to dispense to his servants, and there is no shortness or stinting on his part. What is wanting is *humble submission to those fiery baptisms which purify the soul, and prepare it for the reception of the Lord's gifts*. Where these baptisms are patiently endured, until the times are fulfilled, and the period for being shown unto Israel is fully come, then "a man's gift maketh room for him," whatever that gift may be; and a door of usefulness in the church is opened to him, under the leading and government of the great Giver, who will always help every obedient servant to occupy the gift profitably and acceptably, in his fear.—*Thomas Evans*.

For "The Friend."

The Tides.

The following observations are taken from Hartwig's "Physical Geography of the Sea."

The spectacle of the tides is not merely pleasing to the eye, or attractive to the imagination; it serves also to rouse the spirit of scientific inquiry. It is, indeed, hardly possible to witness their regular succession without feeling curious to know by what causes they are produced, and when we learn that they are governed by the attraction of distant celestial bodies, and that their mysteries have been so completely solved by man, that he is able to calculate their movements for months and years to come, then indeed the pleasure and admiration we feel at their aspect must increase, for we cannot walk upon the beach without being constantly reminded that all the shining worlds that stud the heavens are linked together by one Almighty power, and that our spirit, which has been made capable of unveiling and comprehending so many of the secrets of creation, must surely possess something of a divine nature!

On all maritane coasts, except such as belong to the Mediterranean seas not communicating freely with the ocean, the waters are observed to be constantly changing their level. They regularly rise during about six hours, remain stationary for a few minutes, and then again descend during an equal period of time, when after having fallen to the lowest ebb, they are shortly after seen to rise again, and so on in regular and endless succession. In this manner twelve hours twenty-four minutes elapse on an average from one flood to another, so that the sea twice rises and falls in the course of a day, or rather twice during the time from one passage of the moon through the meridian to the next, a period equivalent

on an average to 1, $\frac{335}{1000}$ day, or nearly twenty-five hours. Thus the tides retard from one day to another; at least at new and full moon, when our more active satellite accomplishes her apparent diurnal motion round the earth in twenty-four hours, thirty-seven minutes; and most at half moon, when, sailing more leisurely through the skies, she takes full twenty-five hours and twenty-seven minutes to perform her daily journey.

As the retarding of the tides regularly corresponds with the retarding of the moon, they always return at the same hour after the lapse of fourteen days, so that at the end of each of her monthly revolutions, the moon always finds them in the same position. The knowledge of this fact is extremely useful to navigators, as it is easy to calculate the time of any tide in a port by knowing when it is high-water on the days of new and full moon.

The height of the tides in the same place is as unequal and changing as the period of their intervals, and is equally dependent on the phases of the moon, increasing with her growth, and diminishing with her decrease. New and full moon always cause a higher rising of the flood (spring tides) followed by a deeper ebb, while at half moon, the change of level is much less considerable (neap tide.) Thus in Plymouth, for instance, the neap tides are only twelve feet high, while the ordinary spring tides rise to more than twenty feet.

The highest tides take place during the equinoxes; and eclipses of the sun and moon are also invariably accompanied by considerable floods, a circumstance which cannot fail to add to the terror of the ignorant and superstitious when a mysterious obscurity suddenly veils the great luminaries of the sky. It has also been remarked that the tides are stronger or weaker as the moon is at a greater or less distance from the earth.

Thus as the height of the floods is always regulated by the relative position of the sun and moon, and the movements of these heavenly bodies can be calculated a long time before hand, our nautical calendars are able to tell us the days when the highest spring tides may be expected.

This however can only be foretold to a certain extent, as the tidal height not only depends upon the attraction of the heavenly bodies, but also upon the casual influences of the wind, which defies all calculation, and of the pressure of the air. Thus Mr. Walker observed on the coasts of Cornwall and Devonshire, that when the barometer falls an inch, the level of the sea rises sixteen inches higher than would otherwise have been the case.

When a strong and continuous wind blows in an opposite direction to the tide wave, and at the same time the barometer is high, the curious spectators will therefore be deceived in their expectations, however promising the position of the attracting luminaries may be; while an ordinary spring tide, favored by a low state of the barometer and chased by a violent storm against the coast, may attain more than double the usual height. When all favorable circumstances combine, an event which happily but rarely occurs, those dreadful storm tides take place, as menacing to the flat coasts of the Netherlands as an eruption of Etna to the towns and hamlets scattered along its base, for here also a vast elementary power is let loose which bids defiance to human weakness. It is then that the raging sea affords a spectacle of appalling magnifi-

once. The whole surface seethes and boils in endless confusion. Gigantic waves rear their monstrous heads, and hurl their whole colossal power against the dunes and dykes, as if, impelled by a wild lust of conquest, they were burning to devour the rich alluvial plains which once belonged to their domain. Far inland the terrified peasant hears the roar of the tumultuous waters, and well may he tremble when the mountain-waves come thundering against the artificial barriers, that separate his fields from the raging floods, for the annals of his country relate many sad examples of their fury, and tell him that numerous villages, and extensive meads, once flourishing and fertile, now lie buried fathoms deep under the waters of the sea.

Thus, on the first of November, 1170, the storm food bursting through the dykes, submerged all the land between the Texel, Medemblik, and Stavoren, formed the island of Wieringen, and enlarged the openings by which the Zuider Zee communicated with the ocean. The inundations of 1232 and 1242 caused each of them the death of more than 100,000 persons, and that of 1287 swept away more than 80,000 victims in Friesland alone. The irruption of 1395 considerably widened the channel between the Fie and the Texel, and allowed large vessels to sail as far as Amsterdam and Enkhuysen, which had not been the case before. While reading these accounts, we are led to compare the inhabitants of the Dutch lowlands with those of the fertile fields and vineyards that clothe the sides of Vesuvius: both exposed to sudden and irretrievable ruin from the rage of two different elements, and yet both contented and careless of the future; the first behind the dykes that have often given way to the ocean, the latter on the very brink of a menacing volcano.

The tides which sometimes cause such dreadful devastations on the shores of the North Sea are, as is well known, inconsiderable, or even hardly perceptible in the Mediterranean, and thus many years passed ere the Greeks and Romans first witnessed the grand phenomena.

The flux and reflux of the sea is evidently so closely connected with the movements and changes of the moon, that the intimate relations between both could not possibly escape the penetrating sagacity of the Greeks. Thus we read in Plutarch, that Pytheas, of Marseilles, the great traveller who sailed to the north as far as the Ultima Thule, and lived in the times of Alexander the Great, ascribed to the moon an influence over the tides. Aristotle expressed the same opinion, and Cæsar says positively that the full-moon causes the tides of the ocean to swell to their utmost height. Strabo distinguishes a three-fold periodicity of the tides according to the daily, monthly, and annual position of the moon, and Pliny expresses himself still more to the point, by saying that the waters move as if obeying the thirty-orb which causes them to follow its course.

This vague notion of obedience or servitude was first raised by Kepler, to the clear and well defined idea of an attractive power. According to this great and self-taught genius, all bodies strive to unite in proportion to their masses. "The earth and moon would naturally approach and meet together at a point, so much nearer to the earth as her mass is superior to that of the moon, if their motion did not prevent it. The moon attracts the

ocean, and thus tides arise in the larger seas. If the earth ceased to attract the waters, they would rise and flow up to the moon."

(To be concluded.)

To Professors of the Truth.

Selected.

Wherefore I cannot but cry and call aloud to you, that have been long professors of the Truth, and know the truth in the convincing power of it, and have had a sober conversation among men, yet content yourselves only to know truth for yourselves; to go to meetings, and exercise an ordinary charity in the church and an honest behavior in the world, and limit yourselves within those bounds, feeling little or no concern upon your spirits for the glory of the Lord in the prosperity of his truth in the earth, more than to be glad that others succeed in such service; arise ye in the name and power of the Lord Jesus: behold how white the fields are unto harvest in this and other nations, and how few able and faithful laborers there are to work therein. Your country folks, neighbors, and kindred want to know the Lord and his truth, and to walk in it: Does nothing lie at your door upon their account? Search and see, and lose no time, I beseech you, for the Lord is at hand. I do not judge you; there is One that judgeth all men, and his judgment is true; you have mightily increased in your outward substance, may you equally increase in your inward riches, and do good with both while you have a day to do good. Your enemies would once have taken what you had for his name's sake in whom you have believed, wherefore he has given you much of the world in the face of your enemies. But oh! let it be your servant and not your master, your diversion rather than your business; let the Lord be chiefly in your eye, and ponder your ways, and see if God has nothing more for you to do; and if you find yourselves short in your account with him, then wait for his preparation, and be ready to receive the word of command, and be not weary of well-doing when you have put your hand to the plough; and assuredly you shall reap, if you faint not, the fruit of your heavenly labor in God's everlasting kingdom.—William Penn.

The Strait of Magellan.—The Strait of Magellan, or Magalhaens, which separates South America from the island of Terra del Fuego, was discovered by Fernando Magalhaens, the Portuguese navigator, who was born in Oporto in the latter half of the fifteenth century, and was killed at Mactan, one of the Philippine Islands, April 27th, 1521. His life is interesting on account of the discoveries that were the rewards of his perseverance. While quite young he entered the Portuguese navy, serving five years in the East Indies under Albuquerque, and winning honorable distinction at the siege of Malacca in 1511.

Dissatisfied with the poor pay he received for his services, he went to Spain about 1517, accompanied by a certain Ruy Falero, a Portuguese astronomer of much learning, and there Magalhaens made propositions to Cardinal Ximenes, prime minister of Charles V., in regard to new discoveries. He believed with Columbus that the East Indies might be reached by sailing to the West, and succeeded in his

attempt to persuade the Spanish court the Moluccas, or Spice Islands, then much coveted, might be gained by a vessel taking course, and in that way fall into the ban Spain, according to the compact existing between that country and Portugal, decla that all countries discovered one hundred eighty degrees west of the Azores should long to Spain, while all east of that should come under the government of Portugal. Magalhaens was placed in command a fleet of five vessels, of from sixty to hundred and thirty tons, manned by hundred and thirty-four persons, and sailed from Seville, August 10th, 1519.

Nearing the coast of Brazil in the month of December, hesteered to the south and entered the river La Plata; thence he directed course again to the southward, till he reached a harbor on the Patagonian coast, which he named Port San Julian. Leaving Port Julian in August 1520, after taking possession of it in the name of the Spanish king, Magalhaens proceeded still southward, and on 21st of October entered the strait since named by his name, but which he named the Sea of the Eleven Thousand Virgins. On November 25th, the fleet, reduced by losses to five vessels, put forth upon the waters of the Pacific. For over three months they sailed except two sterile islands. On March 6th, 1521, they neared a cluster of islands which Magalhaens called the Ladrones, account of the thieving propensities of natives, and on the 18th caught sight of Pamar, the first of the Philippines. The group was taken possession of in the latter name, and the latter islands were called Archipelago of San Lazaro. These discoveries rank next to those of Columbus.—*Ba Monthly.*

Let the poor, as they pass by my point at the little spot, and thankful knowledge. "There lies the man, whose wearied kindness was the constant relief my various distresses; who tenderly visited languishing bed, and readily supplied indigent circumstances. How often we counsel a guide to my perplexed thoughts and a cordial to my dejected spirits! owing to God's blessing, on his cease charities, and prudent consolations, that live, and live in comfort." Let a person ignorant and unwieldy, lift up his eyes to me, and say within himself, as he walks my bones, "Here are the last remains of a sincere friend who watched for my soul can never forget with what heedless gaze was posting on in the paths of perdition. I tremble to think into what intricate ruin I might quickly have been plunged not his faithful admonitions arrested the wild career. I was unacquainted the gospel of peace, and had no conceits its unsearchable treasures; but now, attended by his instructive conversation, I feel all-sufficiency of my Saviour, and animating his repeated exhortations, I could count things but loss, that I may win Christ thinks, his discourses seasoned with reason and set home by the Divine Spirit, still in my ears, are still warm upon my soul and I trust, will be more and more operative till we meet each other in the house not with hands, eternal in the heavens."—*Hervey.*

affliction see the necessity of it, and be able; see the use of it, and improve it; see how there is in it, and be thankful. I have no greater blessing than health, *expain and sickness.*—*Thomas Adam, 1760.*

your affections on things above, not on things on the earth.

THE FRIEND.

THIRD MONTH 16, 1872.

of the early convictions developed in human mind—thought by some to be an *in* perception—is, that there is a right and a wrong way, and the intellect is exercised long, before it recognizes the relation between truth and error. Education may have much to do in rightly judging, or in vitiating the judgment, in relation to what is embraced within these two, and wrong opinions and actions may be the result of error in human judgment; even where there may be sincerity of heart and purpose; for “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

The obligations and duties of religion are imposed on one more than on another; but rest equally on all. No one can exempt himself from them by declining openly to assume them. They pertain to the relation between the created, rational being, in whom God gave that being life, endowed with all the faculties he possesses, susceptible existence, and bestows on him every blessing he enjoys. They begin with the concepts of right and wrong, and with or without a profession or covenant, he is responsible for their performance. Man needs, in a christian community he must be held if he is not conscious that he needs, provisions which have been made in the world, for salvation from the enemies of his soul, and to fit him for the purity and joy of heaven.

He relies on his intellectual powers to support his opinions and regulate his actions; and actions connected with religion, those opinions and actions will be more or less influenced by natural propensities; he will be mistaken more likely to be wrong than right. The gift of Divine Grace, purchased for us by Christ, is well described as an “*in* breakable gift,” as it is by that his darkly enlightened to see himself as he really is, his mind enabled to comprehend his duty and his duty, in order to walk in the way of life and salvation. “As many as are of the Spirit of God, they are the sons of God.”

There is the difference between the true religion of Christ and the mere professor of religion; and here is the origin of the controversy between the spirituality and crossing systems, more or less adapted to the needs of man's carnal nature, which have substituted for it in every generation, a false christianity was ushered into the world. One who has entered, or attempted to enter, and walk in the narrow way, has found a struggle between his own nature and the religion of Christ, for “The flesh is against the Spirit and the Spirit

is against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.” Temptation and the power of temptation consist in the effort to keep or to draw the will under subjection to the lusts of the flesh, in opposition to the convictions and influence of the Spirit. So that the words of Peter are as applicable to the deeply tried disciples of Christ of the present day as they were to that class when he punished them, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”

Our religious Society has long been basking in the sunshine of prosperity and ease, exempt from outward suffering in support of the spiritual views of the gospel which it professed to hold, and lukewarmness and deadness on the part of very many have been the natural result. Now that our nest is being stirred up, and many are giving religion and religious life more earnest thought, the old effort is renewed to blur the clear and sharply defined doctrines of the gospel, and to put aside the mortifying requisitions of the cross, so that more latitude may be given to man's natural inclinations in the religion he embraces, than primitive Quakerism could sanction, and he be allowed to approximate more nearly to other professors in doing “the things that he would.”

In some respects this may be said to be a time of peculiar trial, wherein the faith of not a few is ready to waver, and they are tempted to doubt whether Friends are yet called to uphold testimonies which were laid on our cross-bearing forefathers; who as unflinching witnesses for the truth of the gospel, were led out of the spirit and ways of the world, into a close walk with their crucified Redeemer, into marked plainness of dress, demeanor and language, and away from conformity to formal worship, ministry and prayer, and other self-willed religious performances.

We can well understand these feelings of discouragement, and that in contemplating the progress of events in our Society, we might be driven into despondency, were we not sure that the principles and testimonies committed to it, are the truths and the products of the gospel; and that however that nature which “*lusteth* against the Spirit” may oppose them now, as it did when the Society was first gathered, they will again triumph, by the certain discovery on the part of sincere seekers after truth, that regeneration and happiness are inseparably linked with their practical adoption. When the true-hearted disciples seem to be few, and some who have stood as standard-bearers may have fainted in the day of trial, and rather than appear as fools before the liberty-loving members, are willing to conform to, or connive at, their compromising views, then those who are endeavoring to bear patiently the suffering attending conscientiously adhering to the testimonies of Truth ever held by Friends, must derive their consolation from their Lord alone, be willing to be despised as He was, and seek to become more weighty in spirit, more deeply versed in heavenly things, so that they may stand immovably as pillars in the church, in meekness performing the work allotted them, and for which they have been anointed. “Fear not little flock, it is your Father's good pleasure to give you the kingdom.”

Christians who have long been learners in the school of Christ, know from experience there is a communion in spirit, and they derive encouragement and strength from the sensible evidence that they partake of the same cup, even though it be a cup of suffering; and that there also have access to the same river, “the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High.” As they become sanctified in Christ Jesus, they witness the fellowship of saints, and are prepared to incite each other to keep the eye singly fixed on Christ, the Rock of ages, upon which the militant church is built, and against which the gates of hell shall never prevail. Thus Wm. Dewsbury says, “I with many of the servants of God were put into prison, as many of his servants are in this day. And the blessed presence of God kept and doth keep those that truly fear his name, in sweet unity and peace with himself and with one another, to their everlasting comfort, and to the confounding of the enemies of God, who behold their steadfast standing and entire union in bearing their faithful testimony in whatever they are called unto for the truth of God.”

“Let every man prove his own work, and then shall he have rejoicing in himself, and not in another.”

ASENATH CLARK.

On our last page will be found an obituary notice of this dear Friend. The letter accompanying the notice contains some particulars of her last days, which we think will be interesting to many of our readers who knew and loved her.

Her last religious labors were within the limits of White Water Monthly Meeting, Indiana, having obtained a minute to visit its families. She visited over two hundred families, and had several meetings. This was in the latter part of the 11th and the fore part of the 12th months, 1871. From this arduous service she returned home much worn, but was able to get out a few times to her own meeting, when she became unable to keep up, and was confined to bed for several days. Having somewhat recovered, about the middle of the First month she attended the meetings, during three days, at a General Meeting held at Westfield. On returning home she was again confined, most of the time to her bed, until the 18th ult., when she got to her own meeting, and spoke in the ministry, exhorting her hearers “to be ready for the final summons.” She was taken with a severe chill on the 21st ult., and soon became almost helpless, which physical prostration continued until her death on the 26th.

Though “her mind seemed almost a blank as regarded the world during the last two days of her sickness, it was clear and rational as to the things of the world to come, so long as she could speak. Those who knew her some many years ago, would have known her still as the same sympathizer in spiritual trials, and encourager in difficulties and tribulations, and as desiring to uphold the testimony of Jesus, to the extent of the ability afforded.” In a letter to her sister, commenced just before her illness, she remarked, “I have sought and found entire resignation to the Divine will.” The broken sentences uttered during her last sickness evinced that she was looking beyond the things that are seen to those that

are unseen and eternal. "I want the sweet waters which Jesus gives." "I am going over to Canaan; there are sweet things there," and many other similar sentences. She was in the 87th year of her age.

Her deep travail for the restoration of primitive Quakerism is well known to some of her friends in this city.

SUMMARY OF EVENTS.

FOREIGN.—A commission of medical men who were appointed to examine as to the sanity of Arthur O'Connor, the assailant of the Queen, have finished the duty assigned to them. They find that he is of sound mind, but an enthusiastic Fenian. O'Connor, in explaining to the commission why his weapon was not loaded when he assaulted the Queen, said he would have used a loaded pistol in his attack, but he only desired to frighten the Queen into compliance with his demand, for amnesty to the Fenian prisoners. Any fatal result of his assault would have brought the Prince of Wales to the throne, and that event he does not desire to occur, but wishes O'Connor to be the last English monarch. The Queen has presented her groom with a gold medal, and has granted him an annuity of £25, in recognition of his promptness in arresting O'Connor.

The Library of William Penn was sold at auction on the 8th inst.

At a meeting of the Board of Directors of the French Atlantic Cable Company, it has been decided to lay another cable to America, which will be under the management of the present cable combination.

The *London Times* notices the friendly tone of the American press toward England, and infers from the admissions made by some of them, that the Americans acknowledge the extravagance of the demand for indirect damages, although they show no disposition to withdraw them from the case. The *Times* says: If the claim for losses by the transfer of American commercial marine to the British flag is not abandoned, England will declare the reference to the Geneva tribunal inadmissible.

In reply to an inquiry in the House of Commons, Viscount Enfield stated that the government had no knowledge of the Pope's intention to leave Rome. The Pope had made no application that Malta or any other place should be put in the committee appointed to receive subscriptions for the sufferers by the great fire in Chicago, report that the total contributions in England reached £162,000.

The Prince and Princess of Wales left England on the 8th inst. for the south of France.

The Observer states that Secretary Fish's reply to the Grantville note has been received. It expresses the desire of the American government for a final amicable settlement of the whole question. The Observer adds that neither government is in favor of re-opening the proceedings of the Joint High Commission.

London, 3d Mo, 11th. — U. S. 5-20's, 182, 92, 92, 93, 93, ten-forties; 881.

Liverpool.—Uplands cotton, 11½d; Orslings, 11½d.

Ponyer Querter, Minister of Finance, having given offence to his colleagues by testifying in favor of La Motte before the Court at Rouen, has resigned and withdrawn from the French Ministry.

The payment of six millions of the war indemnity, with interest to the 7th inst., on the remaining three millions has been completed. This gives France entire control of six departments, in which she is allowed to maintain as large a military force as before the German occupation.

Emigration from Alsace to Algeria is increasing, and is aided and encouraged in France.

The French ambassador at London has informed the Minister of Foreign Affairs that there is little hope of reaching an understanding with the British government in regard to the commercial treaty.

A dispatch from the French Minister at Berlin announces that the Emperor William has granted pardons to the French prisoners held by the Germans for civil and military offences.

In the National Assembly on the 9th inst., Deputy Gouraud made a violent assault on President Thiers, who he said, had no right in founding either a republic or a monarchy, and nothing remaining for the country but an empire or chaos.

The condition of the French Treasury is satisfactory, the Minister of Finance reporting a balance of 450,000,000 francs on hand after making the recent payments on account of the war. The Prince and Princess of Wales were received by President Thiers on the 11th inst.

The syndicates of the various watering places in France have petitioned the Assembly for the restoration of licenses for gambling.

A Berlin dispatch says: The donations granted by the emperor on the anniversary of the entry into Paris have given rise to much comment on account of the largeness of the sums disposed of. General Moltke and four others, received each 300,000 thalers, and there were a large number of donations of 150,000 and 200,000 thalers each.

Stocks and carriages were felt on the 6th, in many parts of Germany. The movement was not violent, but was more or less felt at intervals for over an hour.

The German government has discovered that the Pope has secretly appointed the Archbishop of Posen Primate of Poland. This primacy has long been exercised by the Primate of Breslau, and was the duty of the Primate was to act as regent in case of the death or absence of the sovereign.

The Emperor and Empress of Brazil have arrived in Lisbon, and were to sail on the 13th for Rio Janeiro.

The Upper House of the Austrian Reichsrath has passed the compulsory election bill, previously adopted by the Lower House.

It is ascertained from an official source, that Austria has made no offer of an asylum to the Pope, and it is not believed that he will leave Rome.

The revision of the Swiss Federal constitution has been completed by the State and National Councils.

A numerously attended electoral meeting of the members of the Ministerial party was held in Madrid on the 9th. The assembly was addressed by Marshal Serrano and others, but there was not much enthusiasm manifested in favor of the king and the constitution. A coalition of the opposing parties has been organized for the coming elections. The Carlists are embraced in the coalition.

The Mexican news is in the main unfavorable to the revolutionists. The government has removed the export duty on specie.

Joseph Mazzini, the well known Italian Republican, died at Pisa on the 11th inst. He was in the 64th year of his age. The Italian Chamber of Deputies, by a unanimous vote, adopted a resolution of regret for the death of Mazzini, and the President pronounced an eulogy on the deceased.

The Pope at public audience on the 10th, said the number of the church dated back to 1848. He further stated that the existence of two powers in Rome at the same time was impossible. The report that the Pope is making preparations to depart from Rome is denied.

UNITED STATES.—The interments in Philadelphia last week numbered 455. Including 118 deaths from small pox, 56 of consumption, and 13 of typhoid fever.

The Northern Pacific Railroad is opened to Red River, for business.

The wool clip of the United States for the year 1871, is estimated at 170 million pounds, or seven millions more than in 1870. In 1850 it was only 92,500,000 pounds.

There were 678 interments in New York last week, of which 24 were from small pox.

There were 107 new cases and 47 deaths from small pox in Brooklyn the past week. The following were the quotations on the 11th inst.—New York.—American gold, 110 1/4; 110 1/2. U. S. sixes, 1881, 115 1/2; gold, 5-20's 1862, 111 1/2; ditto, 10-40, 5 per cents, 108. Superfine flour, \$6 a \$6.35; finer brands, \$6.50 a \$11. No. 2 Chicago spring wheat, \$1.50; No. 1 Milwaukee, \$1.68; red Jersey, \$1.16; ditto, barley, 79 cts.; Corn, 67 cts. Oats, 50 cts. 57 cts. Western mixed corn, 68 cts.; yellow, 69 cts. *Philadelphia.*—Uplands and New Orleans cotton, 23 a 23 1/2 cts. Cuba sugar, 9 cts. Superfine flour, \$5.25 a \$5.75. Extras, 26 a \$6.50; finer brands, \$7 a \$10. Pennsylvania red wheat, \$1.65 a \$1.04; amber, \$1.60; Western mixed, 65 cts.; No. 2, 62 cts. 59 cts. Western mixed, 65 cts.; Oats, 52 a 55 cts. Canvased hams, 13 cts. Lard, 9 1/4 cts. Extra 1600 head cattle sold at the Avenue Drove-yard. Extra 7 at 8 s.; fair to good, 6 a 7 cts., and common 4 a 5 1/2 cts. per lbs. Choice sheep sold at 9 a 9 1/2 cts.; fair to good, 8 a 9 cts., and common, 7 a 8 cts. Hogs sold 12,000 head. Hogs sold at \$7.50 a \$8 per 100 lbs. net. Receipts 3213 head. *Baltimore.*—Pennsylvania wheat, \$1.68 a \$1.72. Corn, 64 a 66 cts. Oats, 51 a 54 cts. Rye, 95 cts. St. 1. Chicago.—Spring extra flour, \$6.00 a \$7. No. 2 spring wheat, \$1.23. No. 2 mixed, 1.18. No. 2 rye, 91 cts. 89 cts. Lard, \$8.40 No. 2, 45 per 100 lbs. St. Louis.—Flour, \$6 a \$8.75. No. 2 winter red wheat, \$1.76; No. 2 spring, \$1.41. No. 2 corn, 40 cts. Oats, 34 a 35. Barley, 65 cts. Rye, 50 cts. Sugar—cured hams, 12 a 12 1/2 cts.

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar in the Girls' department. Apply to

Susan E. Comfort, Knox St., Germantown, Elizabeth Rhoads, Marple, Del. Co., Penna. Sarah A. Richie, No. 444 N. Fifth St., Phila.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the Fourth month. Parents and others intending to children to the Institution, will please make application, as early as they conveniently can, to A. SHARPLES, Superintendent, (address *Street Road Chester Co., Pa.*) or to CHARLES J. ALLEN, Treas. 304 Arch St., Philadelphia.

The Annual Meeting of the Tract Association Friends, will be held in the Committee-room of Street Meeting-house, on Fourth-day evening, the instant, at 7 1/2 o'clock. Friends are invited to be sent.

EDWARD MARIS, Clk.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, TUNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the Farm connected with it. Application may be made to the Board of Trustees, at the residence of Chester Co. Thomas Wistar, Fox Chase P. O., Philad. Samuel Morris, Olney P. O., Pa. Joseph Scattergood, 413 Spruce Street, de

FRIENDS' ASYLUM FOR THE INSANE Near Westford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WINGSTON, M. D.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

MARRIED, Ninth month 21st, 1871, at Friends' Ingle-house, Harrisville, Ohio, THOMAS, son of Jos. Rebecca Dewees, of Pennsylvania, Morgan Co. O. MARTHA W., daughter of William and Hannah of the former place.

DIED, at the residence of her son, Nathan H., on the 26th of 2d Mo, 1872, ASENATH CLARK, sister of Greenwood Monthly Meeting, Hamilton Co., Indiana, in the 87th year of her age. She had been in the love of the Gospel, nearly all the meetings of Friends on the American continent and in Britain, having been a minister more than sixty years. She was gathered in the full triumph of Faith, shock of corn fully ripe.

—, in East Whitland Township, Chester Co., on the 8th of Second Mo, 1872, ALICE HIBBERD, of the late Josiah Hibberd, in the 90th year of her age, a member of Goshen Monthly Meeting. She was gathered in the 21st of Twelfth Mo, 1871, ELIZA, daughter of John W., and Maria H. Smith, of Harrisville, in the 22d year of her age. She bore a protractedness with christian fortitude and patience, striving to know a preparation of heart for the final change shortly before her death, and the prospect of this bright, and other seasons not so much so; that she might be her own to trust to, it would all be of As eternity was nearing to her view, she was strained to acknowledge, she had worn some of which she felt right to condemn, and were the to pass again, she would not be more than six days hence, she requested her mother to burn a few of which was then a burden, among which were photograph pictures. For the last few hours of which she was frequently engaged in prayer, that her might be pleased to be with her through the darkness of the shadow of death, and conduct her safely to mansions of rest and peace.

—, on the morning of the 29th of Second Mo after a few days illness, at Mt. Pleasant B. School, Ohio, WALTER, son of John W., and Maria H. Smith, of Harrisville, Ohio, in the 17th year of his age. After being afflicted, a few hours previous to his death, he was very critical, this dear boy fervently engaged for some time in supplication. Heavenly Father, that his sins might be forgiven an entrance granted into that city which had the glory of the sun, neither of the moon, to shine in it; that the glory of God did lighten it, and the Lamb is the light thereof.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, THIRD MONTH 23, 1872.

NO. 31.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 115 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Colonial Adventures and Experiences.

This is the title of a book published in London during last year, and relating the experiences of an Oxford graduate, who, with little money and no training to bodily labor, went out to Queensland, the north-eastern portion of Australia, to seek his fortune. He succeeded in his intellectual cultivation, hoping to find profitable employment for an educated man. This hope proved like the broken reed, which if a man leans it will ever pierce the ground. He found Queensland a very thinly settled country, the portions occupied by the English being mainly large tracts occupied as extensive sheep farms, on which a few cabins for the shepherds were often miles apart. He says, about as much fitness for agriculture in the colony, as for living in the moon, and is speedily reduced to great extremities, and was glad to undertake employments, which he would have rejected with disdain. His conduct seems reliable, and gives much insight into the condition of society and the manners and customs of the land.

Brisbane was the first stopping place. The situation that presented, was an offer of a room, to whom he had brought letters of introduction, to give him a job at digging his garden at ten shillings a week. This was declined, and he resolved to try his success at Port Denison, a newer settlement on the coast, further north. Taking passage in a small sailing schooner, he was compelled to leave behind his baggage, consisting of three enormous chests containing a great quantity of clothes and other articles. These he could not take with him, owing to the small size of the vessel, and he thus relates what was done with them.

The only thing I could do, therefore, was to make a bundle of such things as I most valued, which I rolled up in my blankets. I was most perplexed about my boxes, which I did not like to leave at the hotel. The landlady had already offered to buy the contents for one pound, as he said he had a mare in need of them, and some of them might be useful for chopping up chinks in the stable. Clothes, as gentlemen wear in England, are quite scarce in the market in Brisbane; but still I thought this rather an extraordinary offer. Immediately when coming up from the wharf, I met a gentleman who relieved me of my

difficulty, by offering to take charge of my boxes until such times as I might be able to send for them, or fetch them away. This was another of those to whom I had had letters. He held a very good position in the town, and I had the highest opinion of his honor and friendliness; so I thanked him, and made arrangements for sending the boxes to him. I may as well here relate the sequel of this adventure, as far as my luggage is concerned.

"After reaching Port Denison, I wrote to this gentleman, Mr. M., asking him to forward the boxes to an address which I gave him. He wrote back shortly, and said that he would take the first opportunity of doing so; at the same time he was kind enough to express the most fervent interest in my future success. I was soon after forced by circumstances to go up into that dreary region called the Bush, and had no opportunity for a long period, of ascertaining whether or no my boxes had arrived. At length I found, incidentally, that nothing had been heard of them.

"While I was in Queensland, I got very much into the habit of 'finding myself at places,' in the course of the next two years, during which I had been the sport of circumstances, kicked about like a football, I found myself again at Brisbane, having at that time some substantial hope of obtaining a situation, and being very poorly dressed, my wardrobe consisting of two shirts and a couple of pairs of moleskin inexpressibles. I felt pleased to think that I had such a large supply of clothing lying by. I called on Mr. M., who feigned an expression of great joy in recognizing me, but told me that he had forwarded my boxes to Port Denison a year ago. In proof of this statement he showed me a receipt for them purporting to be given by the captain of a steamboat; with this explanation I was forced to be content for the time, but I could not help remarking that the respectable black coat that he was wearing bore a very suspicious resemblance to one of my own. I began to suspect very much that this man was no better than a scoundrel. However, he offered to lend me a coat and waistcoat, somewhat old and worn, and a collar, and I began again to think that I must have wronged him. My suspicions, however, were soon turned into certainty; for just before putting on the collar, I noticed a small strip of linen pasted over the back of it, on removing this I found my own name underneath. On mentioning this to a man who was boarding in the same house, he told me that if I went to the back of Mr. M.'s house, I should see the remains of my boxes, which he had thrown among a heap of rubbish. I did so, and was amply satisfied by finding bits of the cover with my name on them in printed characters.

"I was so enraged that I went at once to the police-office and stated my case. The officer whom I saw treated the matter with great unconcern, and asked me if I had taken an acknowledgment for the boxes. I told

him that I could prove that I had left them under Mr. M.'s charge. 'The more fool you for doing so,' he replied, and told me that this gentleman was noted for such sharp practice as this, and had served several other people in the same way. He did not seem at all inclined to take the matter up, and at last positively refused to do so. He said that I should only get laughed at. 'But,' I said, 'I shall at least expose this rascal.' 'Bless you,' cried the officer (I don't know whether he was constable, inspector, or superintendent,) 'he won't care for that, he's used to it.' I could get no redress. But not long afterwards I had the pleasure of witnessing an exceedingly sound thrashing which M. received from some one else whom he had cheated in a similar manner. There is no pity in such matters for the new hand in a colony, the new chum, as he is called. He has no vested rights. He is robbed and cheated on all hands, and if he complains, he is only treated with ridicule. I must say, however, that when he takes the law into his own hands, he is very generally applauded. This process of being cheated and knocked about, and learning to cheat and knock about in one's turn, is facetiously termed by the old hands 'colonial experience.'

"However, to return to the schooner, on which I was going to embark. Her chief cargo consisted of the boilers and machinery for a saw-mill, which was about to be established on one of the islands far north. It is as well to state here that when a colonist speaks of 'the north,' or 'the far north,' he means the new and comparatively unsettled districts.

"The little schooner dropped slowly down the river, the banks of which lie low, and are generally edged by mangroves, which grow for a considerable distance in the water, and far back in what are called swamps. I managed to find a place to sleep among some spare sails in the hold, which, however, were swarming with vermin, while big cockroaches, the size of a crown piece, ran over my face and limbs, and got caught by the dozen in the folds of my blanket. The second day we reached the bay, and, having passed out through the channel among the shoals, stood away northward, in beautiful weather, (it was now the end of winter.) The coast is bold and picturesque, wooded to the water's edge, and has very much the color and appearance of the dwarf oak downs on Dartmoor on a day in September. Our track lay in a kind of channel two or three miles wide, outside which are numerous islands, which were not easily distinguished from the mainland at any distance, often looking like capes stretching far seaward. After the first fifty miles, we noticed frequent blackfellows' fires, and columns of signal smoke answering one another from height to height and island to island.

* [The native inhabitants are so called by the colonists.]

"One great feature of this coast (as it struck me) was its loneliness. You may sail for hundreds of miles, through the wildest and most savage scenery it is possible to conceive, without seeing any sign of life, except the occasional signals of the blackfellows. The sea is almost always beautifully calm, the islands acting as a breakwater even when it is blowing hard, which it occasionally does for a few hours. There is no sea-room, but it is always easy to get shelter for a time until it is quiet again. Cyclones are not unfrequent. In 1866 I was witness to the Port of Townsville, Cleveland Bay, being destroyed by one: every house and store was levelled to the ground, with the exception, curiously enough, of the police station, where numbers of people took refuge; others crouched behind crags and rocks, as best they could; the air was full of fragments. Huge sheets of galvanized iron were torn from the roofs, and went skimming about like butterflies. When once a breach was made in a house, the whole structure seemed to collapse and melt away. In a few hours all was over, and the wreck and ruin was gigantic. The damage was calculated at ten thousand pounds. I witnessed the progress of the storm from underneath a bullock dray, in company with a Methodist parson, who had taken refuge there. For many miles, in the regular course of the storm, the trees were knocked down in rows like nine-pins, and the road to the interior was impassable for weeks. At Rockingham Bay a large boat was blown out of the water, and rolled over and over many yards up the beach. The force of such a wind is tremendous; no living being could stand against it, and, as a matter of course, any vessel caught unawares by its fury must inevitably founder."

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 255.)

Sarah Hillman to Mildred Ratcliff.

"Philadelphia, 10th mo. 25th, 1833.

"My Dear Friend,—With a trembling hand, and a heart full, from a sense of the awful service to which some of us have believed that our dear Lord and Master has called us, and for which my poor spirit feels that I am altogether unfit, I sit down just to say to thee, Hold on thy way, for I believe that the blessed Shepherd of Israel will string thy bow for the battle, and teach thy fingers to fight, even in that place where it seems to me there is occasion to remove much rubbish, before the true seed can be found. Ah! my dear friend, I do sympathise with those who are so bound to the Lord Jesus, to his law and to his testimony; that they dare not rejoice while the seed reigns not; but who are willing to go down to the very bottom of Jordan, and abide there, not only until all the people pass over, but until the command is given to come up. These will bring stones of memorial up with them, to the honor and praise of Zion's King.

"While I fear and tremble for myself, most earnestly do I crave to be of this number, however despised by such as can speak their own words, and cry peace, when there is no peace. Truly when I began, none of these things were before me; but thou wilt understand me I hope, and feel with me, when I tell thee, that in obedience to what seemed to be a required sacrifice, I have just been the

round of our Monthly Meetings; in which I had to feel deeply, both for myself and others. It cost me some suffering, but the peace which passeth understanding, is infinitely beyond every earthly satisfaction. And I trust that I may say to the praise of His grace who hath loved us and died for us, that He was near to strengthen me, and his Arm did bear me up. He remains to be the mighty Help of Israel; the shadow of a great rock in a weary land;

"Thou knowest, my dear friend, that to be thus led about, is a humbling, a self-abasing employment; but if we are, from season to season, renewedly made to feel that the Most High reigneth; and that notwithstanding our own weakness and vileness are great, yet through the power of an endless life, his strength is perfected in our weakness, how it animates, and enables us patiently to submit to the watchings, the fastings and the deaths many, which we have to pass through, not only while treading the awful path of preparation, but while eating the roll of prophecy, written within and without with mourning, lamentation and woe.

"Thou hast no doubt heard of the death of dear N. S., furnishing another evidence of the necessity of faithfulness, and that here we have no continuing city, but are strangers and pilgrims, whose business it is to seek a city that hath foundations, with diligence. Ah! the time draws near, when this mortal must put on immortality; when we shall cease to have to appear before the judgment seat of Him, who is our Prophet, Priest, and King, and who will be our Judge also. And Oh! I humbly hope that we may be permitted, through the boundless mercy of our adorable Advocate and Redeemer, to enter that glorious holy city, whose walls are salvation, and her gates eternal praise, where the troubles of time shall affect us no more.

I affectionately salute thee, and bid thee farewell.

Thy attached, SARAH HILLMAN."

Ann Jones to Mildred Ratcliff.

"Stockport, Eng., 12th mo. 3rd, 1833.

"My Dear Friend,—Thy great kindness in writing to me so repeatedly, is worthy of a different and better acknowledgment than it has yet had from my hand. But I can truly tell thee, that my heart appreciates the favor of being had in remembrance by thee; and to receive a written proof of it, is always pleasant and grateful to my feelings. Thy last letter, written in Rhode Island, so far away from thy outward habitation, was doubly welcome. It was welcome, not only on account of its giving proof of thy liberation from some bonds in which thou wast held, when it was my lot to be a sojourner in the part where thou resides, but it was welcome also because it conveyed the tidings of thy being enabled to move along from day to day, in the service of thy dear Lord and Master Jesus Christ.

"Whatever may be the attendant weakness, the infirmity or the conflicts of flesh and spirit, through which thou and I may yet have to pass, in fulfilling the remaining duties of our day, in filling up the portion of labor or of suffering which is yet behind, for our own or the body's sake—the church; may He, who in mercy visited and awakened our souls in early life, and brought us, by his grace and good spirit in our hearts, to see and to feel our lost and undone condition, unless redeemed from all the power of the enemy, continue

to watch over us as He did when he gave to feel our helplessness and utter inability ourselves to do any good thing; and who der these humiliating feelings, strengthened us to enter into covenant with Him, that He would be with us and would keep us the way that we should go, and would give us bread to eat, and raiment to put on, bring us in the end to our Father's house of peace, then He the Lord, should be our God." "Ah! may He be pleased in his great mercy to keep us from falling, and strengthen us to fulfill his blessed will; that so in the end, glorious holy Name may be magnified, glorified and adored, in and through the redemption of our immortal souls, unto final reconciliation and acceptance with himself, thro Jesus Christ our Saviour, unto whom longeth eternal praise, alleluia, glory, honor, might, majesty and power, world without end. Amen.

"Before the receipt of thy letter, I heard of thy attending the Yearly Meeting of Philadelphia and New York, to the comfort of Friends. And from the manner which thy companions were spoken of, I thought they were fellow-helpers with thee, thy burdens, and supporting thee as far as was in their power. Are they members of the same particular meeting with thyself do not recollect meeting with them, but to be affectionately remembered to them, the work's sake.

"What thou mentions of Jacob Green in his services, so entirely corresponds with that we have heard of his visit and labors amongst Friends in America, that it is comforting to find that he had been so favored of his great Master as to acquit himself to satisfaction, comfort, and edification of the amongst whom he has labored. We have seen him since his return, but hope he will be at our next Yearly Meeting. I have known this dear Friend from the early time of his appearance in the ministry, when I was in Ireland in the latter part of 1811; and he ever esteemed and loved him as a humble disciple of a crucified Lord. Well would it be for our Society if we had more like him. My dear Elizabeth Robson continues to be a same diligent laborious handmaid of her God, Lord and Master, as when with you. She has been laboring for the last six months amongst Friends and others in the southern and western counties of our isle, to the comfort and edification of many. Her husband being with her as companion, must be a comfort and strength to her, as well as pleasant and desirable to himself.

"Our endeared friend Stephen Grelley is industriously pursuing his good Master's business. He is much favored in speaking the Truth in love, and in dividing the word to the different states amongst whom he labors. He has been through Scotland and Ireland since the Yearly Meeting, and is at present engaged in visiting Friends in some of the northern counties.

"We have not seen — since he came to our country. We hear him spoken of as a great minister, very eloquent, and the young people are much pleased with him both in and out of meetings. They say that he is intelligent man, and cheerful in conversation. All this is good in its place; but I am apprehensive that he shall have something to do with our foundation, and cause us to seek to go deeper than the mere surface of things.

For "The Friend."

The Tides.

(Continued from page 238.)

present travelling with him, though not to the approbation of many feeling Friends. Our lot is much at home of late, and often a low spot, mourning over the state of things amongst us as a people, both here, and on your side of the mighty deep. I am sometimes ready to conclude that all which we yet see of scattering and desolation against this people, is but as the beginning of sorrows. Where the devastation will stop, the Lord alone knows. May we dwell so close to the Fountain and Source of wisdom, and strength, as not only availing to mourn, to sigh and to cry because of the desire of many from the purity and simplicity of the ever-blessed and unchangeable Word; but also that we may be prepared, by fixing the eye single to our holy Leader, by watching in the Light, to blow the trumpet in Zion, and to sound an alarm at bidding whose the cause is, and who does it, in his unutterable mercy, renew the hearts of his little ones; and revive the hopes of all. He will not suffer his heritage to be trodden down by the wild boar of the world, nor permit the enemy of all good to triumph over the remnant of his people, who will not forsake the standard of truth and righteousness which He erected in the view of the nations, and gave to our worthy preceptors to support; nor let go one of those precious testimonies, however small in the estimation of this world's wisdom, which he has added to bear, and enabled them to support through much suffering, scorn and contempt. Ah! who among us is now prepared to endure so great a fight of afflictions as they are? or take joyfully the spoiling of our souls? or enter prison houses, suffering bonds and imprisonment—yea, death itself for the money of a good conscience towards God; counting our lives dear unto ourselves, so we might finish our course with joy, and ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God?

My dear husband, who is a true yoke fellow in the gospel, unites with me in endeared affection to thee. In which I am thy affectionately attached friend,
ANN JOYCE."

(To be continued.)

Selected.

When a man has once consented for any consideration to screen vice from merited reproof—the work of his own moral debasement is already begun—and it needs but time, or other favoring influences to bring that work to its completion. He has taken a downward step in the process of individual degradation. Before we can in the secret of our hearts consent to screen vice, even for the sake of the holy places in which it is committed, comparatively elevated as our own moral standard may yet be, and sincerely as we may reprobate the iniquity we conceal, our consciences nevertheless have lowered that standard toward the level of the guilty person. We cannot screen vice, and yet hate it, with holy hatred of high-minded christianity. His own moral sentiments have received a deadly wound, and though he may for a time retain a moral sensibility to the usefulness of vice; and it may require years of reparatory influence before the ugliness of vice will disappear, yet the heart will be finally perverted, and the monster be seated as a bosom companion.—J. J. Stone.

The general notion of a mutual attraction, however, did not more than point out the way for the solution of the problem, and it was reserved to our great Newton to accomplish the prophecy of his predecessor, "that the discovery of the true laws of gravitation would be accomplished in a future generation, when it should please the Almighty Creator of Nature to reveal her mysteries to man."

Newton was the first who proved that the tide-generating power of a celestial body arises from the difference of the attraction it exerts on the centre and surface of the earth. Thus it was at once made clear how the water not only rises on the surface facing the moon, but also on the opposite side of the earth, as in the latter case the moon acts more strongly on the mass of the earth than on the waters which cover the hemisphere most distant from her. The evident consequence is that the earth *sinks* (so to say), on the surface turned from the moon, whereby a deepening of the waters, or, in other words, a rising of the tide, is occasioned.

It now also became clear how the moon, whose attractive power upon the earth is 160 times smaller than that of the sun, is yet able to occasion a stronger tide, since, from her close proximity to the earth, she attracts the surface more forcibly than the centre with the thirtieth part of her power, while the distant sun occasions a difference of attraction of these two points equal only to one twelve-thousandth part of her attractive force.

Now also a full explanation was first given why the highest tides take place at new and full moon; that is, when the moon stands between the sun and the earth; or the latter between the sun and the moon, as the two celestial bodies unite their powers; while at half moon the solar tide corresponding with the lunar ebb, or the lunar tide with the solar ebb, counteract each other.

But even Newton explained the true theory of the tides only in its more prominent and general features, and the labors of other mathematicians, such as Mac Laurin, Bernoulli, Euler, La Place and Whewell, were required for its further development, so as fully to explain all the particulars of the sublime phenomenon.

The reproach has often been made to science that she banishes poetry from nature, and disenchant the forest and the field; but this surely is not the case in the present instance, for what poetical fiction can fill the soul with a grander image than that of the eternal restlessly progressing tide-wave, which, following the triumphant march of the sun and moon, began as soon as the primeval ocean was formed, and shall last uninterruptedly as long as our solar system exists!

Were the whole earth covered with one sea of equal depth, the tides would regularly move onwards from east to west, and every where attain the same height under the same latitude. But the direction and force of the tide-wave are modified by many obstacles on its way, such as coast lines and groups of islands, and it has to traverse seas of very unequal depth and form. Flat coasts impede its current by friction, while it rolls faster along deep mural coasts. From all these causes the strength of the tides is very unequal in different places.

They are generally low on the wide and open ocean. Thus the highest tides at Otaheite do not exceed eleven inches, three feet at St. Helena, one foot and a half at Porto Rico.

But when considerable obstructions oppose the progress of the tide-waves, such as vast promontories, long and narrow channels, or bays of diminishing width, and mouths of rivers directly facing its swell, it rises to a very great height. Thus, at the bottom of the Bay of Fundy, which stretches its long arm between Nova Scotia and New Brunswick, the spring tides rise to sixty, seventy, or even one hundred feet, while at its entrance they do not exceed nine feet, and their swell is so rapid as frequently to sweep away cattle feeding on the shore.

The Bristol Channel and the bay of St. Malo, in Brittany, are also renowned for their high tides. Near Chepstow the flux is said sometimes to reach the surprising height of seventy feet, and at St. Malo the floods frequently rise to forty and fifty feet. When the water is low, this small sea-port town appears surrounded on all sides by fantastically shaped cliffs covered with sea-weeds and barnacles. Pools of salt water interspersed here and there among the hollowed stones, or on the even ground between them, and harboring many curious varieties of marine animals, are the only visible signs of the vicinity of the ocean, whose hoarse murmurs are heard resounding from afar. But an astonishing change takes place a few hours after, when the town, surrounded by the sea, would be a complete island, but for a long, narrow causeway which connects it with the main land.

Although the sun and the moon exert some attraction upon the smaller and inclosed seas, yet the development of a powerful flood-wave necessarily requires that the moon should act upon a sufficiently wide and deep expanse of ocean. Even the Atlantic is not broad enough for this purpose, as its equatorial width measures no more than one-eighth of the earth's circumference; and the Pacific itself, notwithstanding its vast area, is so studded with islands and shallows, that it presents a much more obstructed basin for the action of the tide-wave than might be expected from its apparent dimensions and equatorial position.

Thus it is the Southern Ocean, where the greatest uninterrupted surface of deep water is exposed to the influence of the moon, that we must look for the chief cradle of the tides. From this starting point they flow on all sides to the northward, progressing like any other wave that arises on a small scale in a pond from a gust of wind, the throwing of a stone, or any other cause capable of producing an undulating movement on the surface of the water.

The tide wave, which ultimately reaches the shores of England, arrives at the Cape of Good Hope thirteen hours after it has left Van Diemens Land, and thence rolls onward in fourteen or fifteen hours to the coasts of Spain, France and Ireland. It penetrates into the North Sea by two different ways. One of its ramifications turns round Scotland and thence flows onwards to the south, taking nineteen or twenty hours for the passage from Galway to the mouth of the Thames. A tide-wave, for instance, which appears at five in the afternoon on the west coast of Ireland, arrives at eight near the Shetland Is-

lands, reaches Aberdeen at midnight, Hull at five in the morning, and Margate at noon.

The other ramifications of the same tide-wave, taking the shorter route through the Channel, had mean while preceded it by twelve hours, having reached Drest about five o'clock of the afternoon (at the same time that the northern branch appeared at Galway), Cherbourg at seven, Brighton at nine, Calais at eleven, and the mouth of the Thames at midnight.

Thus, in this southern corner of the North Sea, two tide-waves unite that belong to two successive floods; the Scotch branch having started twelve hours sooner from the great Southern Ocean than the Channel branch, which thus results from the next following tide. The meeting of the two branches naturally gives rise to a more considerable rising of the waters, so that this circumstance, by allowing large ships to sail up the Thames, may be considered one of the fundamental causes of the grandeur of London.

In other parts of the North Sea, where the two tide-waves appear at different times, the contrary takes place, for the ebb of the one coinciding with the rise of the other, they weaken or even neutralize each other.

Selected for "The Friend."

Effects of Giving Place to False Reasoning.

Sixth mo. 1826. Now when I feel the infirmities of age coming upon me, the cause appears as precious to me as ever; but alas! how different is the state of Society! Schism is beginning to make its appearance in an appalling manner; and why is it so? Because all have not kept their first love; but giving place to false reasoning, have departed from the Truth, and made innovations in doctrine—the minds of Friends have become alienated one from another, and those who should have been examples to the flock, have been the means of leading others astray. The discipline of the church, if not discarded, is much neglected, and endeavors used to weaken this hedge. *Discordant sentiments disturb the quiet of Society, and in some places threaten its dissolution.* The youth, taking advantage of the commotion, have, in many instances, taken their flight into the customs and fashions of the world, so that they could not be recognized either by their dress or address, as members of our religious Society. An awful responsibility rests upon some of those who stand in the fore ranks; and I have often felt willing to investigate myself, and see wherein I have contributed to this sorrowful change; and now fervently desire not to justify myself, by avoiding a close scrutiny, as respects my conduct and the doctrines I preach. I am not sensible of holding any sentiments different from what I first set out with, and held up to the public in the beginning of my ministerial labors; which doctrines had a good effect to unite me to my friends, and rendered them near to me.

* * * * *
I mourn over the state we are in; but as our religious Society was gathered by an outstretched arm, and our worthy predecessors were supported by the invincible power of Jesus, under the deep sufferings they had to endure, for their faithfulness in the cause of their Lord and Saviour, so I am at times comforted in the belief that, however great the defection, and wide-spread the devastation, the Society will yet know the armies of aliens

and apostates to be arrested in their career, and turned backward; and that the blessed Head of the church will raise up judges as at the first, and counsellors as at the beginning.—*Henry Hull.*

LOOK AT HOME.

Should you feel inclined to censure
Fauls which you in other view,
Ask your own heart, ere you venture,
If that has own feelings too.

Let not friendly vows be broken,
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not then in idle pleasure
Trifle with a brother's fame;
Guard it as a secret treasure,
Sacred as your own good name.

Do not form opinions blindly,
Hastiness to trouble tends,
Those of whom we've thought unkindly
Oft become our warmest friends.

STILL WILL WE TRUST.

Still will we trust, though earth seem dark and dreary
And the heart faint beneath His chastening rod,
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

Our eyes see dimly lit by faith anointed;
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed
We find our peace again.

Choose for us, God! nor let our weak preferring
Cheat our poor souls of good Thou hast designed;
Choose for us, God! thy wisdom's unerring,
And we are fools and blind.

So, from our sky the night shall furl her shadows,
And day pour gladness through his golden gates—
Our rough path and steep our wayward meadows
Where joy our coming waits.

Let us press on in patient self-denial,
Accept the hardship, shrink not from the loss;
Our guardian lies beyond the hour of trial,
Our crown beyond the cross.

W. H. Burleigh.

Obedient Followers of the Crucified Immanuel.
—Is it not our interest to leave all to the Lord, simply pursuing that path on which the light shines with clearness; for in a little while this will prove the greatest consequence to us all? I endeavor to keep in view, that to the obedient followers of the crucified Immanuel, tribulations will cease and difficulties come to an end, being succeeded by that consummate felicity which shall never end. May we therefore press after this pure and perfect obedience unto life. Oh! may not only we who are seniors be so engaged, but the dear children, Moses-like, choose rather to "suffer affliction with the people of God," than to enjoy "the pleasures of sin" for a moment; having an eye to the glorious recompense of reward.—*Sarah (Lynes) Grubb.*

Experiments on the Lower Animals.—Till late in the last century aneurism in the arteries was treated by cutting off the limb. The great physiologist, Dr. Hunter, was led by his intimate knowledge of anatomy to think it probable, that by the simple device of tying a silk thread round the artery in a certain part of its course, he should be able to cure the disease, and save both life and limb. He made trial on living dogs, and succeeded; he proceeded to the same with the human sufferer from aneurism, and, at the expense

of a small amount of pain, effected a cure. The operation introduced by Dr. Hunter is now universally practised in surgery.

Woe to them that have their hearts in the earthly possessions! for when they are gone, their heaven is gone with them. It is so much the sin of the greater part of the world, that they stick in the comforts of it. It is lamentable to behold how their affections are bemired, and entangled with their conveniences and accommodations in it. The self-denying man is a pilgrim; but the sel man is an inhabitant of the world; the uses it, as men do ships, to transport the selves, or tangle in a journey, that is to it home; the other looks no further, what he prates, than to be fixed in fulness and ease here, and likes it so well, that if he could, would not exchange. He will not trouble himself to think of the other world, till he sure he must live no longer in this; then, all it will prove too late. Not to Abraham, it to Dives he must go; the story is as true sad.—*No Cross, no Crown.*

Gutta Percha.—The tree yielding this useful substance was first observed by a botanist named Lobb, while engaged in a botanical mission in Singapore; but gutta percha was first brought into general notice in 1845, by Dr. Montgomery, whose attention was attracted to it by seeing the Malays employed to make handles for implements. He found that the material could be advantageously substituted for caoutchouc in the construction of the parts of surgical instruments heretofore made of that substance. He ascertained from the natives that the tree yielding gutta (Malayan for gum) attains a height of 60 or 70 feet, and a diameter of three or five feet, that its wood is valueless as timber, but that its fruit yields a concrete oil, which is used for food. The tree is found in Singapore, Borneo, and the adjacent islands. The largest quantity of juice yielded by a single trunk, is only 20 or 30 lbs.; and the imprudent natives will rather sacrifice a tree of a hundred years growth, for the sake of obtaining all its juice at once, than submit to a process of tapping the trunk and allowing the gum to exude in small quantities annually. The people fell the trees, strip off the bark, and collect the milky juice in a cavity formed by the hollow stem of the plainain leaf when, being exposed to the air, it coagulates. All the large trees in the island of Singapore have been destroyed, but they are found along the Malayan peninsula as far as Penang. Hot water (about 150°) has a remarkable action on the substance, the gum contracts and becomes plastic, and may then be made to assume any form, which will be permanent at any ordinary temperature.—*Keddie.*

I can honestly say, that the greatest delight and satisfaction that I ever have in present possession, is to feel the baptism of the Spirit to wash my heart, and unite it to the seeds the bitter sense of suffering; and the most pleasing contemplation that I have in future prospect in this life, is to see the prosperity of Truth, and to be favored with liberty and capacity to serve the cause thereof in my generation. And for the integrity of this declaration I dare appeal to the Searcher of all hearts, who hath even now tendered to

crit in humble prostration before him.—
Chard Shackleton.

For "The Friend"

Correspondence, (with notes,) for Thomas
 Story and James Logan.

"Lives of great men all remind us
 We can make our lives sublime,
 And departing, leave behind us
 Foot-prints on the sands of time,—
 Foot-prints, that perhaps another
 Sailing o'er life's stormy main,
 Some forlorn and shipwrecked brother,
 Seeing, may take heart again."

It is perhaps to be regretted that we have not more of such particulars of the lives of eminent Friends, as would enable us to see more in their more ordinary characters as men among men, and would exhibit them as men, not in their more engaged in special religious exercises, as well as at those more favored occasions when such exercises were upon their minds. For though it be true that such friends have generally thought the events of their ordinary lives scarcely worthy of record in the journals they have left us, and that the account of the Lord's dealings with them is much greater value, yet as even the ordinary life of a true Christian is governed by the Spirit which the same Spirit which accompanies his hours of closer communion, the record of this also is well worthy of preservation, and often instructively evinces a clearness in things of the present life, which is the gift of the same Spirit. And this latter part of the influence of the Holy Spirit, is not intelligible or obvious to those who are inexperienced in religion, or are "balting" doubtful "between two opinions," than deeper experiences and exercises of ministers. I have therefore thought that some selections from a friendly correspondence between Thomas Story and James Logan, might be acceptable and instructive, as well as interesting, especially to the younger, as exciting the writers in their positions as warmly attached, mutual friends, helpful and trusted members of human society, and investigators in those branches of natural and general science which have called forth, and will continue to call forth usefully, when the due regulation, the powers of the mind expand.

Although both these Friends are known by reputation to many of our elder members, and their Story generally to the readers of Friends' Library, yet it may be advisable in this place to introduce a brief sketch of their lives and characters, the materials for which are drawn from Wilson Armistead's *Memoir of James Logan*, from whence also the letters are taken. Thomas Story was an eminent preacher among Friends. His ministry was very concise and edifying, so that he was acknowledged, not only by the Society of which he was a member, but by other people, as a truly theological minister. He was brought up in profession with the Church of England, and being studied for the law, practised in Carlisle, and subsequently in London. Being from his youth inclined to piety, he examined closely into the doctrines of several sects, and eventually became convinced that the principles of Quakerism accorded with those of the New Testament, and he espoused them.

In 1685 he accompanied William Penn to John Everet in a religious visit to Friends in Ireland, and in the same year he embarked for America, believing it his duty to pay a

religious visit to his Friends in that country. Being solicited by William Penn to take up his residence in Philadelphia, to assist in settling the affairs of the province of Pennsylvania, and reducing them to order, he remained in America fourteen years. He was appointed one of the Governor's council, Keeper of the great seal, Master of the rolls, and one of his commissioners of property for special purposes, besides the office of Recorder for the City of Philadelphia, &c. In 1706, he was also chosen Mayor of the city, but declined to accept the office. During his residence in America he paid frequent religious visits to Friends in different parts of that continent, and to the West Indian islands. In his passage from Jamaica to Philadelphia, the vessel he was in was taken by a French privateer, and carried into Martinique, where he and the ship's company, except in losing their goods and clothes, were kindly and hospitably treated. After some stay there, they got a passage to Guadaloupe, and thence in a flag of truce to Antigua. In 1714 he passed again to Barbadoes, and thence returned to England, where he continued his gospel labors, in a successive course of travelling in the various quarters of the British Islands. His last journey was in 1740, and he departed this life at Carlisle in 1742, aged near eighty; a minister about fifty years. His funeral was attended by a great number of Friends from several parts of the country, and also by many people of the neighborhood, who were deeply affected with the loss of a man so valuable and useful to his country in several stations of life.—*Memoir of James Logan.*

(The sketch of James Logan is abbreviated from the same source.)

James Logan was born in membership with the Society of Friends, at Lurgan, in Ireland, about the year 1674 or 1675. Being endowed with a good genius, and favored with a suitable education, he became a polite scholar, being master of the Latin, Greek, and Hebrew, French, Spanish and Italian, acquainted also with the oriental tongues, and well versed in the mathematics, natural philosophy, and other branches of physical science, so that in after life his correspondence was sought by the most distinguished literary characters of Europe. In the spring of 1699, he was solicited by William Penn to accompany him to his newly founded colony in America, to act as his secretary there. Having accepted this proposition, he sailed with the Proprietor to Pennsylvania, where he continued, as Secretary, to serve the interests of the Proprietary family through many difficulties and embarrassments, and for many years without compensation, with exemplary fidelity and disinterestedness. He acquired a handsome competency by his business as a merchant, and having married Sarah Reed, a sister-in-law of Israel Pemberton the elder, built the ancient mansion, still standing at Stenton, near Germantown, where the evening of his life was spent. He held several offices of trust in the colony, was Chief Justice four years, and Governor of the Province two years; President of Council, Commissioner of Property, &c.; yet found time for pursuing his researches in literature and science, one result of which was that valuable collection of books bequeathed by him to the City of Philadelphia, known as the Loganian Library. As a religious character he was less widely useful and less known than Thomas Story, but ap-

pears, in the following reflections, addressed by him "to myself," and which are inserted for their intrinsic value as well as to throw light on this essential part of character, to have been a truly religious man, and in this respect, as well as others, a congenial spirit to the former, his friend and correspondent.

*Paper drawn up by J. Logan. Addressed
 "to myself."*

1st. Remember that thou art not of thy own production, but brought into this world by the Creator and supreme Lord of it; who being the only Fountain of true wisdom and goodness, has certainly proposed some good and wise end in it. This end is his honor and thy happiness, through an exact obedience to his will, the standard of all order, and only rule for thy direction. Seeing therefore, this is thy end, live not in vain, but make it thy only study to consecrate thy whole life to him; enter into covenant with him forever to be his by service, whose thou art by creation. Remember always that thou art a servant to an Almighty Being, whose eye is ever upon thee in thy most secret retirements; who perpetually beholds thy actions; and can never be deceived; who by thy service proposes thy own true happiness as the reward of thy obedience, and if thou wilt be faithful to Him, will never disappoint thee.

2nd. Remember that thou art by profession a Christian; that is, one who art called after the immaculate Lamb of God, who, by offering himself a sacrifice for thee, atoned for thy sins; and, by debasing himself to thy condition, has given thee the example of his own unspotted life to copy after. Clothe thyself, therefore, with his spirit, make him thy holy pattern, and do nothing unbecoming so great and glorious a title.

3rd. In the morning at thy rising, prostrate thyself before thy Great Master, who has led thee safe through the dark vale of the past night, as a servant ready and desirous to perform his holy will the following day. Wait on him in humility to know it. Pray to him with thankfulness for his past goodness, entreating him to make it further manifest to thee, and to give thee strength diligently to execute it; devote thyself to his service; recommend thyself to his protection; remember that without His assistance thy best endeavors can avail nothing. Call to mind the orbs that have once more rolled about. The advancing sun summons the creation to its wonted labors, the world prepares for its respective duties, and now there is an universal dressing; much pains is bestowed on this fading vehicle; do thou at least with no less care, adorn thy immortal soul with more permanent and solid beauties. The choristers of the air perform their matins to their heavenly King. Do thou, as a more intelligent and enlightened being, offer up thy morning sacrifices proportioned to the measure of grace imparted to thee. Suffer not the sun in winter at farthest, or the sixth hour in summer, to find thee, if in health, on thy pillow. Rise with the more simple servants of nature, and, borrowing one hour from the sleep of sluggards, spend it in thy chamber in dressing thy soul with prayer and meditation, reading the Scriptures and good authors. Thrice happy those blessed moments, they will yield an immortal harvest of never failing treasures.

4th. In the evening, before thou suffer sleep to invade thine eyes, recollect the actions of

the past day, keeping, if possible, an exact account of all thy hours. Consider, then, how far, and wherein, thou hast swerved from thy morning resolutions (as too often thou wilt find thou hast.) Pray earnestly and humbly for forgiveness, not only for all those slips, but for all the past sins and errors of thy life. Implore a greater degree of strength, from Him who alone can give it, both to help out thy natural infirmities, and guard thee against the snares of the soul's enemy. Thus anticipate the reckoning of the great and last day, and calming thy conscience in a true peace with thy God, to his Divine protection commit thyself, and as if it were thy last sleep, compose thyself to rest.

5th. As piety and virtue, (that is, a true adoration of God, and the study and observance of the established order of the creation according to the original laws prescribed to it by his will in its primitive purity, from which mankind is un happily fallen,) is to be the whole aim and business of this life, so remember that the same enemy that caused thy first parents to forfeit their blessed condition, notwithstanding the gate is now opened for a restoration, is perpetually using his whole endeavors to prevent thee from attaining this, and frustrate to thee the passion of thy Redeemer. His temptations are constantly working, his snares ready, and his attacks always preparing to battle thy soul, as too feelingly known by dear experience; do thou therefore keep as constantly on thy guard, knowing that the life of a christian is a continual warfare. Pray earnestly to the God of strength to support thee, recommend thyself frequently to his protection, clothe thyself with a firm faith and dependence on this as with the surest armor; in it alone repose thy confidence, and support thyself with cheerful and enlivening hopes, yet take care of heightening them to a security, for in that lies the greatest danger; it is a state not designed for this life.

The church is militant here, but triumphant hereafter; there is no trophy without a warfare; every temptation, though afflictive at present, yet may be turned into a mercy. It is an opportunity given thee of conquering, and it is to the victor that the crown is due. Constantly watch, therefore, against his assaults, whose study it is wholly to prevent thee from attaining it, and to plunge thee into utter ruin.

6th. The heart is the workshop of sin as well as of grace; there first are formed the seeds of all thy actions as moral; first, therefore, labor to have that truly sanctified by God's Holy Spirit, and then endeavor to regulate all the thoughts and actions of thy mind by this reflection,—"What if this thought were seen by men as well as my person and outward actions are? Could I justify it? Could I own it as mine without shame?" and yet there is a much greater eye, (who must also judge thee for it,) that beholds thee. Let this constantly awe thee, and so study to correct thy thoughts, that if they were all to be delineated in one continued chain, and exposed again to thy view, and that of the world, thou shouldst have no cause to blush for them. Remember it is thy soul, (and thought is the action of the soul,) that is truly thee. Thy real essence is such, as by thought thou makes and dresses that soul; carefully banish every imagination, therefore, that has not a certain tendency to some good end of the creation,

and suffer not thy heart or mind to become a theatre of empty vanities, instead of a holy tabernacle for the God of wisdom and purity to dwell in.

JAMES LOGAN.

(To be continued.)

For "The Friend."

Westtown Boarding School.

The article in a recent number of "The Friend" in relation to Westtown, was interesting, and it is a hopeful circumstance to perceive the minds of Friends attracted towards this valuable seminary.

The following, on the same subject, taken from the "Life of Philip and Rachel Price," by Eli K. Price, now an eminent jurist of Philadelphia, is a just tribute to its character and usefulness, and coming from such a source, commends itself to the careful attention of Friends of the present day.

"Towards the close of the last century, the Yearly Meeting of the Society of Friends, held in Philadelphia, had come to the resolution of establishing a Boarding School at Westtown, for the better and guarded education of the youth of the Society. In the year 1795, Philip Price was appointed one of the committee, which had charge of the construction, opening, and supervision of the institution. In this capacity he continued to devote much of his time from his first appointment until the year 1818, when Philip and Rachel Price were appointed the Superintendents, in which offices they remained until 1830, making a connected service of thirty-five years for the welfare of that School. There were educated successively all their ten children, commencing with the day of its opening in 1799; and to it those children owed nearly all that they received of an education beyond the primary instruction of the country schools. The course of studies did not then extend to the languages, but it was so much more and better than that then prevalent in the country as to be an invaluable blessing to them, and to the large numbers who have been educated there, numbering generally about two hundred of both sexes at a time, through now over half a century.* The value of the instruction derived at this seminary has been of incalculable service to the members of the Society of Friends, putting them generally in advance of others in otherwise equal circumstances, for intelligence, respectability of character, and power of usefulness. And though the immediate benefit be exclusively to members of the Society, the remote advantages have been widely diffusive through many of the States of the Union, not only from the number of educated citizens sent forth to mix as active members of the community, but by multiplying good teachers to spread largely the benefits of education. How much the Society of Friends have thus been the benefactors of the country it would be difficult to over-estimate, and it is a stream of beneficence that flows in perpetuity.

"It was during the superintendency of Philip and Rachel Price, that some of the local improvements of the property were commenced, that have been since greatly advanced in the laying out of walks and planting of trees, now become groves of ample size, for shade and scenery; in keeping with the beautiful and varied landscapes that surround this quiet retreat of learning. But it was the moral and religious government of the house-

hold composed of teachers, caretakers, assistants and pupils in which their usefulness was chiefly conspicuous. It was in connection with the views of the Society, and with their own characters, mild, considerate and parental. All found there the best comfort and solace in their separation from parents and home—affectionate and sympathetic protectors and friends; and departing they carried with them into the world affectionate remembrance to be retained through life."

If Friends of a generation that has so entirely passed away did so much in establishing an institution which has conferred so great benefits, and have handed it down to us free from all pecuniary incumbrances, we not honestly inquire of ourselves what we are fulfilling our whole duty in aiding usefulness by contributing to its support of the abundance with which we have been blessed.

There is one department in particular that has frequently claimed the serious consideration of many who are interested, not only in its welfare, but through it, in the rising generation and the future standing of the city; and that is, that a more liberal permanent compensation should be rendered to those who are engaged in the arduous and confining occupation of teaching. Could this not be contributed a permanent fund exclusively for this object, the income of which should be sufficiently large to attract and retain there the very best educational talent that is to be found in the Society? Men and women possessed of all the intellectual acquirements requisite satisfied to fill those important stations, and yet consistent in their appearance and deportment with the well known and long established testimonies of the Society; men and women who should go in and out before the children, presenting to them at all times good example, and saying practically, follow us as we endeavor to follow our dear Master and Redeemer.

If we let the love of unity hush the voice of Truth, we shall drive out true religion. It may put off for awhile the day of conflict, but we shall thereby accelerate the triumph of a sleepless, skilful system of religious error. The silent inaction under which an unanced sentiment would hush all Christian boldness and zeal for the truth, is the very mood for the successful propagation of wrong doctrines and practices—which deprecate nothing more than controversy, and desire nothing more than to be left alone to do work in silence, under the dim shades, and dashed awe of wide spread mental bondage.

There is in every true christian heart's depth below which the love of unity ought not to strike its root, and another depth where the love of truth should be found growing alone, deeper down than any other sentiment, because identical with the love of God who is truth itself—and for the sake of it we should be willing to go up life itself be driven into solitary orthodoxy beyond the bounds of any outward fellowship or communion. May a spiritual baptism of its plainness and zeal united come on us in its fullness—that we may neither be bitter against a single opponent, nor abashed before a multitude—neither wounding charity by our harshness.

* This was written about 1850.

traying the gospel by our timidity—ending earnestly for the faith without vain pride or worldly prudence, and let men never draw back from our labors at the sacrifice of ease, property, or life.—*J. J. Stone.*

When we have looked around to see who had been prepared for the important work of elders, we can discover but few who do not fall back or are making but little success; so that instead of being ready for men and watchwomen, and instructors, ministers, they have need to be reminded of their slothfulness, and of the mournful feeling which their unfaithfulness brings over them, who have been watching for their work in the blessed Truth. This state of things, at times, very discouraging; nevertheless, we are not to be hindered by such failures, from doing the work which our points out, and requires us to perform, whether others have or refuse to profit by it, nor our own souls delivered from the bondage to come, is of the highest importance, and as we are engaged for ourselves, may God secretly bless the honest discharge of duty to others also.—*W. Evans.*

The Duty of a Mother.—She should be firm, kind, always ready to attend to her children. She should never laugh at him, at what he does that is cunning; never allow him to think of his looks, except to be neat and clean in all his habits. She should teach him to obey a look; to respect those older than himself; she should never make a command without seeing it is performed in the proper manner. Never speak of a child's faults, or foibles, or repeat his remarks before him. It is a sure way to spoil a child. Never reprove a child when excited, nor let any tone of voice be raised when correcting, but to inspire love, not dread; respect, not anger. Remember you are training and educating a soul for eternity.

THE FRIEND.

THIRD MONTH 23, 1872.

An epistle issued by London Yearly Meeting in the fore part of this century, that declared, "We have at this time been fully convinced that the gathering and publishing of our religious Society was not the act of human wisdom. It pleased the Lord by the powerful influence of his eternal Word on the hearts of our faithful predecessors to prepare them to receive the truth in love of it. They consulted not with flesh and blood, but obeyed the heavenly call. They strengthened to bear, with firmness and peace, the scoffs and persecutions and imputations to which they were subjected, supporting their religious testimonies they did not the praise of men, but the approval of God. Believing their views of the truth in the coming of Christ, and of the nature of his dispensation, were confirmed to all understandings by the power of his Spirit, they suffered freely and cheerfully for the same. Their patience and fortitude, and firm reliance on the Lord alone for defence from the hand of their persecutors, was a clear proof of their sincerity, and ultimately secured a free and undisturbed profession of their religious principles. And it has

been under the influence of the same Almighty Power we have been preserved an united and religious body, and that these testimonies have been faithfully borne among us from generation to generation."

In a previous epistle the same meeting says, "It is much upon us to put Friends in remembrance to keep to the ancient testimony Truth began in our hearts in the beginning against the spirit of this world, for which many have suffered cruel mockings, beatings, stonings, &c., particularly as to the corrupt fashions and language of the world; that the cross of Christ in all things may be kept to, which preserves Friends blameless, and honors the Lord's name and truth in the earth."

This was the language of that Yearly Meeting before so many of its members sought to modify the original doctrines and testimonies held by Friends from the beginning; and in order to promote the end they had in view, inculcated, secretly and openly, that the founders of the Society, and those in succeeding generations who had adhered to the scriptural faith opened on their minds by the Holy Spirit, were mistaken in their understanding of the biblical texts, and had deviated too far from the belief and practices of other religious professors, in their views respecting the work of the Holy Spirit, the doctrine of inspiration, and the place assigned to the Holy Scriptures. These seminal principles of change and defection were sown broadcast throughout the Society, and in proportion as they took root, grew and bore fruit, departures from the original faith of Friends increased, and, as a natural result, one testimony after another which sprang from that original faith, has been discarded. We think it can hardly be denied—it has been confessed by some of the prominent innovators themselves—that the tone and course of the movements in the Society for the last thirty years, have been characterized by nearer and nearer approximation to the principles and practices of other religious professors, which true Friends have always declared they were restrained from, and towards the manners and ways of the world. A more outward and sensuous religion, with its vocal demonstrations, and its ostensible religious works and observances, has been substituted for the inward, spiritual travail of the new birth, and the immediate guidance of the Holy Spirit.

By the publications of their own members we learn that in England the testimony to plainness of speech, behavior and apparel, is altogether laid aside by the greater part of their members, and it being disregarded, the manners and amusements of the world are easily and more generally indulged in. In a large number of their meetings for worship, portions of Scripture are regularly read as part of the service, and the testimony against the use of what are commonly called the "ordinances" is much frittered away by many, by some even who occupy the station of ministers. Barclay's clear and unsufferable Apology for the true Divinity, was so far repudiated by London Yearly Meeting as to refuse to sanction its republication, it being pronounced by some *unscriptural*; and according to the statement of a writer in the *British Friend* of 21 month last, this work has been denounced, in a joint meeting of men and women in a Monthly Meeting in London, by "a Friend of position and experience," as a

book of "dangerous tendency," and he warned "his young friends against its perusal as leading to rationalism;" and this "without a single voice being raised in deprecation of sentiments so startling and unequalled." These, and other grievous departures from doctrines and testimonies which were dearer than life to the faithful sons and daughters who were instrumental in gathering our religious Society, whom, in the language already quoted, "It pleased the Lord by the powerful influence of his eternal Word on their hearts, to prepare them to receive the truth in the love of it," have become so common in both Great Britain and America, that many who once would have been shocked at being told they would come to be tolerated, or have disbelieved the prediction as the product of an overheated imagination, now appear to receive them as matters of course, or as aberrations which merely require a given amount of a peculiar kind of "love" and "charity" to reconcile them to.

We naturally ask what advantages have resulted from the removal of so many important landmarks and characteristics of Friends? Will the sophistries about not being bound to a form, and that gospel freedom does not restrict to a straight-collared coat, or the use of *thee* and *thou*, prevent the mischief resulting from discarding a plain dress, and thereby inviting our members to conform to the fashions and manners of the world? Will the First-day School System, with its various accommodations, compensate for the retrograde changes constantly meeting the eye or the ear? Let any one read the report of the last conference of its teachers and delegates, and if he understands the principles and usages of Friends, he can hardly fail to find, that not a little of the sentiment and practice inculcated therein, savor much more of those of other professors than of the views of Friends, and if carried into practice will lead still further from the gospel standard of Truth. Nor is there consolation or encouragement to be drawn from the effect manifested from the stated "prayer meetings," or the sensational General Meetings, where, under the excitement produced by multitudinous speakers, many are induced to utter "confessions" or profess "consecration," in language, the scope and seriousness of which, it is to be feared, they little comprehend. Ashamed of the strictness and simplicity of the religion of our forefathers, which, as George Fox says, "So cuts into proud flesh," and yet, in order to retain the honored name of Friends, unwilling to leave the long established organization of the Society, will we not become like those of old who "wandered in the wilderness in a solitary way, they found no city to dwell in. Hungry and thirsty, their souls fainted in them."

But alas! disobedience has brought blindness on some, and dimness of vision on others, so that the root of the evil being hid from them, the fruit is partaken of as being pleasant to the eyes, and of a tree to be desired to make one wise. So much the more need is there for those who see these things as they really are, who cannot join with them, and are conscientiously bound to bear testimony against them, to strive to keep close to the same Almighty Power that gathered the Society to the truth as it is in Jesus, in the beginning. Let them give heed to the following advice contained in one of the epistles to

which we have already referred. "May all keep and walk in Christ Jesus, the Sanctuary; for in him are peace and safety, who destroys the destroyer, the enmity and the adversary. For Christ is your Sanctuary in this day of storm and tempest, in whom you rest and peace. Therefore whatever storms or tempests do or should arise within or without, Christ your Sanctuary is over them all, and has all power in heaven and in earth given unto him; and none is able to pluck his fambs and sheep out of his Father's or his hand, who is the true Shepherd; neither are any able to hurt a hair of your head, except it be permitted by his power for your trial." It is only in this way that the plague can be stayed. There is also instruction and encouragement in the declaration of the psalmist, "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

SUMMARY OF EVENTS.

FOREIGN.—The *London Observer* states that at a meeting of the Cabinet on the 16th inst., the American reply to Earl Granville's note was read and discussed. It produced a favorable impression, and was regarded as furnishing an opening for further negotiations on a basis of arrangements provided by the Treaty of Washington.

It is reported that all friendly relations between England and Uruguay have for the present ceased.

The French Cabinet have given official notice of the abrogation of the commercial treaty between Great Britain and France.

A special dispatch from Paris to the *London Standard* says, a number of prominent Russians are now in that city negotiating with Polish refugees there for their return to their native country. The dispatch says that negotiations look for a general amnesty between the Czar and the disaffected Poles, a general amnesty for all past offences, and the appointment of the Grand Duke Alexis to be Viceroys of Poland.

In the House of Commons on the 15th, Gladstone, in replying to Disraeli's inquiry, declined to lay the recent correspondence with the United States government before Parliament at present. He however stated that the last communication from the U. S. Secretary of State was couched in friendly and courteous terms, though the views of the British Cabinet were not adopted. An answer would be prepared and delivered to the American Minister in London, without delay.

London, 31 mo. 15th—Consols, 92½. U. S. 5-20's of 1862, 92½; ten-forties, 89½.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11½ a 11½d.

The committee of the French Assembly on the captivities of the late war, have submitted a report recommending that Marshal Bazaine be tried by court-martial.

The Committee on the Defence of Paris have submitted a report condemning the present system of fortifications around the city, and the government has resolved to fortify the points occupied by the Germans during the siege.

The Assembly, by a large majority, have passed a bill for the suppression of the International Society. It is declared a criminal offence to belong to the society, and fines and imprisonment are the penalties of belonging to or having any connection with it, and in some cases offenders lose their civil and domestic rights.

President Thiers consents to reduce the army contingent from 460,000 to 440,000 men, thereby saving ten millions of francs.

A meeting of the shareholders of the Suez Canal was held last week. Present Lessops made a report, in which he stated that the directors had no intention of selling the canal to any government. The traffic over the canal is largely increasing. The receipts during the first two months of 1872 amounted to 2,677,000 francs.

The Swiss Federal Council has approved the 12th of Fifth month as the day for the people to vote on the ratification of the revised constitution, adopted by the National and State Councils.

The Spanish government publishes a decree authorizing the erection to be a direct telegraph cable between Spain and Ireland.

The Duke de Montpensier refuses to become a candidate for the Cortes at the approaching election. Espartero also declines a nomination.

An Austrian Imperial edict has been issued, dissolving the Diet of Bohemia and ordering elections immediately for a new Diet, which is convoked for the 24th of next month.

The Archbishop of Cologne has formally excommunicated four Professors of the University of Bonn, for their rejection of the dogma of papal infallibility. The Roman government has also ordered the Roman Catholic Bishop of Ermenach to revoke the sentences of excommunication pronounced by him contrary to the laws of the country.

At Rome on the 17th, a great demonstration took place in honor of the memory of Joseph Mazzini. There was a procession of the associations of the districts of the city. Good order was maintained throughout the proceedings.

Europe, which, at the outbreak of the Italian war of 1859, contained fifty-six independent states, now contains only eighteen.

Late Mexican intelligence received last evening, announces the recapture of Zacatecas by the government troops, under General Rocha, completely defeating the rebels under Generals Trevino, Guema and Martinez.

The assassin of the Earl of Mayo has been executed. He made a confession declaring that the death of the Viceroys was not the result of a conspiracy, as he alone designed and carried out the murder. He also said that he intended to kill General Stewart, who accompanied the Earl of Mayo on his tour of inspection to Port Blair, and was only prevented from fully executing his purposes by the promptness of his arrest after attacking the Viceroys.

LIST OF DEATHS.—Miscellaneous.—The interments in Philadelphia last week numbered 459. There were 120 deaths of small pox, 52 of consumption, 28 inflammation of the lungs, 21 of convulsions, 17 of heart disease, and 14 old age. There were 13,171 commitments to the Philadelphia County Prison in 1871. No fewer than 9,938 commitments were referred to imprisonment, that prolific source of crime.

The aggregate wool product of California, for the last year, was 24,276,253 pounds, an increase of nearly five millions on the previous year. The clip of this season promises to be much larger than that of 1871.

The aggregate gold and silver bullion and treasure is complete, there is an unbroken line of rail from Oakland, Cal., to Boston, 3529 miles, and ever further east into Maine.

During 1871, 12,884 persons emigrated from Sweden to the United States, by the way of Gothenburg; in 1872, the number was 25,282.

The Markets, &c.—The following were the quotations on the 18th inst. New York.—American gold, 110 a 110½. U. S. sixes, 1881, 115½; ditto, 1868, 112½; ditto, 10-40, 5 per cents, 108½. Superfine flour, \$5.95 a \$6.25; finer brands, \$6.50 a \$7. White Michigan wheat, the number per bush, \$1.80 a \$2. Milwaukee, spring, \$1.50. State barley, 85 cts. Oats, 53 a 58 cts. Western mixed corn, 67½ a 68½ cts.; yellow, 69 a 69½ cts. Cuba sugar, 93 cts.; refined, 121 cts. Philadelphia.—Cotton, 23 a 23½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.75; finer brands, 86 a \$10.50. Pennsylvania and western red wheat, \$1.62 a \$1.65. Rye, 87 cts. Yellow corn, 64 a 65 cts. Oats, 64 a 57 cts. Lard, 9j a 9j cts. Clover-seed, 9 a 9j cts. per lb. Flax-seed, 82 per bushel. Timothy, \$3.50. The arrivals and sales of beef cattle numbered 2,860 head. Extra sold at 7j a 8j cts., a few choice 8j cts. Choice sheep sold at 9j cts.; fair to good, 6j a 8j cts.; and common 6 a 7 cts. per lb. gross. Receipts 12,000 head. Hogs sold at \$7.50 a \$8 per 100 lbs. net. Receipts 3,209 head. Baltimore.—Pennsylvania wheat, \$1.60 a \$1.72. Corn, yellow and white, 60 a 62 cts. Oats, 52 a 52 cts. Rye, 82 a 82 cts. Choice sugar cured hams, 12½ a 13 cts. Chicago.—Extra spring flour, \$6.37 a 7. No. 2 spring wheat, \$1.19½. No. 2 mixed corn, 36j cts. No. 2 oats, 30 cts. Rye, 66 a 70 cts. No. 2 spring barley, 49 cts. Lard, \$8.25 a \$8.30 per 100 lbs. St. Louis.—No. 2 spring wheat, \$1.30 a \$1.40. No. 2 mixed corn, 36½ cts. No. 2 oats, 30 cts. No. 2 rye, 68 a 70 cts. No. 2 spring barley, 49 cts. Rye, 80 cts. Cincinnati.—Family flour, \$7.25 a \$7.50. Wheat, \$1.58 a \$1.62. Corn, 44 a 45 cts. Oats, 38 a 42 cts. Lard, 8j a 8½ cts.

Milwaukee.—No. 1 spring wheat, \$1.26; No. 2, \$1. No. 2 corn, 36j cts. No. 2 oats, 31 cts. No. 1 rye cts. No. 2 barley, 48 cts.

"An Exposition of the Faith of the Religious City of Friends, commonly called Quakers in the (damnable) Doctrine of the Christian Religion; I (specially) selected from their Early Writings. To w is added, at the Author's request, An Historical Introduction to the Memoir of George-Fox, in Fric Library, Vol. I, by Thomas Evans.

The above work, commonly called Evans's Edition, being out of print in this country, one hundred and fifty copies of an edition published in Eng have been imported, and are now for sale at Eric Book Store, No. 304 Arch street, Philadelphia. 1 80 cts. per copy.

WESTWON BOARDING SCHOOL.

A Stated Meeting of the Committee who have ch of the Boarding School at Westwon, will be held Philadelphia on Sixth-day, the 29th inst., at 10 o' p. m.

The Committee on Instruction and that on Ad sions meet in the city on the morning of the same at 10 o'clock.

The Visiting Committee meet at the School Second-day evening, the 29th instants. Third month 20th, 1872.

For the accommodation of the Visiting Commi conveances will be at the Street Road Stati Second-day, the 29th instants, to meet the trains leave the City at 2.30 and 4.40 p. m.

The Stated Annual Meeting of Haverford So Association will be held at the Committee-roo Arch Street Meeting-house, Philadelphia, on Sec day, 4th mo. 5th, 1872, at 3 o'clock, P. M.

PHILIP C. GARRETT, Secretary.

WESTWON BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar, in the Girls' department. Apply to Susan E. Conaford, Knox St., Germantown, Elizabeth Rhoads, Maple St., Germantown, Sarah A. Richie, No. 444 N. Fifth St., Philadelphia.

WESTWON BOARDING SCHOOL.

The Summer Session opens on Second-day, the of Fourth month. Parents and others intending to children to the Institution, will please make application, as early as they conveniently can, to A. CHARLES, Superintendent, (address Street Road Meeting-house, Chest. Co., Pa.) or to CHARLES J. ALLEN, Treas. 304 Arch St. Philadelphia.

The Annual Meeting of the Tract Association of Friends, will be held in the Committee-room of a Street Meeting-house, on Fourth-day evening the instant, at 7½ o'clock. Friends are invited to be present at 10 o'clock. EDWARD MARIS, Secy.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, FUNINGSSA, NEW YORK. A suitable Friend, and his wife are wanted to charge of this Institution, and manage the Farm need with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadeld Samuel Morley, Olney P. O., da. Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSUAH H. WINGROUN, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting, in Sayona, M, 7th of Third mo. 1872, FRANKLIN ROCKWELL Westonside, (Quaker Co., N. Y.), to a daughter of Benjamin Knowles, of the former place.

DIED, on the first of First month, 1872, in the year of her age, ALICE C., relict of the late I. Pickering. "Blessed are the pure in heart, for shall see God."

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, THIRD MONTH 30, 1872.

NO. 32.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Colonial Adventures and Experiences.

(Continued from page 262.)

After a tedious voyage of about three weeks, we at last arrived at Port Denison, a place sometimes called indifferently Bowen. It possesses one of the finest natural harbors that I have ever seen. It is perfectly circular and landlocked, and entered by a very narrow channel. There is depth of water for ships of large tonnage. A jetty was being built out into the harbor. I found Port Denison resembling Brisbane in many respects, only that it was not so large, and that the houses were more primitive. But I cannot be expected to see a town in a wilderness, who is set ashore in it with seven shillings in his pocket, with a very small supply of clothes, and without a hat. I was exactly my present state. I looked for a boarding-house, where I could stay cheaply for a day or two, and I was disappointed by the generosity of one of my shipmates for an old hat which he did not care to take any longer. The boarding-house which I had selected was kept by a German.

I rested that night, and next day went out to all the stores, asking for work and for my capabilities, but I met with no success. While I was in Brisbane I had little, if anything, of the working men, and had no expectation that I should be ever able to associate with them. Now I was about suddenly to their level, and I was anxious to find what an intelligent and respectable set of men they were for the most part. As far as I have been able to judge, they are far above the ordinary level. There is a total absence of that crawling deference to those who happen to have money in their pockets and good clothes on their back, which is so often found in those of England and America. Here I found realized much that I had before been accustomed to consider high and nonsensical: I could now understand the true meaning of the nobility of spirit. When I say that the working men of the island are, as a body, far superior, both mentally and physical capacity, to the working men of England, I am saying very little. It is of independence conduces to the one's dignity, and better food to the other. But this is there is a leaven of education and civilization pervading the whole class, which is very remarkable. Books and newspapers

are eagerly sought after and read by most of them, whatever their employment. This is more remarkable when you get further into the bush than it is in the towns. This proves that the new emigrants who are now being sent out to the colony are far inferior to the first settlers. These latter have most of them received a certain amount of education, some of them a very good one. These men, by constantly mixing and rubbing together, communicating their ideas to one another, and a taste for information is thus created. But the worst of it is, from the first to the last, they all drink.

"After remaining three or four days at the boarding-house, I heard that a number of men were required to work at the beginning of the new telegraph line. I called on the superintendent who had the engaging of the men, and was told that they were not in the habit of employing 'new hands,' but that I might see what I could do. Accordingly, the next day I rolled up my blankets, and started to walk seven miles to the camp, which had just been formed. The road (which was ankle deep in mud) lay for part of the way along the edge of the sands, and then through a piece of forest, and across a vast treeless swamp, on the other side of which lay the place of my destination. This telegraph line was to be taken along the coast southwards to Rockhampton. The only beginning that had yet been made was the cutting down of a few trees. I reached the camp just before sundown, and in time to join the men at supper. That night I slept on some straw in one of the tents, in company with half a dozen others, and we were all called to breakfast the next morning when the stars were just growing dim. We eat our breakfast of bread and beef, and pumpkins, with plenty of tea to drink, each man helping himself with his sheath-knife out of the common stock, and dipping his tea out of a capacious bucket in his private tin-pot. I had neglected to provide myself with any of these things, but the cook lent me a knife and cup. We had just finished as the sun rose, and the overseer came out of his tent, yawning and stretching, to set us to work. He asked each of the newly-hired men, what they had been accustomed to do, and according to their answers he gave them their task. Some he set to fell the trees along the line which was to be cleared for the wires, others to cut saplings for posts, and the rest to sink holes to receive the posts when out. When it came to my turn, he asked me what I could do. I told him I didn't know, that I had never done work of any kind. 'Then you'll be no use here,' he replied. In the end, however, he was persuaded to allow me to try my hand at sinking one of the holes, and I was provided with a crowbar and shovel for that purpose. Those of us destined for this work, then started in a body, and after walking about a mile, found the places marked by pegs, where the

holes were to be made. They were to be two feet square, and five deep. I started at mine with a will, and I was rather glad to find that my station was at such a distance from those on either side of me, that no one could notice my awkward movements. I thought it was not at all hard work, and had got down more than a foot in a very short time, and wondered what possible use I should find for the crowbar, although one of the men had already explained to me its use. But I very soon found out, for all this time I had been merely removing a superstratum of sand, and it was not long before I reached a stratum of solid granite. Now came the tug of war: I began chipping the granite with the crowbar and shovelling it out; but, alas, there were very few chips to shovel, and my hands began to blister, and my back to feel half broken, added to this the sun began to get hot, and I was streaming with perspiration. At noon we were to repair to a certain rendezvous and have dinner, and a 'spell' for smoking. When the sun had reached the meridian, I felt as if I should never get to the bottom of my hole. However, my dinner and a pipe refreshed my mind, and I began to feel quite hopeful. I soon lost this feeling, however, for the harder I worked the less results I seemed to produce. I was expecting every moment that the overseer would come by to see what I had done, but he didn't come at all that day, and I greeted the setting sun at last with a great sigh of relief. I was so tired and stiff that I could scarcely walk back to the camp, and I had nothing scarcely to show for the last five hours' work but blisters; certainly the granite was not much the worse. I thought, however, I shall do better to-morrow. The next morning we went out as before, and I resumed my toil; but I found it no better, and I began to think 'Why this useless labor? I am only breaking my back for nothing.' So about eleven o'clock in the morning I threw down my tools in the hole, and fairly ran away.

"I was now in poor case indeed, and I had not yet acquired that philosophy which experience afterwards gave me, the '*equanimus in arduis mentem*,' with which I afterwards learnt to solace myself. I said that I ran away; if I did not literally do this, at all events I walked pretty fast, until I had put a considerable distance between myself and the piece of ground which I had been attempting to pierce. Then I reflected that I had left my blankets and belongings at the camp. Now, although I did not care to face any explanations, it was necessary that I should go and fetch them away, and it was also expedient that I should decide as to my next meal and night's lodging. At present I did not know how I should obtain either, and had not a farthing in my pockets. Nor had I anything which I could sell in this my extremity, as I had disposed of my watch and chain in Brisbane. I took a roundabout way to the camp, so as to avoid the different working parties,

and having reconnoitered and found that the camp seemed deserted by all save the cook, who was occupied in making a damper, I ventured to the tent where I had left my blankets. You see, I felt as yet a sense of disgrace and degradation which created a kind of false shame. The cook was not surprised to hear that I had left the work, as he said he had been sure all along that it would not suit me. He gave me some dinner, and some beef and bread to take with me, as well as a small bag of tea and sugar, and a stick of tobacco. "Such are the amenities of colonial life, and very little importance is attached either to the giving or accepting. Every man knows that he will probably be in want of help himself at some time or other, and he does, therefore, as a matter of expediency, what religion teaches us to consider as an act of morality. There is of course much kindly feeling at the bottom.

(To be continued.)

For "The Friend"

A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 246.)

The foregoing reflections, old-fashioned in the somewhat antique, yet appropriate and feeling simplicity of the language; old-fashioned also in the daily exercise and discipline they portray, which have been, in the main, those of the Christian in all ages, are yet new, as that daily exercise and discipline must ever continue to be; they being as necessary for the Christian of the present day as they were for him of the olden time. The expressions throughout, being "Prostrate thyself," &c., intended for the writer's private eye alone, are unstudied. Outward prostration is not here meant, as indeed is apparent from the context, but a spiritual prostration "before the Great Master, as a *servant ready and desirous* to perform His holy will." And as the necessity of "waiting on Him in humility to know it" is inculcated in the next sentence, we are not to suppose, that in the several prayers afterwards commended to himself, a will-worship without waiting for the *spirit* of prayer was intended.

"The study and observance of the established order of the creation." To guard against an error as to the meaning here, by which at a hasty reading some might suppose J. L. to pronounce the study of the *works* of the creation to be "the whole aim and business of this life" it is sufficient to remark the difference in the meaning of the words "observance" and "observation;" the latter would have been more liable to this highly objectionable sense; but by the "study and observance of the established order of the creation," &c., is clearly meant the *conforming* oneself to the will of God, and to the place and office originally ordained by Him for man in His creation, "from which mankind is unhappily fallen; and this is undoubtedly "the whole aim and business of this life."

"Cheerful and enlivening hopes." It may perhaps, be safe to say, that much backsliding results, especially in the earliest stages of Christian life, from a want of faith, and of cultivating as a duty, a hopeful and cheerful view of our spiritual prospects. No state is less fruitful of good than that of despondency, and hence the duty, as well as great utility, of cultivating a cheerful, hopeful frame, devoid of dependence on ourselves, and sustained by faith in the Divine Master, without which no

progress can be made in best things. Faith and hope are hence placed by Paul with charity, as chief among religious attainments. Few things are more common than for young people to shrink, at the commencement of the right way, the strait gate, from a deep feeling of their weakness, and dread of bringing dishonor to Truth by future backsliding. And this want of faith and proneness to discouragement continue in later life to be among the most obstinate besetments with which we have to contend. Faith in Christ, and cheerful hope, not degenerating into false security, are therefore here earnestly commended (by J. L.) as the sovereign antidotes to unfruitful slothfulness.

(The letters which follow are parts of a familiar, friendly correspondence, illustrating the home and everyday characters of the two friends.)

James Logan to Thomas Story.

Stenton, near Germantown, 22d 10 ber, 1730.

I am extremely pleased with thy account of the progress of Truth in Scotland. It will, I believe, and must prevail everywhere. Tindal's last wicked book will, I imagine make very great way for it; for as man has naturally a propensity to religion, and will have some, he will find none other left for him than the spiritual. But I apprehend terrible persecution first, which perhaps may be necessary to render those possessed of ecclesiastical power more odious. I mean universally. I was much pleased with A. Arscott's little piece, which we, (brother Pemberton and I), are reprinting here. I am, with dear love, thy real friend,

JAMES LOGAN.

"Tindal's last wicked book." Dr. Tindal, the son of a clergyman of the Church of England, took his degree at All Soul's College, Oxford. During the period of James the Second's efforts to Romanize England, he avowed himself a proselyte to Popery. On the accession of William and Mary, when Deistical ideas began to find their way across the channel, Tindal deserted his late-found religion, and espoused the fashionable error. He began his attacks on Christianity by a book entitled "the Rights of the Church," in which he was careful not to expose the full extent of his new views, but gained favor by his exposures of the slight foundation upon which the rights of the established church rested, and attacks upon the grasping and persecuting spirit of the clergy. He followed this up with "Christianity as old as the Creation," in which he aimed a more sweeping blow at all the forms of religion comprised under that general name. This appears to have been a powerfully written work, and though tending to land the unwary reader on the quicksands of Deism, no doubt opened the eyes of many to the want of solid authority in the various systems that have claimed an exclusive right to the name of the true Church. It is interesting to remark, in this and the following letter, that T. Story and J. Logan were inclined to take a hopeful view of even so gloomy a symptom as the irruption of Deistical principles, trusting that the gracious designs of Providence were the overruling of it for good, to the end of destroying the foundations of previous man-made systems to make the way of true, spiritual religion.

"A. Arscott's little piece." Alexander Arscott, a friend, of Bristol, (appears to have written in reply to Tindal.)

Thomas Story to James Logan.

Carlisle, 2d mo. 5th, 17

Things remain well in Scotland, and I will continue and Friends increase, our names being still crowded in Edinburgh. Attempts have been of late made in Parliament against some part of the interest of the clergy and Friends have been secretly moving for further ease against their destructive proceedings in the Exchequer, but some parties are given to understand that this time it is thought seasonable for anything of that kind when so much industry is used to infuse in the populace a jealousy and dislike of the present establishment. Yet it plainly appears that many in this nation, of all ranks, falling in with us in our sentiments respecting the clergy and tithes, and are not remote from our way of thinking, concerning the principles of Truth we profess, but stumble at what they call our particularities and narrowness for which they in their reason cannot account nor conceive how these should be a necessary effect of that. Tindal's book or Alexander I have not seen, but heard of, under as disagreeable characters as they arise from springs of views. But why may not the grand adversary of human kind be permitted to advise his whole power and cunning in defence of himself and kingdom, now drawing to a period that all nations may see him fully and firmly conquered by the power, wisdom, and brightness of the coming and appearance of Michael the Prince. These things are no surprise to me at all; though, as thou apprehendest, not improbable that some sharp persecution may precede, of which, (if not averted by mercy), the clergy of all sorts will be chief instruments, and trumpeters of Satan's fatal battle. Fatal, I say, not to religion, but as a final period and demolition of an which hath been called so, under various shapes, but falsely. Thy sincere friend,

THOMAS STORY.

The infrequency of communication in those days had its effect upon the epistolary style by the necessity of saying much in few words producing a condensation, which sometimes gave rise to obscurity, as in some sentences of the above. The "sharp persecutions" comprehended by these Friends, seems to have died away, leaving us a Society much respected by the world, and almost daily diminishing in numbers, through schism and individual desertion. Yet the worthy author of the above letter, with J. Logan, appears to have anticipated that Truth, (more especially prominent and most precious truth which the chief among those given to our fathers preach to the world, the immediate guidance and presence of the Holy Spirit in the hearts of each individual Christian), would prevail everywhere, and that speedily by the machinations of self-interested priests and Deists only contributing to the more supererogation of its grand enemy, and of a "kingdom, now drawing to a period." The grand truth of the spirituality of religion, without at least a practical understanding of belief in which, no man can be truly a Christian; which is, in the belief of the writer, the greatest step in the return to primitive Christianity that has been since Luther, is becoming gradually more and more a part of the faith and practice of the Christian world; but the view of the Spirit which was its first standard-bearer and

been of latter years, and since the time of Story, more and more introverted within our borders; and there has been less and less of that hopeful and world-subduing zeal which animated early Friends. It is certainly new that saddening to contemplate the scanty crew in which the hopes of T. Story, related to the increase of the Society, have been filled, and it gives rise to the query whether there has not been a too great neglect of our important mission as a religious Society, spreading of spiritual religion in the world, to much of a feeling similar to that which mated the ancient Jews, of these truths committed to us for our own exclusive use and distinction as a peculiar and separate Society, rather than for the advantage of mankind universally. The question is one that must be left to individual sense of responsibility.

The "particularities" which appear to have in that age period as well as now, to a considerable degree a stumbling-block to inquirers, will always remain to be such, for the moral reason "cannot account" for them, nor conceive how these should be a necessary effect" of spiritual religion. Yet were there more of the catholic zeal which made me willing to be all things to all men that might win souls, these "particularities" would more readily be seen to be a badge of selfishness.

The clergy of all sorts will be the chief instruments," &c. Though many among those who are undoubtedly concerned Christians, even probably gifted, some of them, the ministry, yet in so far as they have run *where being sent*, in this work, as the large majority, it is to be feared, are doing, so far as they are injuring, instead of aiding, the best causes; and the clergy of those days, too, were in a persecuting spirit which made them very "instruments of Satan."

(To be continued.)

Eruption of St. Vincent, 14th mo. 27th, 1812.

A negro boy—he is said to be still alive in St. Vincent—was herding cattle on the mountain side. A stone fell near him, and then another. He fancied that other boys were pelting him from the cliffs above, and began throwing stones in return. But the stones were thicker; and among them one, and then another, too large to have been thrown by human hand. And the poor little fellow woke up to the fact that not a boy, but the mountain, was throwing stones at him; and that a column of black cloud which was rising from the crater above was not harmless vapor, but dust, and ash, and stone. He turned, and for his life, leaving the cattle to their fate, fled to the steam mitrailleuse of the Titans—by which all man's engines of destruction are kindled and poptans—roared on for three days and nights, covering the greater part of the island with ashes, burying crops, breaking branches off trees, and spreading ruin from which royal estates never recovered; and so the 10th of April dawned in darkness which might be felt.

Meanwhile, on that same day, to change the scene of the campaign two hundred and twenty leagues, "at a distance," as Humboldt says, equal to that between Vesuvius and Paris," the inhabitants, not only of Caracacas, but of Guayabo, situate in the midst of the Llanos, in a space of four thousand square leagues, were terrified by a subterranean noise which

resembled frequent discharges of the loudest cannon. It was accompanied by no shock, and, what is very remarkable, was as loud on the coast as at eighty leagues' distance inland; and at Caracacas, as well as at Calabozo, preparations were made to put the place in defence against an enemy who seemed to be advancing with heavy artillery." They might as well have copied the St. Vincent herd-boy, and thrown their stones, too, at the Titans; for the noise was, there can be no doubt, nothing else than the final explosion in St. Vincent far away. The same explosion was heard in Venezuela, the same at Martinique and Guadalupe; but there, too, there were no earthquake shocks. The volcanoes of the two French islands lay quiet, and left their English brother to do the work. On the same day, a stream of lava rushed down from the mountain, reached the sea in four hours, and then all was over. The earthquakes which had shaken for two years a sheet of the earth's surface larger than half Europe, were stillled by the eruption of this single vent.

The day after the explosion, "Black Sunday," gave a proof, of tough no measure of the enormous force which had been exerted. Eighty miles to windward lies Barbadoes. All Saturday a heavy cannonading had been heard to the eastward. The English and French fleets were surely engaged. The soldiers were called out, the batteries manned; but the cannonade died away, and all went to bed in wonder. On the 1st of May the clocks struck six, but the sun did not, as usual in the tropics, answer to the call. The darkness was still intense, and grew more intense as the morning wore on. A slow and silent rain of impalpable dust was falling over the whole island. The negroes rushed shrieking into the streets. Surely the last day was come. The white folk caught (and little blame to them) the panic, and some began to pray who had not prayed for years. The pious and the educated (and there were plenty of both in Barbadoes) were not proof against the infection. Old letters describe the scene in the churches that morning—prayers, sobs, and cries, in Stygian darkness, from trembling crowds. And still the darkness continued, and the dust fell.

I have a letter, written by one long since dead, who had at least powers of description of no common order, telling how, when he tried to go out of his house upon the east coast, he could not find the trees on his own lawn save by feeling for their stems. He stood amazed not only in utter darkness, but in utter silence; for the trade wind had fallen dead, the everlasting roar of the surf was gone, and the only noise was the crashing of branches, snapped by the weight of the clammy dust. He went in again, and waited. About one o'clock the veil began to lift; a lurid sunlight shined in from the horizon, but all was black overhead. Gradually the dust-cloud drifted away; the island saw the sun once more, and saw itself inches deep in black, and in this case fertilizing dust. The trade wind blew suddenly once more out of the clear east, and the surf roared again along the shore.

Meanwhile a heavy earthquake-wave had struck part at least of the shores of Barbadoes. A gentleman on the east coast, going out, found traces of the sea, and boats and logs washed up some ten to twenty feet above high-tide mark: a convulsion which seems to

have gone unmarked during the general dismay.

One man at least, an old friend of John Hunter, Sir Joseph Banks, and others their compeers, was above the dismay, and the panic which accompanied it. Finding it still dark when he rose to dress, he opened (so the story used to run) his window; found it stuck, and felt upon the sill a coat of soft powder. "The volcano in St. Vincent has broken out at last," said the wise man, "and this is the dust of it." So he quieted his household and his negroes, lighted his candles, and went to his scientific books, in that delight, mingled with an awe not the less deep because it is rational and self-possessed, with which he, like other men of science, looked at the wonders of this wondrous world.

Those who will recollect that Barbadoes is eighty miles to windward of St. Vincent, and that a strong breeze from E.N.E. is usually blowing from the former island to the latter, will be able to imagine, not to measure, the force of an explosion which must have blown this dust several miles into the air, above the region of the trade wind, whether into a totally calm stratum, or into that still higher one in which the heated southwest wind is hurrying continually from the tropics toward the pole. As for the cessation of the trade wind itself during the fall of the dust, I leave the fact to be explained by more learned men; the authority whom I have quoted leaves no doubt in my mind as to the fact.—*Kingsley's West Indies.*

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 243.)

Jonathan Evans to Mildred Ratcliff.

"Philadelphia, 2nd mo. 14th, 1834.

"Dear Friend Mildred Ratcliff,—I received thy letter a few weeks since, and ought to have replied to it sooner, but for some months past my engagements in the affairs of our religious Society have so occupied my time, that it has been deferred. Thy late visit to these parts has been satisfactory to Friends, and it is indeed cause of thankfulness that through the goodness of the Shepherd of Israel, thy weak bodily frame was enabled to perform such an arduous travel, not only as regards the natural exposure and fatigue, but the continual exercise of spirit which the low state of the church must unavoidably occasion. The present is a day of deep inward sorrow and mourning,—not that there is anything outward which is remarkably oppressive and distressing, but the want of more sincere close indwelling with the Seed of life, manifests itself in mere superficial observance of the acknowledged forms of our holy profession, and hence our meeting together for the avowed purpose of Divine worship, is often not so owned by the Great Master of assemblies, as to afford a well-grounded belief that He has been honored and adored in that simplicity and reverence which is continually due to his ever worthy name. We have not had any accounts from England for a long time; but from those we have had, it appears that many of the members of our religious Society there, and some in high stations too, are endeavoring to lessen the obligations we have always believed were incumbent upon us to maintain, in a strict adherence to the religious testimonies and practices of our ancient Friends, or rather the precepts and example of the

primitive believers in the Christian church, and thus gradually taking off the yoke, the way will become more broad and open for the exercise of the abilities and energies which the natural man may acquire, in connection with the distinguished circles of polished and highly applauded characters of the world. But, my dear friend, let us endeavor to abide in that lowly, despised littleness and filial fear, which have always been the clothing and ornament of the Lord's faithful children, walking by the same rule and minding the same thing, which He was graciously pleased to spread upon our minds in our early tender state; and if through unmerited mercy He may condescend to preserve us in this tribulated path, we shall clearly see that nothing of real worth belongs to us, but all praise, honor, and power, must ever be ascribed to Him who compassionates the weaknesses and sufferings of his people.

"Sarah Emlen and Elizabeth Pittfield are visiting the families of Friends in the Northern District; and from what I have heard, there is reason to hope it may have an awakening and beneficial effect."

Speaking of the proposed conference of Yearly Meetings, he says: "Our Yearly Meeting endeavored to act in no other way than as light and judgment were afforded; and believing from our feelings, and from undoubted evidence, that it was a project got up in the will and contrivance of man, we could not move until it should please the Great Head of the Church, to go before and lead us on to the work. At the same time we had not any disposition to condemn the motives of other meetings; but leaving them to proceed as they might think proper, we hoped they should have as much charity as least, as to let us alone, until Divine wisdom should clearly show us that the business was of his direction. Under all these afflictions and discouragements, a little hope is at seasons revived, that the blessed Arm of Omnipotence that has hitherto been near, will not suffer us to be laid waste, but in his own time will pity those that cannot rely upon anything short of his heavenly regard.

"I have little to communicate but a desire that through patience and meekness we may mutually be preserved unto the end.

Thy affectionate friend,

JONATHAN EVANS."

The allusion by M. R. in the following letter to feeling "so very poor, stripped and worthless," as to seem "not worth a cent," will not be unintelligible language to those who have known the humbling discipline of their chastening Father upon them for their refinement, as well as enlargement and preservation. Such, she says, need not be discouraged beyond measure, even when the poor mind is clothed day and night with the garment of mourning, lamentation, and woe. For, if the fault be not our own, "the oil of joy" and "the garment of praise" will in due time be given.

Her remark that "the day in which we live is a day of trial," and which is also confirmed by her friend A. J., "that what we have had of suffering or of scattering as a Society is only the beginning of sorrows;" so that "where the devastation will end the Lord only knows," has been painfully fulfilled in the present generation. What Jonathan Evans, Ann Jones, Mildred Ratcliff, and many

others felt in dreaded prospect and foretold, has been and is realized by some in all the Yearly Meetings in this day, and especially in that of Philadelphia; which has long and bitterly warned of what has now come—the bitter fruits of the adoption of changes and new views—of a modified Quakerism, or by whatever name we may call it—which must ever be subversive of the Quakerism of our fathers.

To Sarah Morris.

"3rd mo. 28th, 1834.

"My dear and well-beloved Sarah Morris, I little thought when I parted with thee and thy precious daughters, that it would have been so long before I gave a written proof of my continued attachment, which has not in the least degree abated, no, but rather increased; and I hope will continue to increase for my beloved friends in that city: knowing there are more reasons than one, why many of you feel as bone of my bone; which brings not only thou and thine, but some, yea very many, sweetly to remembrance in the fellowship of feeling, and I humbly hope Christian love. My not writing more and sooner after my return home, has been occasioned from other causes than the want of tender regard. I have felt so very poor, stripped and worthless, that it has often seemed to me, I was not worth a cent; and almost the only sign remaining, that I knew anything of passing from death unto life, was, because I did and do know I love the faithful everywhere. And that although there are or may be but few of this description, I do above all things desire to be one with them; not doubting but that for these the dear Master's promises are all yea and amen forevermore. So that we need not be discouraged beyond measure, when the poor mind is clothed, even day and night, with the garment of mourning, lamentation and woe. Because we know (if the fault be not on our part) the time will come, when we shall have beauty given for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Thus, my dear, may we trust in the Lord whilst we have any life. For truly the day in which we live is a day of trial, a day wherein the signs of the times are perhaps as gloomy as ever they were! But what of all that? We know the truth chaethenot now; and we can at least sometimes rejoice in believing that if the Lord be for us, we have a claim on the query, 'Who is he that can hurt us?'"

"Sometime ago I received a letter from my beloved Ann Jones; and the same day one from our honored and well-beloved Jonathan Evans. These letters were truly reviving to my poor mind; assuring me I was not alone in my apprehensions concerning the state of things amongst us as a people. Dear Ann writes, it is her fear (as it has been mine all along,) that what we have had of suffering or of scattering as a Society, is only the beginning of sorrows. Where the devastation will end the Lord only knows. If, not trusting in ourselves, we keep in the faith and in the Lord even unto the end, we shall be safe; and shall sometimes feel persuaded, that neither things past, present, or to come, will be able to separate us from the love of God in Christ Jesus our Lord. O what a mercy that this is our privilege, even to trust in the Lord. May we, my dear sister, strive day and night to dwell deeper and deeper in the power of an endless life. Thus we shall be preserved

unto the end, and then meet where part will be no more.

"My health has been better for the year since my return home than for yepast, and still is tolerable; but since beginning this letter I have felt so poorly that I hardly finish it. Indeed if that love which has ever lived in my heart towards thee, thine, was not stronger than my poor be I could not. It is my comfort that I do the faithful everywhere; and nowhere more than in Philadelphia. For I am bound to knowledge that my dear friends in that city have oftener reminded me of the Samaritans of old, than they of any other place. As the Lord bless you and your city accord to his will. Truly I may tell thee, my dear friend, my conflicts are many and sometimes sore. Yet I hope my trust and confidence in the Lord: having abundant cause to believe that in His arm is everlasting strength. My dear love is to all enquiring friends, though named. I want to write some letters to precious ones there, such is my sincere attachment to Philadelphia Friends. I enclose this with the renewal of endeared love to thee, and all thy precious children.

MILDRED RATCLIFF.

(To be continued.)

MY HOME.

A thanksgiving to God for a house in the green park of Devonshire.

Lord thou hast given me a cell
Wherein to dwell,
A little house, whose humble roof
Is weather proof,
Under the sparses of which I lie,
Both soft and drie;
Where thou may see me, when thou wilt, and
Hast set a guard
Of harmless thoughts, to watch and keep
Me while I sleep.
Low is my porch, as is my fate,
Both void of state;
And yet the threshold of my doore
Is worn by the poor,
Who hither come and freely get
Good words or meat.
Like as my parlor, so my hall
And kitchen's small;
A little buterie, and therein
A little hie,
Which keeps my little loafe of bread
Unchipt, unstead.
Some sticks of thorn or briar
Make me a fire,
Close by whose living coals I sit,
And glow like it.
Lord I confess thou when I dine,
The pulse is thine,
And all those other bits that bee
There placed by thee;
The worts, the parsley and the messe
Of water-cresses,
Which of thy kindness thou hast sent;
And my content
Makes those and my beloved beet
More sweet.
Lord, 'tis thy plenty-dropping hand
That soles my lane,
And gives me, for my bnshele sowne,
Twice ten to one.
Thou makest my teeming hen to lay
Her egg each day,
The while the contents of my kine
Run cream for me.
All these, and better, thou dost send
Me to this end,
That I should render for my part
A thankful heart,
Which first will increase I resigne
As wholly to thee.
But the acceptance, that must be,
My Christ, by Thee.

R. Herrick.—166

For "The Friend."

Whose Faith Follow.

Some sometimes meet with expressions which on a first glance appear plausible, yet when closely examined they do not stand the test.

In the language of a certain writer, "expressions, if they contain not error, at least in the neighborhood of it. To class we would assign the following:—'be it from me,' says a late writer, 'to urge the disposition to build our faith on our forefathers of 200 years ago. If we say only the early Friends were sound, grew with the early Friends, therefore sound,' &c.

Our apprehension, such language as this has a tendency to edification. Can it be believed that there are any in this day who build their faith upon man alone? We are persuaded that nothing of this nature can stand in the whole range of our approved truth. Or will it be claimed that the faith of the apostles and martyrs of the Lord Jesus, whether of 200 or 2000 years ago, is not a faith for the Christian ever to follow? "Whose faith follow, remembering the end of their persuasion, Jesus Christ, the same yesterday and to-day and forever."

In reference to the second clause of this truth we remark, that if there be those who sometimes who undoubtedly believe that of the early members of the religious Society of Friends were men and women feared; that they were a self-denying and bearing people, some of whom in an essential manner loved not their lives unto death they might win the crown immortal; if, if there be in this our day any pillars to a better land, waiting, mourning, and weeping ones, who in favored seasons feel themselves united in spirit to those devoted members of the Lord Jesus, who, having followed their generation according to the will of their father asleep in peace; who shall not be such as those to declare that they also build upon the same everlasting foundation, and building securely too!

At well-instructed elder, R. Shackleton, in 1763, "When I am led to believe of our forefathers in the last century were to hold forth again in their lives and principles that most holy faith (even Christianity in its purity) which Christ Jesus taught his immediate followers, and established on it to remain to the end of the world; I ponder that we are the successors in the same faith, of those dignified ancestors and justrious sons of the morning of our day, that at the same cause is now committed to be maintained in the same spirit and same power; I say, when these things are brought under my solid reflection I am at a loss to weigh down under a sense of the station I am placed in by the wisdom and evidence; even to be a professor of this faith of Christ, so that I am ready to say, 'dreadful is this place.'" Again he remarks in allusion to the unchangeable character of the testimonies in the support of the truth led our forefathers of 200 years ago, and into the continued support of the truth still leads their faithful descendants of the present times; (the passage is excellent for doctrine and beautiful expression.) "He that is not faithful in the will not be made ruler over much. He is to be observed inviolable which the children of the kingdom from the

children of this world. Their language, their manners, their aspect, their outward demeanor and habit, as their country is different. It has seemed meet to Linnæus Wisdom to characterize his people by visible marks, and I am bold to say, they will never prosper in true religion, according to the extent of his gracious designs upon them, who violate those marks of distinction and respect. The Nazirite is known not only by his temperance, but by his exterior appearance."

Edible Birds' Nests.

The *Chondrus crispus*, or Carrageen, which grows in such vast quantities on the coasts of the British Isles, belongs to the rhodospiræ, though when growing, as it frequently does, in shallow tide-pools, exposed to full sunlight, its dark purple color fades into green, or even yellowish white. When boiled it almost entirely dissolves in the water, and forms on cooling a colorless and almost tasteless jelly, which of late years has been largely used in medicine as a substitute for Iceland moss. Similar nutritious gelatines, which also serve for the manufacture of strong glues, are yielded by other species of rhodospiræ, among others by the *Gracillaria spinosa* of the Indian Ocean, which the Salangana, a bird allied to the swallow, is said principally to use for the construction of her edible nest.

The steep sea-walls along the south coast of Java, are clothed to the very brink with luxuriant woods, and screw-pines strike everywhere their roots into their precipitous sides, or look down by thousands from the margin of the rock upon the unruly sea below. The surf of incalculable years has worn deep caves into the chalk cliffs, and here the Salangana builds her nest. Where the sea is most agitated, whole swarms are observed flying about, and purposely seeking the thickest wave-foam. From a projecting cape, on looking down upon the play of waters, may be seen the mouth of the cave of Gua Rongkop, sometimes completely hidden under the waves, and then again opening its black recesses, into which the swallows vanish, or from which they dart forth with the rapidity of lightning. While at some distance from the coast the blue ocean sleeps in undisturbed repose, it never ceases to fret and foam against the foot of the mural rocks, where the most beautiful rainbows glisten in the constantly rising vapors.

Who can explain the instinct which prompts the birds to glue their nests to the high dark vaults of those deep and apparently inaccessible caverns? Did they expect to find them a safe retreat from the persecution of man? Then surely their hopes were vain, for where is the refuge to which his insatiable avidity cannot find the way? At the cavern of Gua-gode, the brink of the precipitous coast lies eighty feet above the level of the sea at ebb-tide: the wall first bends inward, and then at a height of twenty feet from the sea, throws out a projecting ledge which is of great use to the nest-gatherers, serving as a support for a rotang ladder let down from the cliff. The roof of the cavern's mouth lies only ten feet above the sea, which, even at ebb-tide, completely covers the floor of the cave, while at flood-tide the opening of the marine grotto is entirely closed by every wave that rolls against it. To penetrate into the interior is thus only possible at low water, and during

very tranquil weather; and even then it could not be done, if the rugged roof were not perforated and jagged in every direction. The boldest and strongest of the nest-gatherers wedges himself firmly in the hollows, or clings to the projecting stones, while he fastens rotang ropes to them, which then depend four or five feet from the roof. To the lower ends of these ropes long rotang cables are attached, so that the whole forms a kind of suspension bridge throughout the entire length of the cavern, alternately rising and falling with its inequalities. The cave is 100 feet broad, and 150 feet long as far as its deepest recesses. If we justly admire the intrepidity of the St. Kildans, who, let down by a rope from the high level of their rocky birth-place, remain suspended over a boisterous sea, we must needs also pay a tribute of praise to the boldness of the Javanese nest gatherers.

As already mentioned, the Salangana builds her nest of sea-weeds, which she softens in her stomach and then disgorges. During its construction new layers, which soon grow hard in the air, are continually deposited on the margin until it has attained the proper size. When gathering time approaches some of the pluckers daily visit the cavern to examine the state of the brood. As soon as they find that most of the young are beginning to be provided with feathers, their operations commence. These nests form the first quality; those in which the young are still completely naked, the second, while those which only contain eggs, and are consequently not yet ripe, rank third. The nests with young whose feathers are completely developed are over ripe, black, and good for nothing. All the young and eggs are thrown into the sea. The gathering takes place three times a year; the birds breed four times in the year. In spite of these wholesale devastations, their numbers do not diminish; as many of the young have no doubt flown away before the day of destruction, or other swallows from still unexplored caverns may fill up the void. In this manner about 50 piculs are annually collected, which the Chinese pay for at the rate of 4,000 or 5,000 guilders (1500 to 1900 dollars) per picul. Each picul contains on an average 10,000 nests.

In the interior of the island, in the chalkstone grottos of Bandong, the Salangana also breeds, but in far inferior numbers, as here the annual collection amounts on an average to no more than 14,000 nests. In Sumatra and some other islands of the Indian Archipelago, bird's nests are likewise collected, but no where in such numbers as in Java. They are brought to the Chinese market, where they are carefully cleaned before being offered for sale to the consumer. The addition of costly spices render them one of the greatest delicacies of Chinese cookery, but as for themselves they are nothing better than a firm sort of gelatine.

The Javanese have long been aware that these costly bird's nests are in fact merely softened algae. They consequently pulverize the proper species of sea-weeds which are abundantly found on their own coasts, boil them to a thick jelly, and bring them to market as artificial bird's nests. The Dutch call it Agar-agar, and make great use of it; simple boiling sufficing to convert the dried substance into a thick uniform jelly which is both nutritious and easy of digestion.

—Hartwig.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 226.)

The sacrifices of obedience which the Lord calls for, He always makes a way for: as is written, "When he putteth forth his own sheep, he goeth before them." This, as appears, was remarkably verified in the case of John Barclay. He not only was enabled through submission and willing obedience, to know the Shepherd's voice, but to follow Him. And though trials and crosses attended, as they always must, the warfare of life, yet the promised after-fruits of righteousness, and peace, and joy in the Holy Ghost—the penny of peace here, as the earnest of life eternal hereafter—are, to such as are willing in resignation and obedience to take up their daily cross in all that the Saviour calls unto, abundant to compensate for every sacrifice made, as well as incite to much encouragement and thankfulness of heart. It is the testimony of the prophet, "Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us." It is whole-hearted submission and child-like dependence that He who ordaineth peace for us, will regard and bless. It is the humble and the contrite in spirit that the Lord condescends to; and where these acceptable oblations are duly rendered to Him, such, like "the willing and obedient" formerly, shall eat of the good of the land. Upon these, their Lord's blessing, like the dew of the morning, as was the case with our devoted Author, shall rest bountifully to the perfecting of holiness in His fear.

To J. F. M.

Clapham, Fifth month, 1817.

"I could say much to thee at this time, and could tell thee what a precious interval the present is more and more felt by me; how clearly matters seem daily to open before me, as a calm, willing, watchful state is abode under; how hard things are made easy, bitter things sweet, and how things that were expected to have brought suffering, have yielded little else but joy and rejoicing, as 'a song in the night.'

"It must be an encouragement to thee, and a cause of joy to see how very graciously and tenderly I am dealt with day by day,—how the task is proportioned to the measure of ability afforded,—and when the spark is cherished by obedience, and everything that tends to damp or check is removed, how an increase in strength is experienced—and especially what sweet peace is at intervals the result. 'What shall we render to Him?' for all our blessings and benefits; is there anything too great to sacrifice, or that any of us shall withhold? May we become more and more learned, more and more deeply taught in that best of lessons, humility; for without this seasoning virtue, the highest attainments in religious knowledge, are likely to produce nothing short of additional condemnation. O! it is the humbled and contrite spirit that is an acceptable sacrifice, and said to be 'precious in the sight of Him with whom we have to do.' Farewell, J. B."

"1817, Fifth month.—I think I have heard a remark, made by some amongst us, tending rather to the injury and prejudice of them that give place to the sentiment,—namely, that persons should not let their outward profession and appearance outstep their inward and

real condition and character. This sentiment sounds very well, and perhaps is sound with some qualifications. It is however in the neighborhood of error; and therefore should be cautiously received and acted upon. For, verily, the reason why I or any others have adopted a strict appearance in dress, address, or other particulars, is not that we thought ourselves better than those who have not found this strictness expedient for them; nor is this strictness of profession among men, any certain or safe mark of taking up the cross of Christ. The cross that we have daily to take up, as followers of a crucified Saviour, is a spiritual cross, a cross to our appetites, passions, affections, and wills. The crucifying power will, no doubt, after cleansing us from all manifest wickedness, cleanse also and purify our very thoughts and imaginations, our very secret desires and latent motives; and amongst these, will it also destroy 'the lust of the eye and the pride of life,' with all the fruits and effects thereof, which have crept into, and are so apparent, in the daily conduct of men of the world. Thus, no doubt remains with me, but that if we, as a Society, were more universally subject to the operative and purifying power which we profess to believe in, there would be found more strictness, even in minor matters than is now seen, and greater necessity for circumspection, seriousness, and a continual standing in awe.

"1817, Fifth month 13th.—I have been reading and have just finished the journal of the life and religious labors of Mary Alexander. I have not read very many of the journals of deceased Friends, but from those which I have read, there has been impressed upon me many an instructive lesson. It is in such accounts that we gain that treasure of experience, which, without books or writings, would be only attainable by the aged. We see from these narratives, at one comprehensive view, the importance, the value, the object, and the end of human life. The travellers whose pilgrimages are described, seem to traverse their course again under our inspection: we follow them through their turnings and windings,—through their difficulties, discouragements and dangers,—through the heights of rejoicing, and depths of desolation, to which in youth, in age, in poverty, in riches, under all conditions, and circumstances, they have been subject. From these accounts, we learn the many liabilities that surround us, and we may (unless through wilful blindness) unequivocally discover where the true rest and peace is to be found; and in what consists the only security, strength, and sure standing. O! how loudly do the lives and deaths of these worthies preach to us; they being dead do indeed yet speak, exhorting and entreating, that we who still survive, may lay hold and keep hold of those things, in which alone they could derive any comfort in the end. I have accompanied this dear friend, as it were, from place to place, and from time to time; I have seen her as she passed through the changing circumstances and events of each revolving year; and cannot but observe, that while she followed the gentle leadings of Israel's Shepherd, giving up her own to His will, she found such peace as encouraged and strengthened her under every distress, perplexity and darkness. O! it was an unwearied, unshaken belief in the being of an infinitely great and gracious Master, that enabled her, as it ever has, and as it does even now, enable all who rightly

embrace it, to encounter the buffetings of enemy, the perils and pains of the body, the exercises and conflicts of the soul, the uncertainties and exigencies of time, with the same confidence, and at seasons, even with triumphant joy. Then, dear fellow traveller, deam me in proportion as thou art near to Him, is very tender to us all, I do affectionally salute thee, whoever thou art that read what is here written, whether a relation or stranger, young or old, born in a higher or humble station.—I affectionately entreat that thou wouldst weightily lay these things to heart, whilst it is day unto thee,—whilst the light, which makes manifest what things are reparable and what commendable, shineth in thine heart,—whilst the Lord is in exercising mercy condescending to care for thee, to plead with thee,—O! lay these things to heart. I testify as in the sight of Him we see in secret, who knows thy and my inmost thoughts, that there is no other way to rest, amidst the contingencies of time, nor an unfading reward, when this earthly tabernacle is dissolved, but in obeying Him, as I said "I am the way, the truth, and the life." Be warned—be prevailed upon, dear reader, by one, who acknowledges to thee that himself has been in great depths of wickedness, through disobedience to the faithful, flattering monitor, and who has found peace, no deliverance, but through the portal of obedience to the same. By this has been from day to day encouraged and strengthened to leave off one evil practice; disposition after another, and has been led in some very small degree to put on a better righteousness than his own; and he aspires, that thy repentance and thy faith are measured by thy obedience to this appearance of Christ within, 'the hope of glory,' he is received in his secret visitations, is obeyed in his manifested requiremings."

(To be concluded.)

Selected for "The Friend."

I was now renewedly made sensible what is meant by his leading the blind by a staff; they know not; and by the query, Who is blind as the Lord's servants, and the messengers whom he sends? I also see it necessary to be so; for, till we arrive at this, we are in danger of carving for ourselves, and robbing God of his glory; who is never in his prodominion in us, till he becomes our *all* in and our whole trust and dependence is on him alone, without leaning to our own understandings. The want of this has marred the work on the wheel; and I fear ruined many who have begun well, and run well for a season; but growing weary of waiting, of poverty, self-abasement, they have let up the active, self-sufficient part; and so run out in multitude of words without life, and yet unpretence of great openings. And some have become very visionary, and seem, or pretend often to be seeing into the state of things where they are and where they go; and all or too much in the airy, flighty, uncertain region, whereof self-activity is uppermost unbridled; though they seem not fully sensible of it, and can scarcely bear to be told of, and all this comes to pass for want of abiding enough in waiting in the silence of all. May the Lord open the eyes of all who are disposed, to see and shun the snares of vanity. For it is not only among young gentlemen that this is to be discovered, but

ing too many that seem far advanced, at
 in their own and their friends' estima-

And I have seen a danger to attend the
 the humble, careful traveller, when by a cir-
 spect progress he has been enabled to
 sify his brethren of the reality of his
 mission, and become established in their
 ds as a real gospel minister. For now it
 is not very careful to lie low before the
 id, he may after all make shipwreck of his
 ; and by giving way to a disposition to
 ; and adorn himself with God's jewels,
 or cause dinnness to come over that which
 shined with clearness and brightness in
 through him, when he stood only as the
 d's trumpet, and had nothing of his own to
 pond upon. Alas! the danger we are in,
 on we begin to think we stand; for then it
 egin to fall. When we think we have
 ained, Oh! how apt we are to lag behind,
 all back. And I have ever found, that
 king we are humble, may and often does
 e an inlet to spiritual pride. So that it
 ear a constant and deep watch is always
 ssary in every growth and degree of ex-
 pence; for our adversary is exceeding sub-
 nd goes about, not *whitely* only, but *con-*
comely, seeking whom he may devour, by
 ing an idea of superior experience, greater
 h of humility, or more stability, than is
 thers, more authority in the Truth, or
 a mistaken apprehension of moving more
 ily in the life; as he is to devour by any
 r stratagem. For if he can prevail to
 y from a single dependence on the Lord,
 haters not how it is effected; but is very
 ing we should persuade ourselves, we are
 ing only in Divine counsel, for he knows
 the more we have of this persuasion if
 real, the more secure he has us in his own
 er. Therefore let all not only get down
 the littleness, yea nothingness of self, but
 e there. Oh! it is a great thing to abide
 e rightly. For self is apt to be getting
 gain in a kind of disguised, hidden man-
 and that of keeping rightly down is a
 great work, and requires many deep
 isms to attain to it; and he that once be-
 o to think he has attained to it, short of
 it is very likely that self is beginning or
 et to show its head again. Let us there-
 o look unto the Lord, and trust only in
 not daring to lean to our own under-
 ding.—*J. S.*

For "The Friend."

are authorized to publish the following
 ct from private memoranda of our late
 friend, Eleanor W. Maris, penned at
 time before her marriage:

New York, 12th mo. 2nd, 1855.—I have
 recently felt during the last few weeks,
 great need there is for us as a Society, to
 e to that plainness and simplicity which
 eds in early times believed was required
 tem. There are quite a number of mem-
 in this city, who appear to think there
 harm in having their garments made
 the changeable fashions of the world.
 uckerism," say they, "does not consist in
 out of a coat." True, Quakerism does not
 rest in the cut of a coat; but I do believe
 where Friends are earnestly concerned
 e up to that which is required of them,
 o carry out our principles as they are so
 aid down by some of our ancient wor-
 their exterior will bear witness thereof.

Birtheright members *may* be plain in dress and
 address and still not be good Friends; they
 may attend to *these* things, and neglect our
 great fundamental doctrines; but if they *fully*
 adopt and carry out these great doctrines,
 which I believe are exactly those which were
 believed in by early Christians, they will be
 led into great simplicity, and will feel no *de-*
*si-*re to follow fashions of the world, which are
 so continually changing. Oh! that all the
 members of our Society in these parts, were
 possessed of that *humility* which is so necessary
 for the christian, and then how *could* they
 indulge in such extravagances in dress and
 the furniture of their houses, as some do?
 In this city, where there is so much poverty
 and suffering, in how many ways could their
 surplus money be usefully appropriated."

Selected.

When the love of unity overmasters the
 love of truth—the hope of a safe church is
 gone. The first step from this fatal distur-
 bance of the true balance is to confound the
 idea of christian unity, with a merely outward
 visible consolidation, and then for the sake
 of maintaining *this* kind of unity, comes the
 gradual result of mixing truth with error and
 corruption, a mixture in which truth is sure
 to be ultimately precipitated into concealment
 at the bottom, while error and corruption lie
 atop, penetrating everywhere, and making
 the whole mass unsavory to God, and un-
 saving to man.—*J. J. Stone.*

Open reproof is better than secret disaffec-
 tion.

THE FRIEND.

THIRD MONTH 30, 1872.

It is a solemn consideration that our ac-
 tions, our words, and even our silent exam-
 ple, may exercise a powerful influence for
 good or for evil; affecting the everlasting
 well-being of some immortal soul. Such a
 consideration should prompt each one to scruti-
 nize carefully and often, whether the watch
 is maintained so that no one may find just
 cause to upbraid us, either now or hereafter,
 for being instrumental in turning him aside
 from the footsteps of the flock of Christ's com-
 panions. It is a great attainment to have all
 our carriage and conversation so seasoned with
 grace that, by manifestation of the truth, we
 may commend ourselves to every man's con-
 science in the sight of God; and it cannot be
 reached but by accepting the loving invita-
 tion of the blessed Saviour of men, "Take my
 yoke upon you and learn of me," whereby we
 will become clothed with his pure, gentle, for-
 giving and loving spirit, preserving from un-
 just estimates of the actions of others, and
 from undue anxiety to defend our own.

If we walk in the truth, and perform our
 duty to promote and defend the truth, we
 must expect to incur the enmity and the re-
 proach of those who are unwilling to submit
 to its demands, or acknowledge the gifts or
 authority it may have conferred on others.
 The Jews were offended at Christ, and up-
 braided him with being a carpenter's son,
 though they could not but acknowledge the
 wisdom with which He taught; and the
 apostle declares "All that will live godly in
 Christ Jesus shall suffer persecution." But

where the true hunger and thirst after right-
 eousness are kept up, they will draw the soul
 near to the Source of light and strength, and
 the opposition encountered and the trials en-
 dured will incite to seek with increased car-
 nestness for a firm establishment on that foun-
 dation which cannot be shaken.

Were not the unregenerate heart at enmity
 with the Spirit of Christ striving with it, self-
 interest might prompt unrelaxed vigilance
 over the character of our thoughts, words
 and actions; for it is a serious reflection that
 though the memory may lose hold of these, as
 they occur day by day, yet they are imper-
 ishably graven on the mind, and will be
 recalled at some future period, either in this
 world or in that which is to come. There
 are few, we apprehend, who have not at some
 time experienced the evidence which renders it
 more than probable, that an impression
 once made on the mind is never obliterated.
 It may be corrected, or it may be overlaid by
 others, so as to pass from notice; but it is
 stored away in some mental recess, to be re-
 produced at a future time, when something
 occurs to unfold the leaves of our past life and
 bring to sight again what has long been buried
 in oblivion, and restore the consciousness of
 former trains of thought, with all the distinct-
 ness of the original. Some accidental sound,
 some long lost scene, some tone of voice, even
 some peculiar odor may, with electric swiftness
 and truthfulness, connect the present with the
 forgotten past, and like the light of the sun
 on the plate of the photograph, bring out
 former impressions in all their pristine colors.

If this be so, and there is no reason to
 doubt it, of what incalculable importance is
 it that we should be brought under the trans-
 forming, saving power of the gospel; that
 thus our pride should be brought low, our
 prejudices removed, our rough nature polish-
 ed, and the inextinguishable glow of christian
 love diffuse its warmth and brightness throug-
 hout our daily life, that so nothing should be
 inscribed on the tablet of memory that may at
 a future day awaken the sigh of compunction,
 or clothe the spirit with sorrow at the revived
 recollection of words or deeds, perhaps long
 since consigned to what we may have consid-
 ered the dead past. If the apostle says truly
 that those who abide in Christ ought also to
 walk as He walked, then it is our duty to
 keep constantly in view that we are to aim
 at perfection, in our measure; to make it the
 object of our life-long struggle, and our growth
 towards it the test of our preservation in that
 life which is hid with Christ in God, whereof
 we will have the witness in ourselves. All
 the true born sons of our Father who is in
 heaven, must walk by the same rule and mind
 the same thing, and however varied their dif-
 ferent allotments may be, however many and
 sore their trials, either on account of their
 own deficiencies or in the part they are
 called to for the defence of the truth, the
 apostolic advice is applicable to them, "Do
 all things without murmurings and disput-
 ings; that ye may be blameless and harmless,
 the sons of God without rebuke, in the midst
 of a crooked and perverse nation, among
 whom ye shine as lights in the world; hold-
 ing forth the word of life."

SUMMARY OF EVENTS.

FOREIGN.—The London Daily Telegraph says, that
 Lord Granville's second note with regard to the Lib-
 ana claims, has been delivered to the United States

Minister. It does not recede from the position taken in the first note, and reiterates the repudiation of the claims for indirect damages, but proposes that counter cases on both sides be lodged with the Geneva Board of Arbitration, on a prescribed date, without prejudice to the position taken with regard to indirect damages.

Unusually severe gales have prevailed on the Atlantic, causing a number of marine disasters to vessels in the trade between England and America.

A great sensation was caused in the House of Commons on the 19th, by the introduction of Sir Charles Dilke's resolution to investigate the expenses of the Crown. In the face of strong opposition, Dilke succeeded in reading his resolution and then supported it in a speech. He was replied to by Prime Minister Gladstone, who contradicted some of the statements of the mover and urged the House on every ground to reject the motion. When the House divided, there were, for the motion 4 against 274.

On the 21st inst., a driving snow storm prevailed in London, the city was enveloped in a dense fog, and at 1.30 P. M., the day was as dark as at midnight.

Queen Victoria left England on the 24th for Berlin, via Paris, and arrived at Chertsey on the 25th. Lord Lyons, the British Ambassador to France, has notified President Thiers that England cannot modify her customs duties on the commodities of France during the year that the commercial treaty between the two nations remains in force.

London, 31 mo. 25th.—Consols, 92½; U. S. sixes, 1892, 92½; ten-forties, 80½.

Liverpool.—Uplands cotton, 11d.; Orleans, 11½ a 11½.

According to the rumouring by France of the commercial treaty with England, the members of the Left in the National Assembly have determined to favor the tax on raw materials. The passage by the Assembly of the bill imposing such taxes is therefore certain. Lord Lyons, the British Ambassador to France, has notified President Thiers that England cannot modify her customs duties on the commodities of France during the year that the commercial treaty between the two nations remains in force.

On the 22d inst., the galleries of the Assembly were crowded with spectators in expectation of debate on the debate on the petitions which had been postponed to that day. Dupanloup, Bishop of Orleans, rose to open the discussion, but yielded to President Thiers, who addressed the Assembly, and urged further postponement of the debate. He deprecated discussion, which he declared could not be any possibility serve the interests of Holy See. After hearing Thiers' appeal Dupanloup declined pressing the debate, and the Assembly passed to the consideration of other matters.

The Minister of the Interior asks a large increase in the appropriation for the support of the police, whose numbers have recently augmented.

The taxes established within the last few months have produced 500,000,000 francs, which exceeds the estimate by 20,000,000 francs. The government is now willing to postpone the debate on the proposition to tax raw materials until after the recess.

The English minister has expressed to the French Minister of Foreign Affairs the deep regret felt by their respective governments at the recent change in the commercial policy of France.

The German Emperor William completed his seventy-fifth year on the 22d inst.

The town courts and the celebrated Academy of Art at Düsseldorf, were destroyed by fire on the 20th, involving the destruction of a great number of valuable works of art.

A decree of the Russian government re-opens Sebastopol as a commercial and military harbor, with the fortifications restored.

A Petersburg dispatch says: Cateauzy was received very coolly by the Emperor and Prince Gortschakoff. It is reported that the ex-Minister is about to quit official life and betake himself to journalism.

The Spanish government has appointed Admiral de Barnardo as Minister to the United States, in place of Lopez Roberts, resigned. King Amadeus has sent the Collar of the Golden Fleece to the Count of Flanders. This collar is the same one which Ferdinand and Isabella gave to Columbus when he was made a Knight of the Order.

The doors of the last Protestant chapel in Madrid have been closed.

The workmen in the mines of the Rothschilds, at Witkowitz, in Moravia, enraged at the non-payment of their wages, attacked the office of the superintendent; gaining entrance, they burst open the safe and appropriated its contents; then they set building, and fired on the miners, four were killed and fifty wounded. The mines are now guarded by the military.

The late Mexican advices report successive defeats of the revolutionists by the government forces. All the Mexican papers express the belief that the revolution is a failure, although they differ as to the proper policy of the government.

The annual budget of the British Chancellor of the Exchequer, was laid before the House of Commons on the 25th inst. The total public debt is £792,740,000. Receipts for the financial year 1872-73 are estimated at £74,915,000, including from customs, £20,250,000; excise, £29,250,000; stamps, £10,000,000; and other sources, £2,500,000; income tax, £10,000,000; post-office, £470,000; postal telegraph, £750,000; crown lands, £400,000; miscellaneous, £325,000.

The total expenditures for the same period are estimated at £74,513,000; including interest and management of debt, £28,250,000; consolidated fund charges, £2,500,000; army, £15,000,000; navy, £9,500,000; civil service, £10,500,000; collection of revenue, £2,500,000; post-office, £2,500,000; postal telegraph, £500,000; abolition of purchase, £1,000,000; packet service, £1,000,000. The Chancellor recommended that the duties on coffee and chocolate be reduced fifty per cent., and that the same rate per pound be taken of the income tax.

UNITED STATES.—Miscellaneous.—The interments in Philadelphia last week numbered 427, including 94 deaths from small pox, 56 of consumption, and 40 inflammation of the lungs.

The total exports of merchandise during 1871, amounted to \$572,509,314, specie value; the exports during the same time consisted of merchandise \$490, 331,614, and specie and bullion \$65,632,342; leaving an adverse balance of \$46,345,358.

The Supreme Court of Mississippi has decided that payments by railroads to the State during the war, 33 cents per ton, and the interest thereon, which were made in U. S. currency, cannot be paid in U. S. currency. The roads owe large sums to the State.

The United States Senate, by a vote of 35 to 13, have agreed to put tea and coffee on the free list.

The bark *Germine* arrived on the 20th of April on the 20th, from Foochee, China, laden with 14,000 packages of carefully selected teas. It is stated that this is the first tea ship that has arrived at the port of Philadelphia for thirty years. The supplies of tea have been obtained from New York, and latterly to some extent, from San Francisco by railroads.

The detailed report of pork packing in the west is published. The total number packed was 4,868,448, against 3,695,251 last year. Average weight of hogs, 27½; yield of lard per hog, 391 pounds. The increase in the crop is 30.49 per cent., and the increase in lard is 28.1 per cent.

The balance in the U. S. Treasury at the close of business on the 23d inst., consisted of \$10,053,076 currency, and \$119,942,747 in coin.

The published census for 1870 gives the U. States a total population of 38,558,371. Pennsylvania, 5,521,951. Philadelphia, 674,022. Philadelphia contained 138,324 persons of foreign birth, including 66,693 natives of Ireland, and 50,746 Germans.

The Markets, &c.—The following were the quotations on the 25th inst. *New York*.—American gold, 109½. U. S. sixes, 1881, 115½; ditto, 1868, 112½; ditto, 10-40, 5 per cents, 107½. Superfine flour, \$62½ a \$67.50; extra, \$67.50 a \$71. Pennsylvania red wheat, \$1.75; Michigan, \$1.70; and wheat, \$1.70; and wheat, \$1.75; white Michigan, \$1.80. West Canada barley, \$1.05. Oats, 53½ a 55 cts. Western mixed corn, 70½ cts.; yellow, 72 cts. *Philadelphia*.—Cotton, 23 a 23½ cts. for uplands and New Orleans. Superfine flour, \$35.25 a \$37.50; finer brands, \$40 a \$40.50. Pennsylvania red wheat, \$1.75; Michigan, \$1.75 a \$1.76. Rye, 88 cts. Yellow corn, 66 a 67 cts. Oats, 52 a 55 cts. Canvassed hams, 13 cts.; city-smoked do., 11 a 12½ cts. Lard, 9 a 9½ cts. Clover-seed, 9 a 9½ cts. Timothy, \$3 per bushel. About 2050 head of beef were sold at the Avenue Dreyfus, extra, at \$1.75 a \$1.76 per lb. gross; spring wheat, \$1.65 a 7 cts., and common 4 a 5 cts. About 15,000 sheep sold at 9 a 9½ cts. per lb. gross for choice, \$1 a 9 cts. for fair to good, and 7 a 8 cts. for common. Hogs sold at \$6.75 a \$7.75 per 100 lbs. net. *Baltimore*.—Superfine wheat, \$1.80. White and yellow corn, 64 cts. Western oats, 4 a 5 cts. *Chicago*.—Extra spring flour, \$6.50 a \$7. *New York*.—Spring wheat, \$1.75 a 1.80. *Cincinnati*.—Family flour, \$7.50 a \$7.80. Red wheat, \$1.71 a \$1.73. Corn, 45 a 47 cts. Oats, 38 a 42 cts. Lard, \$1 a 8½ cts. *Chicago*.—Extra spring flour, \$6.50 a \$7. *New York*.—Spring wheat, \$1.19½. *New York*.—No. 2 rye, 70 cts. Lard, \$1 cts. *Milwaukee*.—No. 2 spring wheat, \$1.80 a 1.81. *New York*.—No. 2 mixed corn, 50 a 51 cts. *Detroit*.—No. 2 barley, 55 cts. No. 1 rye, 67½ cts. *Detroit*.—Amber Michigan wheat, \$1.57; No. 1 white, \$1.61; extra, \$1.66. No. 1 corn, 49½ cts. Oats, 40 cts.

HAVERFORD COLLEGE.

The Faculty are prepared to receive application for the admission, free of charge for Board and Tuition a small number of students, members of the Scotch Friends, and in circumstances to justify the extent of such aid.

The next Term will open 9th mo. 11th, 1872. Address, SAMUEL J. GUMMERE, *Pres.* Haverford College, Penn.

WANTED.

A Friend as Principal of Germantown Preparatory Meeting School. Apply to Alfred C. Germantown.

Sammuel Morris, Olney. James E. Rhoads, Germantown. Jane E. Mason, Franklin Institute, Phila. Mary R. Haines, No. 929 Spruce St., d.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application may be made to James Whittall, 410 Race St., Edward Maris, M. D., 127 South Fifth Geo. J. Scattergood, 413 Spruce St.

"An Exposition of the Faith of the Religious Society of Friends, commonly called Quakers, in the Fundamental Doctrines of the Christian Religion; to be originally selected from their Early Writings. To be added, at the Author's request, An Historical Introduction to the Memoir of George Fox, in Fr. Library, Vol. I, by Thomas Evans."

The above work, commonly called Evans's Edition, being out of print in this country, one hundred and fifty copies of an edition published in Edinburgh have been procured, and are now for sale at the Free Book Store, No. 304 Arch Street, Philadelphia, 50 cts. per copy.

The Stated Annual Meeting of Haverford Association will be held at the Committee-room, Arch Street Meeting-house, Philadelphia, on Saturday, 4th mo. 8th, 1872, at 3 o'clock, P. M.

PHILIP C. GARRETT, *Secret.*

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar in the Girls' department. Apply to Susan E. Comfort, Knox St., Germantown. James E. Rhoads, Marple, Del. Co., Penn. Sarah A. Richie, No. 444 N. Fifth St., Ph.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the children of the Institution, will please make application, as early as they conveniently can, to A. SHARPLESS, Superintendent, (address *Street Road* Chester Co., Pa.) or to CHARLES J. ALLEN, Treasurer, 304 Arch St. Philadelphia.

FRIENDS' BOARDING SCHOOL FOR INFANTS, CHILDREN, YOUNG MEN, AND YOUNG WOMEN, FRIENDS' FRIENDS, AND HIS WIFE ARE WANTED TO CHARGE OF THIS INSTITUTION, AND MANAGE THE FARM connected with it. Application may be made to Ebenezer Wurtel, Marshallton, Chester Co., Thomas Westar, Fox Chase P. O., Philadelphia, Samuel Morris, Olney P. O., or Joseph Scattergood, 413 Spruce Street, do.

FRIENDS' ASYLUM FOR THE INSANE.

New Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WRIGHT, M. D.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

MARRIED, Tenth month 12th, 1871, at Friends' Meeting-house, Hickory Grove, IOWA, PEABSON, son of Miriam B. Thomas, to SARAH, daughter of and Lydia N. Walker, all of the above place.

Second month 15th, 1872, at Friends' Meeting-house, Mansfield, N. J., JOSEPH K., son of Evans, of Marlton, to ELIZABETH, daughter of C. Wright, of the former place.

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, FOURTH MONTH 6, 1872.

NO. 33.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

When paid quarterly in advance, five cents.

From "Fraser's Magazine."

Notes on East Greenland.

PANSCH, M.D., OF THE GERMAN ARCTIC EXPEDITION OF 1869-70.

The writer was the naturalist attached to the steamer *Germania*, which left Bremen in the summer of 1869, and succeeded in reaching the Pendlum Islands on the east coast of Greenland in the early autumn. Various meteorological, tidal, and magnetic observations of considerable importance were made during the winter; and valuable additions contributed by sledge excursions to our knowledge of the coast line as far north as 77° 7'.

People have hitherto been too ready to conclude that the Arctic regions are buried, even in the summer, beneath a covering of ice, and to picture to themselves a steep, craggy, or peak, towering here and there above this eternal whiteness; or, perhaps, in the height of summer, a few isolated spots of snow, and affording space for the growth of a scanty vegetation called forth by the few favorable circumstances.

This idea, however exaggerated in many particulars, is partially justified by the experience of travellers in some Arctic districts. As the countries are situated in a high latitude, and shrouded in mists, and only favored by a feeble sunshine, there is not sufficient warmth to melt the mass of a winter's snow, often increased as it is during summer months. Falls, more especially as the thawing ice renders latent so great an amount of heat.

When we reached the coast of East Greenland under the same impression—the more a stream of ice, and with it one of cold flows continually along the coast. But did we find? A country in the main very free from snow, and that not only in the height of summer, but during three months. It will of course be understood that accumulations of frozen snow and ice always remain on the slopes and in the ravines. And if it is asked, how the ice could possibly be bare so early as we had continued so for such a length of time, or sojourn there has furnished us with an explanation as interesting as it is satisfactory. Nearly all the snow in that region is carried off by violent storms, and these have al-

most always one and the same direction, viz., towards the north. On this account the snow does not cover the ground evenly, but is, for the most part, collected in drifts of various sizes, according to the local formation of the ground. In the same manner, even what falls in a still atmosphere is tossed up and scattered by subsequent winds, so that in every gale we suffered from a heavy drifting of the snow; and how thoroughly the wind sweeps the ground may be concluded from the fact that a considerable amount of earth, sand, and stones is carried with the snow through the air to such a distance, that after one of these storms the ice becomes of a dirty brown color for miles around. In this way, the otherwise singular fact is explained, that we really only once saw a totally white landscape, (it was at the end of June,) and even this completely disappeared in the course of a few days. Indeed, there are many places, such as steep declivities and open plains, which remain free from snow nearly all the winter; the rest of the country is covered by snow from one to three inches thick; and drifts on every scale from the largest to the smallest are found scattered in every direction. As the snow melts from our roofs in the spring, and they become heated by the sun long before the temperature of the air is correspondingly raised, so it is in that mountainous country in a still higher degree. Favored by the generally clear and dry air, the snow disappears as early as April; after which, with the interruption of an occasional snow-fall, the dark rocky soil proceeds, in a most surprising manner, to absorb the heat that incessantly streams from the now unsetting sun. While the temperature of the air had, till the end of May, been continually below the freezing-point, the ground at the same time, at a depth of a few centimetres, had already risen several degrees above it. In our latitudes the ground cools down every night, and stones become perceptibly cold even at midsummer, so that the moisture of the air falls upon them as dew; in these parts of the Arctic regions there is only a trifling nocturnal cooling in the height of summer; dew is almost as unknown to the Esquimaux as snow to the inhabitants of the tropics. In the course of the summer, the heating of the ground is, indeed, somewhat moderate, as the sun is often hid by mists and clouds; but, to make up for this, the radiation from the ground is checked also.

It thaws, according to circumstances, to a depth of from 12 to 18 inches, and possesses a temperature very well adapted to stimulate energetically the growth of the roots of existing plants. A considerable degree of warmth, too, must, even in a cold atmosphere, reach the parts of plants above the surface, as well from the heat radiated by the ground as from the sun, which never sets, but shines in turn on every side. The heating of the ground is so considerable, that by day the ascending warm currents keep the air everywhere in tremu-

lous, undulating motion, so that it is necessary to make all exact trigonometrical measurements by night; and at times the eye discerns even the summits of the highest mountains only in distorted images. This mass of warm ascending air naturally follows the slope of the mountains to their highest points, and instead of becoming cooled here, is further heated by the purer rays of the sun, which fall both more continuously and more directly. And since, moreover, the summits of the mountains rise above the densest fogs that shroud the land, it is readily understood that, if other circumstances be favorable, vegetation may exist to quite the same extent on the mountains, (I speak only of those observed, from 1000 to 3000 feet in height,) as in the plain, and that there is here really no line of highest vegetation. On the summits of the lower mountains we found the saxifrage, silene, dryas, and other plants, often in finer development than on the plain; and it is not a wonderful fact that, on a peak 7000 feet high, in addition to beautiful lichens, moss several inches long is found growing in thick cushions!

There is a complete contrast between the whole method and operation of the Arctic summer, as well as of every single summer's day, and that with which we are familiar in the frozen regions of the Alps. In the latter there is a daily alternation between cold and heat, darkness and light, winter and summer; and on both sides the change is rapid and sudden, the several forces operating quickly, energetically, and with immediate result. In the north there is properly no cycle of twenty-four hours; the day is not divided into light and darkness, heat and cold, but each of those opposite conditions holds its sway during a whole season; they do not advance with consciousness of victory and rapid results, but their lack of power is amply compensated by the exhaustive use of all existing advantages. Thus it is that the summer heat of East Greenland, though beginning slowly, yet steadily continuing, increasing and sometimes even becoming intense, renders it possible, during the short time in which the ground remains unfrozen, for a rich and vigorous vegetation to be developed. Thus it is that some plants send long tap-roots deep into the soil; that they all ripen their seed; that some attain the height of many inches above ground; that the leaves are large and vigorous, and the colors of the blossoms bright and beautiful.

Here, too, the other essential condition of all vegetation, *moisture*, makes its appearance in quite an unusual manner. Most people imagine all the Arctic regions wrapped, during the summer, in perpetual mist, not infrequently varied by snow and rain. During the summer of East Greenland there is scarcely any precipitation of moisture from the air, but plants live almost entirely on that which they derive from the ground. It is not, of course, the rich and luxuriant cushions of

moss, which grow on the banks of the merrily-rippling stream, that one must expect to find here; these are seen but rarely. But we find large tracts uniformly watered and saturated with moisture from the melting of a slope of snow; for, since the lower stratum of the ground is frozen, the water can not penetrate it and run off below, but precolates down the whole slope through the uppermost stratum to the shore. To pass such places, which are often miles in breadth, is one of the severest labors of spring and summer travelling, as one often sinks knee-deep in loamy mud. A multitude of plants, however, rejoice in this soil, so that we find them flourishing in these wet tracts in great profusion. On the other hand, where there are real river-beds, the banks are generally barren; for, when the thaw commences, the water rushes along with such tremendous force as to carry down quantities of earth, plants, and stones.

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 252.)

Mildred Ratcliff to Jonathan Evans.

"3rd mo. 24th, 1834.

"My dear and well-beloved friend,—May I be indulged with the privilege of correspondence in a needful time from one who I do believe is not only an old disciple, but an experienced disciple of our Lord Jesus Christ! And to tell thee that oftentimes my poor mind is in a very low spot since my return home, notwithstanding the remembrance of the faithful is as precious as ever; believing as I do the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. Yes, blessed be his name, he knoweth them everywhere that trust in Him, and not in their own understanding; those who dare not rely on a good memory or good natural abilities, but in Him alone who has promised to bring things to remembrance as his little dependents hath need. In this, sometimes my spirit can rejoice through all and over all the gloomy signs of the times. I may safely say, when I got thy letter, and with it one from our beloved Ann Jones, my poor mind bowed in thankfulness under fresh feelings of the Lord's numberless mercies still continued to a poor nothing (for so I feel many a time). These letters coming, not only in a needful time, but from those unto whom my soul has been sweetly united in the fellowship of feeling from our first acquaintance, no marvel they were to me as a refreshing brook by the way. I had been for some time thinking about thee, and could freely have written, but was afraid to intrude, not wishing to be troublesome. Yet such was the exercise into which I was plunged for Zion's sake, and for the dear Master's peoples' sake, that at times the language would seem to arise from the altar of the heart after this manner: My soul is exceeding sorrowful even unto death. Which I hope will more and more bring about the necessary death to my own will, so that at least these feelings may profit myself, though it is through suffering. But the contents of both these very acceptable letters was indeed reviving, inasmuch as they gave evidence that I was not alone in my apprehensions concerning the state of things among us as a people. Ah, my dear friend, one thing I think I am sure of; that is, the old serpent, the devil, is as busy as ever he was to break

our bands and scatter our tribes. As time advances it seems to me more and more clear that what we as a people have had to suffer is only the beginning of sorrows. Where and when the devastation will stop, the Lord only knows! And who will be able to stand in the hour of closer trial, time must evince! What a comfort then, under the consideration of all these things, to feel in that we can trust the Truth, the ever blessed Truth which changes not. The encouraging language, Fear not woman Jacob, for I am with thee; though thou pass through the water, it shall not overwhelm thee, or through the fire, it shall not kindle upon thee, is something like the account we find in the Holy Scriptures! A blessed book, in which the humble Christian believes, while his dependence for any aid, he has, for that Scriptures is not in his memory, but on that Divine Power which gave them forth.

"I don't want to say too much, but I want help; and I think I know to whom I am writing, and hope I may with safety use that freedom which is allowable between a child and a father. I have often wished there were more among us as a people, like thyself, so bound to the blessed cause as to deal plainly with such as are in any way likely to breed dissensions among us. But alas! it is as it is; too many being more disposed to plaster up with untempered mortar, crying, peace, peace, where there is no peace. And while this is the case, we need not marvel if when one woe is past, another comes quickly. Sometimes, though attended with much fear and trembling, I cannot but desire that the Divine hand may not spare, nor eye pity, until we are more what we ought to be. The dear Master knows best what is best for his people, and in this the faithful can sometimes rejoice, that if we rightly strive our souls shall live. May we then, my dear friend, thank God and take courage; holding fast the profession of our faith unto the end, however many may fall on the right hand and on the left. This we do know, that the Truth changeth not! May we live and die under the preserving influence thereof; then nothing will be able to hurt us, either in life or in death.

"I noticed with interest thy remarks about the great committee! I know I am but a poor little one, and I love to feel myself so, yet I think that according to my measure, I have felt with you and for you on that subject all I have been capable of, and do hope you will be able to hold fast and do right, let others do as they will.

"Our dear sister Ann Jones writes very comfortably about Jacob Green and E. Robson. She speaks of not having seen E. B. since his being in their country, but had heard him spoken of by the young people as a great man. She then goes on to tell me her fears about things there; so that it is easy to perceive the signs of the times with Friends there as here are gloomy indeed.

"Please give my love to all thy dear children, who I often view as olive branches round about thy table.

Thy truly attached friend,

MILDRED RATCLIFF."

Some parts of the foregoing epistle are calculated, methinks, particularly to interest the serious reader! Thus, she writes, the remembrance of the faithful was precious to her when in a very low spot; while also the letters of the same caused her mind to bow in thankfulness under fresh feelings of the Lord's

numberless and still continued mercies. Surely it is not one of the least evidences of His loving-kindness and blessing of our Heavenly Father, that our condition in this prison-house of clay should be ameliorated and soothed by the sympathy and brotherly kindness of our fellow candidates for the same happy home! Hence the language, "Iron sharpeneth iron so a man sharpeneth his friend." Especially, and perhaps chiefly, this the case, when these see eye to eye in respect to faith and practice; being engaged where they have attained to walk by the same rule, and to mind the same thing. They are enabled at times to take sweet counsels together, and to fulfil the apostolic injunction, "Bear ye one another's burdens, and so fulfil the law of Christ." O! that the exercise true religious fellowship, manifested by waiting for each other for good, and to be help of each other's joy, might, through Heavenly mercy, increase and abound more and more amongst us.

Again she speaks of feeling many times "a poor nothing;" of her soul being "exceeding sorrowful, even unto death;" with added hope, that all her various exercises plunges and baptisms might more and more bring about the necessary death to her own will! Are not these but part of the insignificance of discipleship with Him, our crucified risen Lord, and the ever glorious Captain of salvation, who made himself of no reputation, who was despised and rejected of men; who had not where to lay his head; and who thoroughly cleansing baptism of fire and Holy Ghost is unto the death of all the carnal devices and fleshly counsels of the unsteady mind and will of man? It was the language of the Spirit to the church of Smyrna: "know thy works, and tribulation, and poverty (but thou art rich)." * * * * * Fear none of these things which thou shalt suffer; * * * * * be thou faithful unto death, and I will give thee the crown of life." O! that more of this abnegation of self; more of the "tribulation of poverty" that maketh rich, with faithful also unto death; more of humility, and contrition, and abasement of spirit—accepts sacrifices to the Lord—were in larger measure apparent in these days; more of the firm state unto being made wise and strong Christ; more of the feeling of the poor person when he smote his hand upon his breast saying, "God be merciful to me a sinner; more of becoming like clay in the hands of the Heavenly Potter unto being moulded; just what He would have us to be. * * * * * T would these experience a strength made perfect in weakness; these would grow in stature to stature in the Truth and in the Lord to becoming valiant for the promotion of His cause, and the exaltation of his kingdom in the earth.

Again, her pen sets forth the unrelenting enmity of the serpent, who is no less potent now than ever, "to break our bands, and scatter our tribes;" that to her it seemed more and more clear, that the suffering and count of her day were but as the beginning of sorrows; with the superadded enquiry, who will be able to stand in the hour of closer trial? Has not this oft-predicted period come to this generation, and is not the hour already at hand? When than now were the golden times of temptation more varied and inviting? when were tribulations more painful and abetting since the time that the doct-

testimonies of this religious Society were, our forefathers, contended for in prisons, fearfulness and painfulness, and in suffering unto death? When has the god of this world, and enemy of all righteousness, more subtly and deceivably clothed himself with the mantle of religion, or as an angel of light, he prompting indeed of the query, "who is able to stand?" When were the sifts—as from sieve to sieve, when the index of dress and paleness of the countenance depends the effort to conceal by washing and anointing, when the wearing of sackcloth, and the putting the hands upon the loins, as much inward exercise and panting of the heart; and when withal the deep baptisms, close provings and searchings of heart, the watching unto availing prayer, more frequent than in these days when the Lord afflicted Zion for the multitude of her aggressions; and when her children are so often cast into captivity, as to cause, in M. R.'s intended vision, the woes quickly to succeed another?

But, well may we, with Midred Rateliff, truly wish there were more who like her respondent—straightforward in duty and true—were so bound to the blessed cause as to be jostled by every wind of doctrine, her turned aside by any oblique influence; never; but holding, without compromise, the original principles and testimonies of the religious Society, should stand steadfast, immoveable in their faithful support. Then indeed there be less plastering with the unadorned mortar of creaturely zeal and activity; less seeking to shirk difficulty and responsibility; less turning from the cross of meek and lowly Saviour, and the supports of it unto too manifest instability and weakness; and less too of being stumbling-blocks to those for whose welfare and growth to straight and narrow way, we shall be more greatly accountable; but instead thereof there would be one uniform, consistent, clinging steadfastness of purpose to keep to the law and the testimony as committed so possibly to our trust. Then would the "make us" more what we ought to be; "could we more often "thank God and our Father;" then be enabled to "hold fast our profession of our faith unto the end, how many may fall on the right hand and on the left;" then also should we know "that the change is not," and that under its pre-eminence, nothing shall be permitted to hurt us either in life or in death."

(To be continued.)

For "The Friend."

Colonial Adventures and Experiences.

(Continued from page 250.)

leaving the telegraph camp—sink-
ed by his unsuccessful efforts to sink
through the solid granite—our author
"I started off towards the town, for I
got yet make up my mind to start for
shot. There was as yet within me a
ting to civilization and society, even if
ere only represented by the four walls
use, and the occasional sight of a shop
w. I had no occasion to hurry, as I did
ow what I should do with myself when
ere. I reached the first of the houses
half an hour before sunset: working
ere trooping from their employment
s the boarding-houses, where their sup-
ated them. The air was full of scaven-

ger hawks wheeling and hovering, and now
and then darting down on some piece of re-
fuge. I saw one coolly snatch a bone from a
dog's mouth, and carry it in triumph to the
roof of a house. I should have been amused
by watching them at any other time, but my
mind was now occupied with the thought,
that I knew not where to go for the night.

"On the outskirts of the town and just
within view of the blue waters of the bay, I
espied the framework of an unfinished house,
one corner of which was roofed over. I had
noticed this house before, and was aware that
no one was at present working on it. Here
was the very place; I could spread my blankets
in shelter from the dew, and there were plenty
of chips to make a fire. Then it occurred to
me that although I had some tea and sugar,
I had neither vessel nor water wherewith to
make it.

"I believe that people who drink tea as a
conventional beverage, have little idea of its
strengthening and refreshing qualities. It is
highly likely that they should, drinking it,
as they often do, when neither in want of
strength or refreshment; but in Queensland
and like countries, tea is not only a luxury, it
is one of the necessities of life; and many a
man would rather be short of food than lose
his modicum of tea. Three quarts a day, one
at each meal, is only considered a moderate
allowance; beer or spirits in that climate could
never take its place. Now although I had
not yet learnt the value of tea, or acquired
much taste for it as an universal beverage,
yet I was in this difficulty, it was necessary
for me to drink something before morning, and
I was already tolerably thirsty,—water is a
scarce commodity in Queensland. In many
places, water which we in England should re-
ject as filthy, is eagerly sought after, and
highly prized. It is not a land of running
streams, and brooks; pumps and wells are
rarities even in the townships, and the supply
is chiefly drawn from surface water, that is,
rain water which runs off the soil, and collects
in holes and lagoons. Few of the rivers have
permanent water in them, and most of them
have large trees growing in their beds. But
in the rainy season there come what are called
floods, which take a long time to subside, and
which generally leave behind them large pools
containing a sufficient supply until the rains
come again. At this town, with the exception
of a little brackish water from some old
"native wells" on the beach, the water was
brought in on carts from some distance, and
sold for half a crown a load.

"I went into the empty house to look about
me, and sat down to smoke a pipe. By that
time the sun had set, and it was dark, for
there was little or no twilight; after I had
rested a little I began to feel hungry as well
as thirsty, so I determined to go out and see
what I could borrow at a house opposite.
They lent me a bucket, which they filled half
full of water, and a small 'billy' for making
tea; armed with these I was set up for the
night, and after eating a good supper and
smoking another pipe, I rolled myself in my
blankets, with my spare clothes for a pillow,
and slept soundly till morning. In the morn-
ing I made breakfast from the remnants of
my supper, and packing my possessions into
a corner of the house, sallied out to try my
fortune. I was now again in the position of
not knowing whence the next meal was to
come. I had often heard it said that men

never starved in Queensland; I began to feel
that that statement was now on its trial in
my own person. I first went to the news-
paper office, and had a good look at the ad-
vertisement sheet, which was posted outside;
I got small encouragement from this. I found
that had I been a female servant I could have
had my pick of two dozen situations, with
wages varying from twelve pounds to thirty
"and all found." Had I been a boy between
twelve and thirteen, I might have become a
candidate for the post of assistant to a chimney-
sweep; this would indeed have been a
black prospect. An experienced assistant
was also wanted by a watchmaker; a little
later I think I could have gone boldly and
offered myself for this, but my recent failure
was still graven on my memory, my back
had yet a twist in it, and the blisters were not
healed."

A photographer by profession, but whose
principal business consisted in keeping the
books of different storekeepers in the town,
offered him his board in return for taking care
of his office and other light duties. This offer
was gladly accepted, and it enabled him to
subsist until he was engaged as assistant by
a surveyor, at a salary of one pound a week
and his rations. Their destination was the
Upper Bardekin and Clarke River districts,
where they were to mark out the boundaries
of several new runs. There were a cook and
three working men besides our author, in the
party. He thus describes the journey and his
experience in surveying.

"As we expected to be 'out' three months
certainly, we carried a large supply of rations
packed on the backs of horses. We had also
our own riding horses, of course, and spare
horses for occasion, so that there were eight-
een or twenty in all. One man's duty was
to look after these: at present all we had to
do was travel. As we could not travel very
fast with the pack-horses, the surveyor him-
self stayed behind, intending to overtake us
by and bye. Having our own provisions,
tents, and cook, we were quite independent
of any houses, and could choose our own halting-
places. Our average rate of travel was
about fifteen miles a day, but we could not
always obtain water exactly where we wanted
it. It would be useless to describe our jour-
ney minutely, as one day's travel was almost
exactly the counterpart of the one before it.
We used to rise at daybreak and have break-
fast; then one of the party, slinging a bridle
over his arm, vanished among the trees in
search of the horses; meantime we occupied
ourselves in packing up. When the horses
arrived, each one having received his load, we
started at a walking pace, driving the pack-
horses before us.

"Travelling in the Bush in Queensland is
usually excessively tame work. The roads
(mere dry-tracks winding among the trees)
are dry and dusty; the scenery is the same
for miles—no flowers, no fruit, very little life.
Nothing but trees, trees, each with three
branches and six leaves on each branch,
throwing no shade except from their trunks;
dry waving grass between the trunks, one
exactly like the other which stands a few feet
off from it; now and then a kangaroo to be
seen, or an emu, or a flock of parrots.

"As we went on the stations became less
numerous, and the distances longer between
them. We were now getting into the country
of the wild blackfellows, of whom we often

used to see traces, but they take care never to show themselves. Doubtless every movement of our party was eagerly watched by them.

"All the country which we had traversed was very fair pasture land, but fit for nothing else. The solitude, however, was wonderful; no one would have supposed that it was inhabited and traversed by numerous tribes of natives, or that it was every bit of it 'taken up' for pastoral purposes. A square mile of average country in Queensland is computed to be capable of maintaining a hundred sheep, or twenty head of cattle. The cattle are allowed to range at will, only visited and kept together occasionally by stockmen; but the sheep are tended in flocks by shepherds, and are kept in yards every night.

"In the older colonies, where the native dogs have been destroyed, and the runs have been fenced in, the sheep also are allowed to stray, but this would be impossible in Queensland. Some of the runs are of enormous size, many as large as an English county, and are held by license on a nominal lease. This is fair enough, as the produce has to pay duty."

After the real work of the survey commenced, he says "we travelled, dragging the chain, about seven or eight miles a day, changing our camp every night. We now of course had no roads to travel on. As we went on we marked the miles on trees, having first removed a small square piece of bark. For many miles our course lay along the bed of the river, and yet we generally had to carry water with us, as there was often none to be got. The water was carried in large canvas bags, slung across the backs of a couple of the pack-horses. If any one wanted to drink, all he had to do was to catch one of these horses, remove the plug from one of the bags, and squeeze. The water thus carried, was kept nice and cool, and very little was wasted.

"The chain work, though fatiguing, was not very difficult. It was very trying for the arms, as the country over which the chain had to be dragged, was stony and broken, but after a few days I began to get used to the work. We generally worked from a little after sunrise until almost four o'clock, seldom stopping in the middle of the day. We all took our turns to belong to the working party, which consisted of two men besides the surveyor himself. The rest stopped behind to pack up, and look after the horses, and come leisurely on to the next camping-place.

"We were about the first white men who had visited this part of the country. It was very wild and broken, and fit only for cattle. We saw many signs of blackfellows, but they took care that their persons should not be seen by us. Once we heard a child crying in a thick scrub.

"At the end of three months I was paid off in company with the rest, at a station situated on a tributary of the River Burdekin. My employer had given me the option of remaining where I was, or of riding one of his horses down to the township. I preferred the former course."

(To be continued.)

Lopping off the branches of sin, is labor in vain, and always to be renewed; there is no way but laying the axe to the root.—*Thomas Adan.*

HERE AND NOW.

Look around thee! Say how long
Shall the earth be ruled by wrong;
When shall error flee away?
And this darkness turn to day?

When will evil from the soul
Render back its dread control?
When shall all men duty see,
And the world be pure and free?

Rouse thee for the mental strife!
Gird thee for the task of life!
With the sword and with the shield,
Forward to the battle-field!

"On!"—a thousand voices cry
Through the earth and from the sky?
"Up!"—Heaven's light is on thy brow!
Let thy work be—Here and Now!

THE BLESSING OF TO-DAY.

Strange, we never prize the music
Till the sweet voiced birds have flown
Strange that we should slight the violets
Till the lovely flowers are gone;
Strange that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake the white down in the air!

Lips from which the seal of silence
None but God can roll away,
Never blossomed of such beauty
As adorns the mouth to-day;
And sweet words that freight our memory
With their beautiful perfume,
Come to us in sweeter accents
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briars from our way.

The Spider Monkey.—The queen of all the pets is a black and gray spider monkey from Guiana, consisting of a tail which has developed, at one end, a body about twice as big as a hare's; four arms (call them not legs), of which the front ones have no thumbs, nor rudiments of thumbs; and a head of black hair, brushed forward over the foolish, kindly, greedy, sad face, with its wide, suspicious, beseeching eyes, and mouth which, as in all these American monkeys, as far as we have seen, can have no expression, not even that of sensuality, because it has no lips. Others have described the spider monkey as four legs and a tail, tied in a knot in the middle; but the tail is without doubt, the most important of the five limbs. Wherever the monkey goes, whatever she does, the tail is the standing point, or rather hanging-point. It takes one turn at least round something or other provisionally, and in case it should be wanted; often, as she swings, every other limb hangs in the most ridiculous repose, and the tail alone supports. Sometimes it carries, by way of ornament, a bunch of flowers or a live kitten. Sometimes it is curled round the neck, or carried over the head in the hands, out of harm's way; or when she comes silently up behind you, puts her cold hand in yours, and walks by your side like a child, she steadies herself by taking a half turn of her tail round your wrist. The spider monkey's easiest attitude in walking, and in running also, is, strangely upright, like a human being; but as for her antics, nothing could represent them to you save a series of photographs, and those instan-

Selected.

aneous ones; for they change every moment by starts, but with a deliberate ease which would be grace in any thing less ugly. absurd efforts of agility which you ever, at a séance of the Hylobates Lar Club at C bridge are quiet and clumsy compared to rope-dancing which goes on in the bough of the Pont-tree, or, to their great detriment the Bougainvillea and the Gardenia on lawn. But with all this, Spider is the gent most obedient, and most domestic of her. Her creed is, that yellow bananas are summum bonum; and that she must not go into the dining-room, or even into the veranda whither, nevertheless, she slips, in fear trembling, every morning, to steal the green parrot's breakfast out of his cage the baby's milk, or fruit off the sideboard which case she makes her appearance demly and silently, sitting on the threshold and begins scratching herself, looking at every thing except the fruit, and pretending to absence of mind till the proper moment comes for unwinding her lengthy ugliness, making a snatch at the table. Poor we headed thing, full of foolish cunning; always doing wrong, and knowing that it is wrong, but quite unable to resist temptation; then profuse in futile explanations, gesticulations, mouthings of an "Oh! oh! oh!" pitifully human that you can only punish by laughing at her, which she does not like.—*Kingsley's West Indies.*

Selected.

For "The Editor
A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 251.)

Thomas Story evinced much interest in children of his friend James Logan, though not personally acquainted with them, having removed to England, apparently, before their births. He sent them occasional presents tokens of his regard, which were mutually exchanged. The following was written on occasion of this kind:

Thomas Story to Sarah Logan, junior.

London, 4th mo. 28th, 1771.

Respected Friend, Sarah Logan, junior, is a long time since I was agreeably favored with a specimen of thy early ingenuity, and some of the first fruits of it, in a present me through the medium of thy father, which was very acceptable, and justly adorned the work of a person young and becoming much riper years, with long practice and experience. And though other matters have interposed and suspended my intention long, yet I have not forgot the obligation, and now, though late, make my acknowledgments, desiring that some small tokens of respects, (which I hope will come safe to thy father's hands with this,) may be acceptable. And that all goodness and happiness may attend thee to the end, through every scene of this uncertain life, and crown thy last wish, blessed immortality, is the sincere wish of loving though unacquainted friend,

THOMAS STORY

Accompanying the above, bearing its date:

Esteemed friend, James Logan.—Thou I have not written, nor had any letters from thee these several years, I have not altogether forgotten the duty of friendship to thee, which prompts me on this favorable occasion, (by our valued friend Jos. Gill,

to visit your parts,) to salute thee and
with these few lines and sincere re-
spects. And remembering, as I have often
before, the present made me long ago from thy
dear Sarah, as some of the first fruits of
thy early genius, which I have not hitherto
acknowledged to herself, though often in-
deed, I now beg leave that I may do so in
these small returns, which I hope will be
wondered. And, as her acceptable token, when
young, was presented to me through thy
hands, I think the same method most proper in
that I now send her, intended to be sent hence
in a box, to-morrow towards Bristol, to our
and J. G. aforesaid. (The articles are then
detailed.)

have been, for the most part, travelling
three years, and greatest part of the two
winters here in this city, where, as also
the nation, the principle of Truth takes
generally with the brightest geniuses, though
state, and works it would lead to are too
yet awaiting. But as men must first
before they can act with judgment, I am
in despair of a more general reformation
time, that is, of Him who doth in heaven
earth what and when he pleaseth, and
turn the hearts of nations as the streams
water. Three sorts of people at this day
only oppose the life of the Son of God, the
of the world: the wicked, immoral,
and profane; the false teachers, kept up by
man power and wisdom, who, by their late
enquiries, seem bent upon excluding the
of Christ out of his church, and advance
the latter, or rather their own notions
rather than pretence, and their own power and
ty; and the Deists, who despise the priests,
designing and insincere men, yet not
tiring the Divine essential truth in them-
selves, the guide of mankind in all things.
The latter increase in number.

THOMAS STORY.

can hardly measure in this age the
of priestcraft over the human mind in
; and it is probable, that for the com-
modatively moderate pretensions of the hu-
ly ordained ministers at the present day,
is much due to the questioning spirit
which displayed itself in what was termed
"free thinking" of that, and a succeeding
age. (The next below was S. L. Jr. spon-
sorship of the present, above spoken

Sarah Logan, junior, to Thomas Story.

esteemed Friend,—About three months
I was favored with thy kind letter by
worthy friend Joseph Gill, in which thou
pleased to remember a small piece of
childish performance, and to retaliate it
great excess with a valuable present, for
which I wish it lay in my power to make a
able return; but as from this country in
situation, it does not, I can now only
my acknowledgments, not forgetting at
same time a handsome shagreen case,
a knife, fork, and spoon, that my father
ought me as from thee, when last in Eng-
land, for all which, as I am bound in grati-
tude, I return thee my very hearty thanks,
and, with kind respects, thy much obliged
daughter,
SARAH LOGAN, junior.

London, 14th 9ber, 1734.

Following from a previous letter of her
to T. S. gives a pleasant picture of
character and pursuits of this daughter,

who afterwards married Isaac Norris, the
youngster.

"Sally, besides her needle, has been learn-
ing French, and, this last week, has been
very busy in the dairy at the plantation, in
which she delights as well as in spinning; but
is this moment at the table with me, (being
First-day afternoon and her mother abroad,)
reading the 34th Psalm in Hebrew, the letters
of which she learned very perfectly in less
than two hours' time!"—

James Logan to Thomas Story.

Philadelphia, 9th mo. 16th, 1734.

Respected friend T. S.,—Having for some
days past been here, despatching a ship for
London that I am concerned in, or more prop-
erly my letters by her, my daughter sent this
unsealed, and therefore I make use of this blank
page for saving of postage, to acknowledge
the receipt of thy very kind letter by Joseph
Gill, as also, in my wife's name, thy present
to her of some silk stockings, as I remember;
but whatever it was, it came in good order,
was carefully delivered, and thy old friend
very kindly accepts of them. The girl speaks
for herself, as well as she can, I suppose, but
thou hast really been too generous to them.
I have four children now all with me, who, I
think, generally take more after their mother
than me, which, I am sure, thou wilt not dis-
like in them; yet, if they had more of a mix-
ture, it might be of some use to them, to
bring them through the world. And it some-
times gives me an uneasy thought, that my
considerable collection of Greek and Roman
authors, with others in various languages,
will not find an heir in my family to use them
as I have done; but, after my decease, must
be sold or squandered away. But this is not
in human power to remedy; and therefore,
I must be content and thankful they appear
not vicious, and of the girls I think I may
truly say they are discreet. Had I not forgot-
ten thy letter at home, I should have been larger,
but I must now desire this may excuse me,
who with sincere good wishes for thy happi-
ness, am thy affectionate friend,

JAMES LOGAN.

The collection of books, amounting to 3000
volumes, James Logan afterwards very suitably
and worthily disposed of, in bequeathing
them to the city of Philadelphia for use as a
lending library, and they formed the nucleus
of the present Philadelphia Library of 70,000
vols. In those days the only way in which
it was possible to pursue a studious life, was
by costly purchase and importation of books
from Europe; and this bequest was designed
to supply for posterity a want and deficiency
he had, no doubt, often himself felt with ur-
gency.

Thomas Story to Sarah Logan, junior.

London, 11th mo. 21st, 1734.

Dear Friend,—As thy father was pleased to
mediate between thee and me, in handing
me thy very acceptable letter of the 14th
9ber last, I don't doubt but that he will like
wisely this acknowledgment of it, which I
kindly accept as a full return at least, to those
little things sent with my last, which, in my
own account were due to a former and early
favor, and can assure thee that it is a pleasure
to me to know from thyself that they are
acceptable, having no view or desire of any
other return than the friendship I observe in
such agreeable lines from an innocent and
virtuous mind.

That Heaven may preserve thee, my dear
friend, and by the sweet Divine dew thereof
from above, daily descending upon thy tender
heart, increase and furnish thy mind with
all sweetness, goodness, understanding, and
knowledge of the true God and Divine things,
which as it is the greatest blessing I can
wish for thee, so I sincerely do.

Thy affectionate, loving friend, though I
may never see thee in this world,

THOMAS STORY.

How encouragingly and tenderly such
friendly, condescending language from elder
lips reaches the young heart, many can tes-
tify. The pretty lines of the maiden show
that modesty which characterized a former
generation of young people.

Bearing even date with, and accompany-
ing the above.

Thomas Story to James Logan.

Respected Friend,—I take this first oppor-
tunity that presents, to acknowledge the re-
ceipt of thy frank letter of 16th 9th month
last, which is satisfactory on several accounts;
I am glad to know thereby, that my very
dear friend, thy wife, and all your children,
are well, and hopeful in the better part; and
that those little things were acceptable to
her, as directed, in which I meant no other
than as a token of my remembrance, and of
the respect I owe her. I perceive thou art
apprehensive thy children inherit the quali-
ties of their mother more than thy own; and
thy sentiments of the satisfaction I would
reap by it are very right, for, as her person
was amiable, I looked upon it as the figure
of her mind—full of sweetness, innocence,
and virtue; and think I perceive much of that
in thy daughter, by her letter, though wholly
a stranger to her person, only have heard she
is comely and agreeable.

As to the inaptitude of all thy family of
succeeding thee in such satisfaction as thou
hast reaped in thy acquaintance with books
and languages, thou wilt be easy in that, if it
be possible for thee to consider, that these
things are generally speculative, and so
barren as to us, that they cannot afford us
one morsel for support of a short uncertain
life in this teasing world, or much help to-
wards a better. If, then, we have so much
understanding and application as to conduct
ourselves with honesty and safety, as respects
bread and clothes, and pursue the rule of
grace and virtue to the end, we shall not miss,
at last, of a safe conduct to that haven which,
I doubt not, we all aim at in our most solemn
thoughts. Yet I am no enemy to learning,
though I have but little of it; that field afford-
ing great variety for contemplation, and much
delight to the mind therein. But, as I have
read, chiefly, in those small glimpses of the
Divine Being I have been mercifully favored
with, in the face of the Son of God, and His
attributes, Divine, moral, and personal, He
hath not left me quite ignorant of the knowl-
edge of His works, which are indeed stupendous
and amazing, even the least of them,
rightly viewed. But I have nothing to boast
of but His mercy and goodness in the whole
course of His providence hitherto. The little
peep I have had into the records of time by
my scanty literature and want of proper oppor-
tunity for more, furnishes me only with a
satisfaction in the general view of the conduct
of the world from the beginning of it unto this
time; though the greatest part of the particu-

lars have escaped my notice. To conclude, then, I may have been as happy, all this time, and so may thy children, and may remain and end so, circumstanced as I am and have been, some cross occurrences in life, and those too not unseasonable, excepted, even as him, whoever he may be, if any, that may have a kind of omniscience in human things; and so may any other of a capacity lower than mine. But where am I run?—I now return from thee to thyself and family, (if thou canst make sense of this,) and in that love which engageth me to wish all happiness to thee and thine in this life and that which is to come, conclude this from thy very loving friend,

THOMAS STORY.

(To be continued.)

For "The Friend."

The following ancient testimony to plainness is commended to the serious perusal of all, and especially of our beloved young Friends; for truth is the same in this day that it was then, and leads into godliness, and simplicity in apparel, as it did then. The enemy of all righteousness seems unusually potent with argument in this day for drawing aside from the straight and narrow way that leads to life and peace.

What follows is addressed by the writer to her children while she was on a religious visit in Ireland. (See account of her in *Piety Promoted*.)

"After my dear love to my husband, this is to signify my tender love to the precious Truth, by my motherly care for my children, that whether I live or die, you may be careful and take heed that you do not stain the testimony of Truth, that you have received, by wearing of needless things, and following the world's fashions, in your clothing and attire, but remember how I have bred you up. Consider what manner of persons you ought to be, now you are come to years of understanding, that you may not grieve the Spirit of the Lord, nor me, nor any of his dear children. But that you may walk as becomes the gospel of our Lord Jesus Christ, that you may be good examples to others, and patterns of plainness and uprightness in your conversations among all people; then will the blessing of the Lord attend you, and it will be well with you in this world, and in that which is to come; then shall God be honored, and my soul with yours and with the souls of all his tender ones that desire the same to be comforted, and Truth promoted over all; and then you will have cause to say with me, that its excellency far transcends all that the world can afford, and will endure when that shall have passed away.

"Truth is the same here as in England, and Friends do not suffer the world's fashions to be followed, for both men and women here do go plain in their apparel, according to Truth, in a comely manner. The women do not attire their heads, setting their clothes aloft, imitating the world's fashions, wearing any needless things, nor in a needless manner. And some public Friends from hence, are going to England in the service of Truth, and more to go, and they will be grieved to see Friends' children stain the truth, by attiring themselves not in modest apparel, and it would also be a great grief to me, if my children should be some of them. And therefore, look to it, I charge you, in God's holy fear, that you may be warned and escape the dangers

that do attend youth, and be preserved out of all the snares of the evil one, for they are many.

"Oh, that it may be so with you, that your delight may be to serve him according to your measures, that you may clearly see, by the bright shining of the Light, the vanity and folly of needless things in apparel, and that to lean after the world's vain unsettled fashions, is so far from being comely, or an ornament to any professing Truth, that it is a great cause of shame for any such to be engaged therein!

"I am certain that if you keep to the gift of Christ's Spirit, that is given you to teach you to profit, and to lead you into all truth and plainness, I say, that I am sure that if you hearken to the Spirit of Christ in your own hearts that then these needless things aforementioned, and foolish fashions of the world, will become a burden to you as they are to me, and then you will soon be weary of them, and of all that is needless: round attire upon the head, set up aloft, &c. I desire the Lord may lay it home for your conviction.

Your dear mother,

JOAN VOKERIN.

From Dublin, the 18th of the 9th month, 1686.

The barks of trees which grow by an increase of size outwardly are divided by botanists into three layers; viz., the inner bark, composed of long, fibre-like cells; the cellular portion, or green bark; and lastly the corky envelope, which is sometimes very thick, as for example, the cork of commerce, which is certainly a rather unusual development of the outer layer. From the inner barks are derived most of the fibres for making into cordage, matting, or similar articles. One of these barks, the Lace Bark of Jamaica, is exceedingly beautiful and interesting, and it is moreover useful to the natives of the West Indies for many economic purposes. It is composed of a series of concentric layers of very fine and strong fibres, which, by crossing and interlacing each other, form a complete network, the beauties of which are quite hidden till the bark is beaten out, and the fibres partially separated by carefully pulling them in a lateral direction, when a piece of vegetable lace, a yard or more in width, will be produced. This natural lace is used in Jamaica for making caps, hats, collars, frills, &c., first being bleached by sprinkling with water and exposure to the sun. It is said that Charles II, was presented by the then Governor of Jamaica, with a pair of ruffles and other articles of dress made from this lace bark, and also that, in former times, the whips used for flogging slaves were mostly made from this bark. The bark of the Mulberry tree of the South Sea Islands is another of the fibrous kinds; it is very strong and tough and is used in the Pacific Islands for making what is called tapa cloth, which serves the natives for various articles of clothing. Another remarkable fibrous bark is the Sack Tree in Western India and Ceylon. The bark of this tree is used for making sacks, hence its common name. A trunk is selected of the requisite diameter, and a piece is cut off, of the required length; the bark is then soaked and beaten loose from the wood, and turned back, or inside out; if it is entirely stripped off, it requires simply to be sewn up at one end, but it is usual to leave a small piece of the wood to form the bottom.

In the natural order *Myrtaceae*, some very valuable bark structures occur, for instance in the Stringy Bark Tree of Tasmania, which is toughly fibrous or stringy, while in Iron Bark it is of such a compact solid nature and so hard, that it might be taken for close grained wood, rather than a bark. Another very remarkable bark is that of Pottery Tree at Para; a large straight growing tree. A microscopical examination of bark shows all the cells of the different layer to be more or less silicated. The name Pottery Tree has been given to this plant in consequence of the uses to which the barks apply the bark for making into a kind of earthenware. The bark is burnt and ashes mixed with clay, in proportions varied at the will of the operator. All sorts of ordinary articles and cooking utensils are made from it; they are very durable, and will bear any amount of heat.—*The Cabinet Maker*.

For "The Friend."

"Seeing that ye have purified your souls in obedience to the Truth through the Spirit unto unfeigned love to the brethren, see that ye love one another with a pure heart, fervently." 1 Peter i. 22. "And above all that have fervent charity among yourselves." 1 Peter 8.

Whilst it is the duty of the established members of the Church of Christ, when faith once delivered to the saints is assailed or denied, to contend earnestly for its maintenance; it is also of essential importance that they be clad on such occasions as it were in double armor, lest the enemy take advantage of them by substituting the warmth of partial and controversial heat for the meekness and gentleness of Christ. The true object of all argument or controversy is clearly to convince the minds of those addressed, and merely to vindicate the orthodoxy of the disputant, or obtain an advantage over an opponent. Those who stand as watchmen on the walls have much need to know their duty, with the preparation of the gospel peace, that their admonitions and warnings may find a place in the minds of those dressed, and turn the disobedient to the yoke of the just. If one member of the living church suffers, all the members must partake in the suffering, if their life and stability is preserved by abiding in the true Faith, so that those not particularly injured themselves by the offence yet experience their sympathies excited, and their souls to mourn at the spiritual loss sustained by the body. On such occasions that fervent charity will be felt which suffereth long and is kind, which vaunteth not itself over the erring, but desires their restoration and spiritual health that of our own souls, counting them not enemies, but admonishing them as brethren. What a beautiful example of this fervent charity does Paul exhibit in his 2nd Epistle to the Corinthians, when he writes: "For of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the truth, which I have more abundantly unto you."

In this critical period of distraction and change in our Society, it seems particularly incumbent that all should be diligent to be the foundation upon which they may be built, brought to the test of that Spirit which is comparable to a two edged sword, and discernor of the thoughts and intents of the heart. And even when in humility and sincerity of soul, we can say that we have

hope or foundation than that tried, which is elect and precious, there seems a still further need that "every man heed how he buildeth thereupon;" "for if he shall try every man's work of what it is," and "if any man's work shall be, he shall suffer loss." No merely tral zeal for ancient forms in doctrine or ice, without that faith which works by on the one hand, nor exertions for the ro of others standing in the wisdom of and not in the power of God on the other, can abide the fire of His jealousy, who not give His honor to another.

would seem at least to be reasonable that who imagine they have made discoveries cting the Truth, and its liberty or requi- s, inconsistent with the long cherished and practices of our predecessors, should ry of their foundation. Especially when variations tend towards the side of ease and worldly compliance. I cannot ink the presumptions of christian faith xperience are against such innovations. apostle in writing to the Romans speaks "Now I beseech you, brethren, mark which cause divisions and offences con- to the doctrine which ye have learned, void them. For they that are such serve Lord Jesus Christ; and by good words air speeches deceive the hearts of the e."

My beloved brethren, let us beware we offend any of the little ones whom aster has called out of the customs and ers of a world which lieth in wicked- ness we become amenable to the woe pro- d by Him on those who cause offences. od hath chosen the foolish things of the to confound the wise, and these requi- selt as they have been by divers of all cters and conditions, from one genera- o another, stand not in the wisdom of ut in the power of God, who brings to ut the understanding of the prudent, to flesh may glory in His presence.

Ye younger, submit yourselves to the e, well becomes the youthful traveller ard. If he has not yet felt the personal ity to assume those testimonies which uish Friends from others in their man- d appearance, let him be clothed with ity, and be willing to follow in the faith- ous who have obtained a good report, aving overcome, have laid down their e with the new name written upon their eads. Then I doubt not in due time, shall reveal even this unto them, and will be no schism in the body. "Put efore, as the elect of God, holy and d, bowls of mercies, kindness, humbly- of mind, meekness, long-suffering; for- g one another, and forgiving one an- if any man have a quarrel against any, has Christ forgave you, so also do ye. ove all these things put on charity, is the bond of perfectness, and let the of God rule in your hearts, to which called in one body."

THE FRIEND.

FOURTH MONTH 6, 1872.

approach of a Yearly Meeting must ver the minds of those belonging to it, e religiously concerned for the promo-

tion of the cause of Truth and the edifying of its members in christian love, much serious thoughtfulness, and earnest prayer that its sittings may be held under the preserving care and authority of the great Head of the Church. The subjects which claim its consideration generally relate more or less directly to the spiritual health and growth of the members; and these can be secured only by their individually seeking to experience the Holy Spirit to impart divine life, and so quicken their spiritual faculties that whether called silently to travail, or to speak or to act, it may be with the Spirit and the understand- ing also.

One of the peculiar traits of the religious observances of consistent Friends, is silent waiting before the Lord, and reverently seeking to know the mind of the Spirit concerning them. As an assembly is brought under this holy exercise, solemnity and weight spread over it, and whether it be a meeting for worship or for the transaction of the discipline, the presence of Christ is recognized as a crown of glory and a diadem of beauty, clothing it with spiritual strength and authority. However insipid or irksome such seasons may seem to the superficial professor, whose life is in outside performances which please the senses, to the rightly baptized disciples,—though when the Seed is in suffering, they may have to go into suffering with it,—as they abide with their crucified Lord, keeping the word of his patience, they are often times of refreshing, wherein He will "gird himself and make them to sit down to meat, and will come forth and serve them."

We apprehend there are few in the Society who know anything of its history, but will acknowledge that Friends were once an eminently favored people, on whom was bestowed the spirit of power, of love and of a sound mind, and who, in their religious gatherings knew what it was to be baptized by the one Spirit into one body, and largely to partake of that peace and joy which are the portion of true believers. They held the truth in the spirit of it; and as individuals and as a church, were jealously watchful that no false charity, no unsanctified affection, no desire to receive honor one from another, should draw them aside from maintaining in precept and practice, the doctrines and testimonies of the gospel.

What has wrought the change from this good estate, of which we apprehend few can be so lifeless as not to be sensible? Has it not been, by the individual members in the first place, being ensnared by the spirit of the world, refusing to give up their own will and to walk in the straight and narrow way of holiness, so as in life and conversation to stand as witnesses that christianity is opposed to the vain fashions and impure ways of the people of the world, and its true converts cannot have fellowship with them? And if we are honest to our convictions must we not confess that this refusal to wear the yoke of Christ has so crippled and blinded many, who while retaining the government on their own shoulders are yet anxious to have a name to live as members of the visible church, that they have thought themselves justified in lowering the high standard of truth originally displayed, and to contend for an easier path to heaven than our forefathers trod? We think it can do none of us harm to examine ourselves, as favored by that light which can-

not deceive, and see how far this may be, or have been our case. Inquire what we have known of those baptisms which crucify to the world, and slay that propensity of the human heart which prompts to a course, even in religion, so that what is done may be seen of men, and promotes self rather than endure the offence of the cross. Just in proportion as these baptisms may have been considered obsolete in religious experience, or now recalled for, and something more easy to the flesh has been substituted in their place, silent waiting upon the Lord, and wrestling for his enlightening and strengthening presence have become more distasteful, extending its deaden- ing influence over our religious meetings, and undermining the strength and authority of the church, to the grief and suffering of its rightly qualified members.

We often please ourselves with the hope that "better times" are at hand, and we believe there are many who are sincerely sighing and praying that a brighter day may speedily dawn upon our loved Society. If we ever realize these hopes and petitions, it must be by the members more generally abandoning those things which have retarded their growth in the truth, and kept their spiritual vision dim. They must more generally live consistently with the high profession they make; knowing what it is to be buried with Christ by baptism into death, that like as He was raised up from the dead by the glory of the Father, even so they also may walk in newness of life. It was thus our faithful predecessors were prepared for the work of their day, and it was this that enabled them to hold their meetings in the power of God. As we are grafted into and abide in the same Vine, we will bring forth the same fruit.

We trust that all such living branches who may convene in our approaching annual assembly, will not grow weary of struggling to keep to the original ground of humbly waiting in believing dependence, so as to know the mind and will of the Leader of Israel, following faithfully when He doth appear, whether as a pillar of cloud or a still small voice. "The world by wisdom knows not God," therefore the worldly-wise, those subject to the spirit of the world, know not how to order aright the affairs of the Church of Christ. This can be done only by the wisdom that cometh from above, which "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." To the dedicated seeker, willing to endure hardness as a good soldier of Jesus Christ, this wisdom will be dispensed, and for their encouragement we commend the following, written by a deeply experienced elder of this city, who deceased some years ago. "It is common to say it is a low time, and indeed we may truly subscribe to its verity; but then what is the business of the poor bleating flock? Shall they stray away in expectation of finding a leader that will furnish them with a more plentiful supply? No; we are at best only beggars, unable to minister to our own wants; therefore, unable as we are, let us look forward in hope, adopting the counsel and prayer of the Apostle, 'The Lord direct your hearts into the love of God and into the patient waiting for Christ.' I cannot doubt but the present is a dispensation permitted in Divine Wisdom to purge and purify the church, that as the hunger of its real members is increased

by want, the eye may be more steadily directed to its holy Head, whose blessed hand will, in due time supply all their need, cause the seemingly desolate and forsaken to rejoice in his goodness, and to sound forth, with the voice of thanksgiving, the praise which is his due from everlasting to everlasting."

SUMMARY OF EVENTS.

FOREIGN.—A motion made in the House of Commons by a member from Scotland, that the coast defences near Leith and Glasgow be strengthened, was opposed by the Secretary of War, and negatived without a division. He argued that Liverpool should be properly defended first, and then Glasgow. The University Tests bill was read and passed to its second reading by a large majority.

MacFarne's extensive warehouse and adjoining building, in Glasgow, were burned on the 27th ult. Loss £100,000.

An explosion occurred on the 30th ult. in a safety-lamp manufactory at Detroit, where a number of women were employed. Seven were killed and several others seriously injured so that it was feared they would not survive.

An explosion occurred in a coal mine at Atherton, near Bolton, on the 28th, attended with the loss of nearly thirty lives. *London*.—Consols, 93½. U. S. sixes, 1868, 90½; ten-forties, 89½.

On the 31st ult., the French National Assembly took a recess until the 22d of this month. Previous to the adjournment, Thiers addressed the Assembly. He guaranteed the maintenance of internal order, declared his army was faithful, and assured the Chamber that no interruption of the peace was threatened from abroad.

Marshal Bazaine has received permission to publish a pamphlet justifying his conduct at Metz.

The Comseil General of the department of the Seine has voted an appropriation of 18,000,000 francs for the schools of Paris.

The *Constitutionnel* again asserts that negotiations are proceeding between France and Germany looking to the speedy liberation of French territory from the presence of the German troops, and the German government is favorably inclined toward some arrangement by which this result may be attained. "Germany," says the *Constitutionnel*, "is willing to order the evacuation of that portion of France now occupied by its troops, upon the payment of 500,000,000 francs by instalments, and the remaining two-and-a-half milliards in yearly instalments."

The Queen of England was at Baden, Germany, on the 31st ult., round which place she had made several excursions, riding out daily. A band of robbers laid her removed rails on the Madrid and Andalusia Railway, between Valdepeñas and Manzanares, and stopped the mail train. They then made an attack on the train, which was resisted by the guard. Shots were exchanged, and one of the guards, an officer and a passenger were wounded. The bandits finally gained possession of the cars, and took some £300 sterling. Madrid dispatches report the condition of the country as tranquil. A Republican society called the Advance Guard, having for its object to influence the policy of Spain, has been formed in Madrid. The society, it is stated, is making preparations to carry out its purpose.

A postal convention has been concluded between Russia and Italy. Negotiations by the Peninsula and Oriental Steamship Company for the establishment of a line of steamers between Italy and Asia are progressing to a satisfactory conclusion.

The Pope has given a long audience to the Prince and Princess of Wales. He desired them to convey to the Queen of England his thanks for her constant evidences of sympathy. The Prince and Princess have also visited Cardinal Antonelli.

The Sultan of Turkey has announced his intention of visiting Lyons in the Fifth month, for the purpose of attending the Exposition to be held there.

Khan of Georgia has thanks for his constant evidences of sympathy. The Prince and Princess have also visited Cardinal Antonelli.

The Sultan of Turkey has announced his intention of visiting Lyons in the Fifth month, for the purpose of attending the Exposition to be held there.

UNITED STATES.—Miscellaneous.—The interments in Philadelphia last week numbered 461. There were 83 deaths from small pox, 47 inflammation of the lungs, 44 consumption, and 20 old age. The number of registered deaths in this city during 1871, was 18,346, viz., males 9,657; females 8,689. The number of marriages was 6,806, and that of deaths 16,993, of whom 16,036 were white, and 957 colored.

The total quantity of gas made at the Philadelphia gas works in 1871, was 1,338,972,000 cubic feet, being an increase in quantity over the year 1870 of 67,487,000 cubic feet. The maximum consumption in 24 hours was 6,543,000 cubic feet, which occurred on the 23d of Twelfth month last. The number of consumers of gas is 70,774, being an increase of 3831 during the year. At the close of 1871, 571 miles of street mains were laid, and the number of gas lights in the city at the same date was 933,684.

In 1840, when the first census of Michigan as a State was taken, it was the twenty-third State of the Union, and contained 212,567 inhabitants. In 1870, it had a population of 1,184,050, and ranks as the thirteenth State. In 1840, the assessed value of the property of the State was \$37,000,000; in 1870 it was \$630,000,000. At Lone Pine, in the mountainous part of California, an earthquake recently occurred, by which fifty houses were demolished, and extensive fissures made in the ground for miles around. About 20 persons were killed and 1000 wounded by the earthquake. The country is a constant tremble for over three hours, and a chasm was opened for thirty-five miles down the valley, and varying from three inches to forty feet in depth. The region affected by the earthquake is sparsely inhabited by people engaged in working silver-bearing lead mines.

The Legislature of Pennsylvania has enacted a general Local Option law. It authorizes the citizens of every city and county of the State to vote on the question of license or no license, for their respective cities and counties, in the Third mo. 1873. In all cases where a license is not desired, it is deemed unlawful for a license to be issued for the sale of any kind of intoxicating drinks.

On the first inst., the British Minister, Sir Edward Thornton, delivered to the U. S. Secretary of State, Earl Granville's reply to his last note relative to the *Alabama* case.

At the election in Connecticut on the first inst., the Republican candidate for Governor was elected. The Republicans have also majorities in both houses of the Legislature.

The public debt of the United States, less cash in the Treasury, amounted on the 1st inst. to \$2,210,331,529, having been reduced \$15,481,969 during the previous month. The balance in the Treasury consisted of \$10,431,299 currency, and \$120,200,610 coin.

The Markets.—The following were the quotations on the first inst. *New York*.—American gold, 110 U. S. sixes, 1881, 119½; ditto, 1868, 113; ditto, 10-40, five cents, 108½. Superfine flour, \$6.40 a \$6.70; finer brands, \$7 a \$11. No. 2 Chicago spring wheat, \$1.60; red Jersey, \$1.72; amber, \$1.75; white Michigan, common, \$1.81. State barley, 75 a 83 cts. Oats, 53 a 55 cts. Rye, 89 cts. Western mixed corn, 71 a 72 cts. Corn, 60 a 61 cts. Clover seed, 71 a 72 cts. Cotton, 23 a 23½ cts. for uplands and New Orleans. Cane sugar, 8½ cts. Choice superfine flour, \$6.25; finer brands, \$6.50 a \$11. Pennsylvania red wheat, \$1.73 a \$1.78; amber, \$1.80 a \$1.82; white, \$1.95 a \$2. Rye, 87 a 88 cts. Yellow corn, 69 a 66 cts. Oats, 35 cts. *London*.—The arrival of the *Arcturion* from the west, brought news of a heavy frost, reaching only about 1,500 head. Extra sold at 8 a 8½ cts; fair to good, 6 a 7½ cts, and common 5 a 5½ cts per lb. gross. About 13,000 sheep sold, choice at 9 a 10½ cts per lb. gross; fair to good, 8 a 9 cts, and common 7 a 8½ cts. Hogs sold at \$5.50 a \$7.50 per 100 lbs. net, and \$11 a \$12 per 100 lbs. extra. Live corn, \$5 a \$7. No. 2 spring wheat, \$1.20. Mixed corn, 38 cts. No. 2 oats, 30½ cts. No. 2 rye, 68 a 70 cts. Lard, \$8.15 per 100 lbs. *St. Louis*.—Superfine flour, \$5.50; finer brands, \$6 a \$8.75. No. 2 spring wheat, \$1.43; No. 2 winter red, \$1.90. No. 2 mixed corn, 32 a 33 cts. No. 2 oats, 30 a 31 cts. No. 2 extra flour, \$7.50 a \$7.75. Red wheat, \$1.65 a \$1.70. Corn, 47 cts. Oats, 38 a 42 cts. Lard, 81 a 83 cts. *Detroit*.—Amber Michigan wheat, \$1.57; white, \$1.62 a \$1.65. Corn, 43½ cts. Oats, 38½ cts. Clover seed, \$5.10 a \$5.15.

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar, &c., in the Girls' department. Apply to Susan E. Comfort, Knox St., Germantown, Elizabeth Rhoads, Marple, Del. Co., Penn. Sarah A. Biehe, No. 444 N. Fifth St., Phila.

FRIENDS' FREEDMEN'S ASSOCIATION.

The Ninth Annual Meeting of "Friends' Association of Philadelphia and its vicinity, for the relief of Colored Freedmen," will be held at Arch Street Meeting-house on Second-day evening, Fourth month 15th, 1872, 7½ o'clock.

Our Superintendent, Alfred H. Jones, is expected to present to give details of the winter's work. All Friends interested in the Freedmen are invited to attend the meeting.

JOHN B. GARBETT, Secretary.

The Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house, Philadelphia, Fifth-day, Fourth month 18th, 1872, at 8 o'clock. Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the 1st of Fourth month. Parents and others intending to send their children to the Institution, will please make application, as early as they conveniently can, to A. A. SHARPLES, Superintendent, (address *Street Road P. O. Chester Co., Pa.*) or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

WANTED.

A Friend as Principal of Germantown Preparatory School. Apply to ALICE COE, Germantown. Samuel Mills, Olney. James E. Rhoads, Germantown. Jane E. Mason, Franklin Institute, Phila. Mary R. Haines, No. 926 Spruce St., do.

HAVERTYFORD COLLEGE.

The Faculty are prepared to receive application for the admission, free of charge, for Board and Tuition, a small number of students, members of the Society of Friends, and in circumstances to justify the extension of such aid.

The next Term will open 9th mo. 11th, 1872.

Address, SAMUEL J. GUMMERE, President, Havertford College, Penn.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application may be made to James Whittall, 110 Race St., Edward Mars, M. D., 127 South Fifth Geo. J. Scattergood, 413 Spruce St.

"An Exposition of the Faith of the Religious Society of Friends, commonly called Quakers, in the fundamental Doctrines of the Christian Religion: Principally selected from their Early Writings. To which is added, at the Author's request, An Historical Introduction to the Memoir of George Fox, in *Friar's Library*, Vol. I. by Thomas Evans." The above work, a manuscript called Evans's Exposition, being out of print in this country, one hundred and fifty copies of an edition published in England have been imported, and are now for sale at *Friar's Book Store*, No. 304 Arch street, Philadelphia. 1s. 80 cts. per copy.

DIED, on the 29th of Second month, 1872, MR. ANX BLACKWOOD, relict of the late Dr. B. W. BLACKWOOD of Haddonfield, N. J., in the 60th year of age. "Blessed are the dead which die in the Lord." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away."

—, at West Chester, Penna., on the 24th of 7th month, JAMES SMITH, in the 84th year of his age, a member of Birmingham Monthly Meeting of Friends, and at his residence in Mondak, on the 15th of 3rd month, 1872, JOHN SPENCER, a beloved member of Abington Monthly Meeting, in the 88th year of his age. This dear friend was of a courteous and amiable disposition, which, with more than an ordinary amount of natural and acquired knowledge, rendered him a society both attractive and profitable. Sincerely attached to the doctrine of the religions Society of Friends, he was careful through the course of a long life, to pursue a profession in practice, and relying for acceptance of mercy of God through Jesus Christ, we reverently believe that her end was peace.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FOURTH MONTH 13, 1872.

NO. 34.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Colonial Adventures and Experiences.

(Continued from page 299.)

I shall never forget the first night I spent alone in the Bush. Soon after I left the surveyor, I was hired on a station to look after some rams, about a hundred in number, and to take my meals at the head station, and sleep in the woolshed. Every morning I had to stroll out with these rams, taking with me a book or a newspaper, if I could by chance borrow one, and wander about the sun told me that it was time to turn towards. This was solitary work enough, when I had company in the evening; such as I was. I used generally to have a talk with somebody before I went to bed. But I was only a half-and-half kind of shepherd; your true Queensland shepherd is one who seldom sees a human being more than a week, and whose sole company is with his own thoughts.

When I had had charge of the rams for a while, a shepherd was wanted for a flock of ewes and lambs, and I was selected for the job. Being a 'new hand,' I was sent out to stay for a day or two with the man in charge they at present were. The hut was about five miles from the head station, and was for once built of wood with a roof of poles. It had even a door to it.

The 'shepherds' huts in Queensland are usually called 'Ganyahs,' this is the native name for a hut made of bark, which is laid on a frame of rude framework, and slopes from the pole to the ground. A few pieces of bark are fastened at the back, and there is no door.

The present occupant of the hut stayed in it a day or two to put me in the way of things, and then departed, taking with him the flock, as it had to be divided in consequence of the scarcity of grass.

As I was thus left entirely alone with these hundred sheep. I had a week's rations of sugar, flour, and beef, and did not expect that any one would visit me till the end of the week. Having seen the last of my late companion, I turned my sheep out, and let them take whatever way they pleased. I felt lonely during the day than I might have because I had never been entrusted with a number of sheep before; and I was

somewhat needlessly anxious about them. I kept fancying they wanted to stray away, when they were only looking out for something to eat, poor things. I was quite surprised to find the day go so quickly.

"In the evening I eat up the last piece of damper which had been made by the shepherd who had just left, and I thought to myself, 'To-morrow I shall eat bread of my own baking!' This, and other gloomy ideas, began to oppress me much, and in order to counteract this feeling as much as possible, I dragged together a quantity of logs and made a cheerful blaze, by the light of which I could see to read. The sheep were long ago safe in the yard behind the hut. When enough ashes for to-morrow's breakfast.

"Now although I had seen many dampers made, I had never made one myself, nor indeed had I ever eaten any food of my own cooking. A damper is merely a cake made of flour and water, and baked in the ashes. But simple as this cookery seems, it is very difficult to bring it to a successful issue. A good damper is as nice a kind of bread as can be made, a bad one is—well I don't know what to compare it to. I have had to eat many bad ones too, before I learnt to make a tolerably good one. However, I mixed my damper on the clean side of a sheet of bark, and made a place for it in the ashes, and covered it up.

"Now I had forgotten one important part of the ceremony, and that was, that I ought to have sprinkled a layer of cold white ash over the damper, to keep it from burning. In twenty minutes time I dug for my damper to see if it was done, and found only a crumbling lump of dry cinder. So much for my first essay as a cook. I said to myself, 'I must be content with "Johnny cakes" for breakfast.' Now Johnny cakes are thick cakes baked and turned, on the top of the fire, but are looked on only as a hasty substitute for the genuine and glorious damper. I then turned my attention to going to bed. I arranged my blankets in a corner of the hut, and lay down (as I thought) to sleep. But sleep would not come. First of all, I began to think what a long way off I was from my fellow-men, at least from men of my own color, cut off entirely from all assistance, should I require it. Supposing I was taken ill, suppose the blacks attacked me, I might shout for help, no one could hear me. Then I began to argue that this was all nonsense. I was well and strong, and there were probably no blacks anywhere near. It was foolish to annoy myself with such idle speculations, I had better go to sleep, but it was no use; all the horrible stories that I had ever heard thronged to my recollection: of men attacked by savages and murdered, of ghastly corpses subjected to frightful mutilations, of dead men lying unregarded and found days after in lonely huts. Then I began to picture

to myself the dreary bush outside, and the forms that might even then be creeping up in silence, shortly to be broken by unearthly yells. I lay now broad awake, and the perspiration streamed from every pore. My hearing seemed unnaturally sharpened, and the Bush seemed as noisy as it had before been silent: all round the hut I fancied I heard the crackling of dry sticks, and the rustling of grass. After a time I got up and looked out; there was no window, but I opened the door. The night breeze was fresh and cool; the fire gleamed up now and again, and threw long shadows, and made the darkness behind, among the rustling trees, blacker by contrast. I went and sat by the fire, and smoked a pipe. The sounds which I had heard now seemed more natural; what I fool I had been! How could I expect the Bush to be still: it would be all right in the morning. It must have been indigestion; but I could have accounted for it better if I had been eating my own dampers. This reminded me: I thought 'Perhaps a little occupation will do me good; I'll make the Johnny cakes now, instead of in the morning.' So I raked the fire together, and mixed some dough, and put on the cakes.

This occupied some time, and I began to feel sleepy. I went in and lay down again, but the change of posture seemed at once to bring me back to my old state of mind. And now I began to be disturbed by real noises; the sheep began to stir and bleat, and from the creek below there rose on the air an unearthly kind of scream, answered by another from the opposite direction. This went on for some time: 'it must be some animal, or a black,' I thought. I got up again to look out; the moon had just risen, and the outlines of things were much more clearly visible. I stood and waited for the noise: again it came, rising as it were from the ground a few yards away, a long-drawn wail or screech, as of something in pain. The space immediately around the hut was bare with the trampling of the sheep, and presently I could make out something moving. Moving along with a kind of jerking, rollicking motion towards me; as it came nearer, I saw that it was a great cream-colored or grey bird with long legs, and from this doubtless the noise had proceeded. Satisfied so far, I went round the yard, to see if anything was the matter with the sheep. They seemed to be uneasy, but I supposed that this was caused by the rising of the moon. They were clustering together in groups, from which now and again a muttered bleat arose; some few were suckling their lambs.

"I lay down again, but it seemed as if the organs of the night had only just begun. The cuckoo took the lead with a note somewhat harsher than that of the English bird. Then another wretched species did his best to make night hideous with his monotonous cry, 'mopoke, mopoke, poke-poke-mopoke.' An opossum had established himself on a tree close

to the hut, and kept up a continual hissing and screaming noise, and a native dog howled long and loud in the distance. I don't know when I got to sleep, or how long my sleep lasted, but it seemed to me only a minute or two compared to the wakeful hours I had spent.

"I was just settled into a comfortable nap when the regular daybreak nuisance began. First of all a solitary old crow, then a laughing jackass chucking under his breath, next a magpie with three notes of tolerable music, and the sun rises to the general chorus, all in full swing, like a German band, an intolerable noise and very little music, at least so people are apt to think when they are awakened by it after a bad night. But once out of bed, and stretching and washing over, these morose feelings vanish, and one is apt to feel quite as lively, and fresh, and cheerful as the birds. Such are the exhilarating effects of a cloudless sky and a glorious rising sun.

"After that first night I think I hardly ever felt lonely, and I usually slept as sound as a top, notwithstanding that I invariably got two or three hours sleep in the day time.

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 254.)

How often our Author endeavors to withdraw his readers from every outward dependence, and to direct them with faithful obedience to the guidance of the Holy Spirit of Christ as the only sure Teacher in the heart! This, he assures us, would "enable clearly to see the things which belong to our peace;" would bestow a peace which the world can neither give nor take away; and as it was implicitly recognised and followed, would yield, for the sacrifices called for and made, the hundredfold reward in this life, as well as the everlasting inheritance in the world to come. While fully accepting the Lord Jesus Christ in His outward appearance as the propitiation for our sins, as God manifest in the flesh, as our Passover who was sacrificed for us, it was the fulfilled promise of His inward and spiritual coming to guide into all truth, and to abide with us forever, that seems to have been a cherished doctrine laid upon him to uphold to the world; as it is calculated and designed in the character of the Comforter, to give rest and settlement to the tribulated and weary soul. Belief in, and obedience to this, must in every trial and calamity, in every tossing and tempest, be an anchor to the soul both sure and steadfast.

Would that this doctrine that is so pre-eminently according to godliness, could have more free scope—the Teacher within—the light of Christ in the heart—the anointing which abideth in us—the grace of God that bringeth salvation—the faithful and true witness—the hidden manna—the still small voice of life and power—the Strength made perfect in weakness—the Balm of Gilead for every wound—the kingdom that cometh not with observation! Surely this could not fail to be more universally the case, were we not so drowned in the love of the world, and in the pleasures and pursuits of time and sense. May the precepts, backed by the consistent example of this well instructed scribe unto the kingdom of heaven, have due place with us all. So that in the legacies he has left us, may be verified the language concerning one of old, "She being dead yet speaketh."

A few lines affectionately offered and addressed to every young person whom they may concern.*

"1817, Sixth month 10th.

"Dear fellow-traveller,—In a letter of that love which has been extended to me by Him, who 'showeth mercy unto thousands,' I send thee these few lines; sincerely desiring that the eye of thy soul may be so effectually opened and enlightened by the healing hand of the great physician, Christ Jesus, as to enable thee clearly to see the things which belong unto thy peace, before they are hidden from thee.

"Dear fellow-traveller, dost thou not at times, when thy mind is in some degree disengaged from the round of sin and folly, or when thy natural flow of health and spirits is somewhat broken, dost thou not feel within thee convictions of thy wickedness, and condemnation for the same? Hast thou not intelligibly heard at such intervals a language which whispers, 'all is not right?' Hast thou not felt that the end of these things, in which thy gratification is placed, can never be peace,—can never be anything short of death, eternal death to the soul that persists in them? Be assured then, that although these are thy secret feelings, thou art still the object of infinite condescension and loving-kindness; he who desires not the death of the evil-doer, but the death of the evil, is still near thee, notwithstanding all thy rebellion,—following thee in thy ways which are those of sin, and running after thee as a shepherd, in search of his strayed sheep. These pleadings of Divine grace, these convictions of the Spirit of Christ, which in spite of thy concealment of them are pursuing thee, and in spite of thy endeavors to appease them by partial reformations, are galling thy soul,—even these are the evidences of His gracious hand upon thee; who wounds only to heal, and whose very judgments are in mercy. O! that thou mayest come to see with undoubted clearness the truth of this; that thou mayest be encouraged and emboldened unreservedly to follow that which is, as I fully believe, shown thee to be right and acceptable in the sight of the great Judge of all the earth. Assuredly He has shown thee what He is requiring at thy hands, and what his righteous controversy is with: He requires of thee nothing but that which has separated thee from Him, the only source and centre of true joy,—nothing but that which, if not forsaken, will embitter thy present life, and plunge thee into utter darkness after it. Dear fellow-traveller, it may be that thou hast been, within these few years, my companion in the walk of wickedness; that we have taken delight to set at defiance the commandments of a great Creator; and have yielded ourselves, and all that we possess, the ready instruments of Satan: our time, our talents, our means, our youth, our health, our peace have been freely sacrificed at the altar of our soul's enemy. Be then entreated by one who has himself trod in this path; who has hurried forward with impetuosity down this fatal current, who, borne by the rushing waters to the very brink of a tremendous precipice, has been there snatched from the very mouth of destruction. There is indeed, dear young person, neither help, nor hope, nor happiness, even in this state of existence, but in the favor of Him, (in whose favor is life) in implicit

obedience to the Divine will as far as it made known to us. It is to no purpose that we reckon ourselves, or are reckoned by others as belonging to this sect or the other church, to this class or the other division; professing Christians—if we fall short of the unalterable marks and evidences of true Christianity, by which we shall be known and distinguished in that great day, when every glory will be removed, and every ceremony a shadow shall fade before the eternal sun (truth). We read that at that awful crisis there shall be but two names or classes, which the inhabitants of the whole world shall be known,—the sheep and the goats the good and the bad. Well, dear fellow traveller, it remains for each of us, if we have any desire that this transient state of being may terminate in an unending inheritance, lay aside all the false and foolish reasoning, all the vain suggestions, the cheating insinuations of an unwearied adversary; and with sincerity and simplicity of soul, to take the holy resolution to seek and to serve the Lord our God, during the few remaining days that may be allotted us; and to this end, that we may be found daily inquiring in his temple, the temple of our own hearts, and waiting upon him there, where his kingdom may come and his will be done; that so we may feel his presence and power, to direct and guide us into the saving knowledge of himself. That thou and I, as well as all our brethren upon the face of the earth, may of that gloriously happy number, who shall inherit an eternity of joy unspeakable in the kingdom of heaven, is the earnest desire of one who feels himself thy soul's true friend.

"1817.—In what words shall I express thy tender dealings, thy loving-kindness, O Lord, to my poor soul? How shall I approach thee, how shall I speak of thee, or speak to thee? O! Thou, the Giver of every good gift? Thou art far more gracious than any language can commemorate, or than any tongue can convey an adequate notion of. Thou hast wrapped me in a garment of praise; thou hast covered me with a sense of thy compassion, I swallowed up with love of thee, with thy kindness towards me. Take pity upon the poor devil which thou hast been pleased to animate with the breath of thy pure Spirit, and to make living soul; still condescend to continue thy fatherly protection,—thy very tender mercy and forbearance, hitherto vouchsafed; enable me and all thy poor creatures, to swear yet more and more thy end and purpose in creating us,—still more and more to love and adore thee, who art our all in all, our very kingdom, thy power, and thy glory, yet more widely and triumphantly extend every thing within us and without us. O! may thy blessed will so come over that the period may again be known, when 'the morning stars sing together, and all sons, O God, shout for joy!'"

(To be continued.)

Cultivate in ward stillness, that thou mayest be favored to know the secret teachings of the Holy Spirit. Meddle not with argument. What comes to thy ear unsought bear patiently; guard against excitement; wrestle in prayer, both for thyself and others, for strength in the right, still in the right to stay; if thou that heavenly Wisdom may teach the best way.—M. Capper.

* This may be had separately in a Tract.

From "Fraser's Magazine."

Notes on East Greenland.

(Continued from page 258)

It will be supposed that there must also be many places of greater elevation, which, not lying within the reach of melting snow, must therefore be almost entirely devoid of moisture, and unable, through the great dryness of the air, to support the least vegetation. There are certainly many such places; but the soil is sterile, and the vegetation is exceedingly rare. We saw few spots where we did not meet, every two or three yards, with at least a few blades of grass, a tiny patch of willow, or a little tuft of sedge or lichen.

The appearance which we saw present is, to be sure, dismal enough, especially even in early spring, can we speak of green shoots; the grass puts forth a dry and stunted blade and ear; in a short time these three or four little leaves, which every stalk of herb or shrub develops, become of a pale brown color, like those of the previous year, which never fall; the tufts produce their casual short-stalked blossoms, and their winter is passed. Is it not marvelous that, as on the Arctic traveller, during his wanderings, suffers from nothing more than from frost, so we find vegetation here reduced to a minimum, not by cold and wet, but by drought and parching heat? It is these circumstances, too, which impede the growth of mosses and to such an extent that, even this "kingdom of mosses and lichens," we did not often search for a long time before finding a locality answering in any degree to its description; and though many reindeer were found, the reindeer-moss is one of the best plants. I cannot, in these few words, draw any thing like a complete picture of the vegetation of the Pendulum Islands, as many of the various additional details would have to be taken into account.

But the mainland, exposed as it is to a more intense heat, produces a vegetation of considerably higher character. There, not only the foot of the mountains, but also a height of more than 1000 feet up their slopes, we seen large tracts of uninterrupted green, forming pasture for herds of reindeer and reindeer. In many places may be found the most beautiful close grass, which, as with us, is sown with the yellow flowers of the dandelion; the blades, adorned with clusters of seeds, reach the height of from one to two feet. The bilberry grows side-by-side with the anemone, and covers large tracts of ground, on our own rocky heaths. In the damp parts of the rocks flourish the most delicate mosses, and the acid leaves of the sorrel grow an unusual size; on the sunny slopes the dark-blue campanula nods on its long stem, and we are attracted by the tender evergreen prola with its marble-white flowers. Among the rounded pebbles of the streams and sea-shore the epilobium unfolds its large blossoms, which, with their magnificently bright-red corolla, entice from afar even the most indifferent. Among the bare rocks the curious pemphigus has settled in great profusion, as far out of the feathery circle of odoriferous berries rise the thick clusters of its large, bright, light-blue flowers. Clothed as they are in such a very familiar dress, these plants are like strangers in their Arctic surroundings. And that peculiar color of the mountain slope is produced, as we find to our astonishment, by very small but vigorous dwarf shrubs, which, although it grows but little

every year, seems to thrive very well, as it has ripened both blossoms and fruit. Close by stand bilberry-bushes, bearing ripe and peculiarly sweet fruit, which is plucked and enjoyed with childlike pleasure; and, lastly, the botanist is enraptured at the discovery of some beautiful Alpine roses, which have, alas! already shed their blossoms. This rhododendron brings him back at once to the Alps; he even hears, in imagination, the tinkling of the cow-bells and the herdsman's call.

Thus, then, is it possible for the vegetable world in East Greenland to expand into unbounded beauty and to ripen its annual blossoms and fruit: in winter receiving from the snow its useful protection against the cruel frost, and in the short summer subjected to the influence of a strong and constant light, and of a heat proceeding both from above and below.

In the midst of such luxuriant vegetable life, we were prepared for the presence of many herbivorous animals, and particularly of the reindeer and snow-white Arctic hare, which inhabit all parts of the icy north. On the rich and extensive pastures of the mainland we found large herds of the splendid reindeer, undisturbed and unafraid by blood-thirsty man. But there was another generous animal, quite as important and interesting, which we met there, and whose discovery in East Greenland was, curiously enough, reserved for our expedition. It was the Arctic ox, known as the "musk-ox" by the Franklin expeditions, with its low stature, long dark hair and heavy horns, immensely thick at the roots. Here, too, this strange animal lives in herds, gains access to its food in winter by scraping from it the thin covering of snow, and affords, as well as the reindeer and hare, an excellent and wholesome food for man. Lesser animals, also, live on plants; the little gray lemming digs for the smaller roots; and among the birds we saw geese feeding on the meadows, and the pretty ptarmigan eating the young shoots of the willows. But here, also, as throughout the realms of nature, these animals have their peculiar enemies. The ermine, which lives among the stones, and the ever-prowling fox, are ready to pounce upon them on land, as the owl and falcon to swoop down on them from the air. Nevertheless, the snow-bunting chirps and sings its joyous song in the bitter cold of early spring, the plover (*Charadrius*) and sandpiper cry in the hollows of the shore, as they waylay the little larvae, gnats, and flies, which also spend an unobtrusive existence there.

A plentiful source of nourishment for birds and mammiferous animals is afforded by the sea. In the beds of seaweed on the flat beach, and in the forests of gigantic Laminaria, reside millions of the small species of crustacea, which, favored by the equable temperature of the water, that never varies from year to year, attain an unusual size; bivalves and snails live among the rocks and at the bottom of the sea; they are partly the same as in the Baltic, but are generally of a stronger build. And these crustacea, along with other small fishes, serve for nutriment to hosts of water-birds, such as eider-ducks, gulls, divers, terns, and others. These birds, which build their nests on the high cliffs, wheel restless and screeching day and night through the air, or splash about in the calm water. They, too, have to defend their young from the birds of

prey just mentioned, to whose number we may also add the glaucous-gull, and, above all, the black raven. But, however acceptable to the European explorer the flesh and eggs, the fur and the feathers of these quadrupeds and birds may be, their value to the natives is insignificant compared with that of the walrus and seal. These are the most important animals on all ice-bound coasts, on whose existence and use the whole life of the Esquimaux depends. Even they do not enjoy their spoil unmolested; that mightiest beast of prey, the polar bear, lays equal claim with them on seals, walruses, and reindeer; and between the strength and cunning of the bear, and the intelligence and perseverance of man, is maintained the most wonderful conflict and rivalry.

(To be concluded.)

For "The Friend."

A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 262.)

Whether the partiality of Thomas Story for Sarah Logan, (senior), was a friendship of mature years, or dated from the earlier period when she was still Sarah Reed, does not appear, and may be left to conjecture. It seems, at all events, to have been a warm and tender regard.

Thomas Story above indicates his belief, illustrated in some of the later epistles of this correspondence, that, among the glimpses of the Divine character and attributes he had been favored with from time to time, he had also been permitted some view and insight into the laws of nature, without overmuch study, and in the interim of more important labors; and that these studies were of a more healthful character, religiously speaking, than historical or other researches into "human things" or learning, which latter were the delight and occupation of his friend's leisure moments; at the same time this opinion is advanced or hinted, with modesty and care not to offend. This letter breathes that solid contentment, peace, and innocence which should attend the evening of so well-spent a life.

James Logan being intensely occupied with the Proprietor's affairs and other business, did not reply at once to the above.

Thomas Story to James Logan.

London, 12th mo. 20th, 1735.

James Logan, Dear Friend,—My last to thee was of the 21st of 11th month, 1734, since which I have not had any from thee; so that all the information I have had concerning the welfare of thyself and family has arisen from my inquiries of such persons as have come from Pennsylvania, and that as often as occasion has offered. I wish thee and them heartily well, and therefore send my inquiries hereby, having so good an opportunity, by thy nephew Pemberton, whose conduct has gained him reputation.

I have not many occurrences to relate concerning public affairs, only the face of Europe looks much more serene and amiable than last year, which may the Almighty and all-wise Creator and Governor of all things increase and establish. The Parliament is now sitting, and we are preparing to apply for further ease with respect to tithes, but our success seems very dubious, though many seem to pay regard to the priests now, as the Indians do to their Hocomoco, to escape

their mischief, and they will reign on in dominion till our superiors be inspired from above with greater courage and resolution, which seems to be the greatest want, in order to humble the pride, and break the dangerous power, of an antichristian hierarchy.

As to the state of our Society, as a religious people, it is but low at present everywhere. The life of the Word of God is too little known, and less obeyed amongst us. Too many who have received the doctrines and traditions of our profession in their heads, are yet ignorant of the prevailing power and virtue of it in their hearts, which is also the case with thousands in other persuasions in this great city and nation, and in others who are not yet come to profess openly with us. Yet we have still a truly religious, well-experienced, and grown people among us, and the Lord is likewise adding here and there a few into our profession, in open communion with us. I was down in Cornwall and those parts last summer, where there is great openness. About forty had been convinced, near Austle, not long before, and some of them had stood nobly in testimony against the priests and their antichristian demands and maintenance. Having been through divers counties, and at several county Yearly Meetings, and in sundry cities and towns, I observe there is a general inclination, in all sorts and ranks of people, to hear us, and behave with friendly sobriety, and respect. This is so far well, yet much short of what we mean in religion; that real renovation of the mind by the quickening power and life of the Word of God, which I hope is invisibly proceeding (though it be by slow degrees) in many souls. And some are publicly added to us, lately, in some part of the east of Cumberland and Northumberland. I have had a letter from a friend lately, that there is a gentleman and his family, of good reputation and estate, that way, and six or seven families more already joined with us, and it is thought about twenty heads of families more are ready to do the same. And a good openness still remains at Edinburgh.

As to myself, I am still transient, not seeing any place of settlement unto this time, but have wintered here in London three or four winters last past, making it the centre of my travels, which have been pretty constant for some years; and am favored with a good share of health, my natural strength not much abated, for which I have occasion to be thankful.

I have not been so far north as Cumberland for several summers, but may this coming one; for I have, for my diversion and amusement at leisure times, raised there many sorts of forest plants, and divers American exotics, which I chiefly value, still retaining an affectionate remembrance for that part of the world, and wishing you well; and thee and thy family being at this time in a particular manner in my view, I salute you in love, especially the mother and first daughter, and remain as ever, thy and your real loving friend,

THOMAS STORY.

P. S. I was at Bristol last fall, where, with A. Arscott, I spent an evening to satisfaction with Dr. Logan. He is in esteem there, and he and spouse were very frank and hearty.

Dr. Logan was a brother of James; he settled and established a large practice at Bristol, England. Although it is apparent from the above letter as well as from other sources of

information, that the Society was at that period in a state of growth; and as to numbers and increase exceeded its present condition, and that the spiritual life also prevailed in a greater degree than at present among us, yet concerned minds, then as now, had to mourn that the want of knowledge of "the Life of the Word of God, and its power and virtue in the heart, which is, and will ever be the chief obstacle to the growth of religion." "Which" want of the life of religion "is also the case with thousands in other persuasions in this great city and nation, and in others who are not yet come to profess openly with us." It is obvious, at least to the present writer's apprehension, from this as well as several other sentences in his letters, that Thomas Story, in common with others of our ancient worthies, believed Quakerism was about to become the religion of the world. And why should it not be so? Why should we not believe that Quakerism is to be the religion of the world? Those who do not feel that it will be, are not thoroughly convinced of the truth of that which they profess, of its identity with the doctrine of the Saviour and practice of primitive Christians. Were there a more thorough and vital belief in our own principles, and (still more) a more thorough appreciation of them in each individual heart and walk; were they held up to the view of others with an undoubting boldness, and at the same time with the persuasive candor, Christian simplicity and innocence, and in that spirit of perfect love to souls, and to our fellow-creatures, which would exemplify and commend them irresistibly to the heart, the fulfilment of the confidence of Thomas Story would not be long delayed. "Sharp persecution" might assail, but would quickly give place to the perfect victory of Truth. The Society, having in its keeping as it were, that is, recognising more fully, understanding more thoroughly, and applying more practically, than does any other body, that great truth of the immediate guidance of the Holy Spirit, a doctrine more practically helpful in the individual religious walk, than any other excepting that of redemption through Christ, (as well as other doctrines second in importance to it only), would, if these were held up and proclaimed with the innocent boldness of former days, spread and grow as of old, and absorb other denominations into itself, by virtue of its greater approximation to primitive and true Christianity.

(To be continued.)

Drum Fish.—Our night, as often happens in the tropics, was not altogether undisturbed, for, shortly after I had become unconscious of the chorus of toads and cicadas, my hammock came down by the head. Then I was woken by a sudden bark close outside, exactly like that of a clicketing fox; but, as the dogs did not reply or give chase, I presumed it to be the cry of a bird, possibly a little owl. Next there rushed down the mountain a storm of wind and rain, which made the cocoa-leaves flap and creak, and rattle against the gable of the house, and set every door and window banging, till they were caught and brought to reason. And between the howls of the wind I became aware of a strange noise from seaward—a booming, or rather humming, most like that which a locomotive sometimes makes when blowing off steam. It was faint and distant, but deep and strong enough to

set one guessing its cause. The sea beat into caves seemed, at first, the simplest answer. But the water was so still on our side of the island that I could barely hear the lapping of the ripple on the shingle twenty yards off, and the nearest surf was a mile or two away, over a mountain a thousand feet high. Guessing vainly, I fell asleep, to awake in the gray dawn, to find the prettiest, idyllic picture through the half-open door, of two kids dancing on a stone at the foot of a cocoa-nut tree with a background of sea and dark rocks.

As we went to bathe we heard again, a perfect calm, the same mysterious booming sound, and were assured by those who ought to have known that it came from under the water, and was most probably made by no other than the famous musical or drum fish of whom one had heard, and hardly believe much in past years.

Mr. Joseph, author of the History of Trinidad from which I have so often quoted, reports that the first time he heard this singular fish was on board a schooner at anchor at Chaguaramas.

"Immediately under the vessel I heard deep and not unpleasant sound, similar to those one might imagine to proceed from thousand Eolian harps; this ceased, and descending notes succeeded; these gradually swelled into an uninterrupted stream of singular sounds like the booming of a number Chinese gongs under the water; to these succeeded notes that had a faint resemblance a wild chorus of a hundred human voices singing out of tune in deep bass."

In White's "Voyage to Cochín China," adds Mr. Joseph, "there is as good a description of this, or a similar submarine conce as mere words can convey: this the voyager heard in the Eastern Seas. He was told its singers were a flat kind of fish; he, however did not see them."

Meanwhile I see Hardwicke's "Scien Gossip" for March gives an extract from letter of M. O. de Thoron, communicated him to the Académie des Sciences, Decemb. 1861, which confirms Mr. Joseph's story. It asserts that in the Bay of Pailon, in Esmeraldas, Ecuador, *i. e.*, on the Pacific Coast, at also up more than one of the rivers, he had heard a similar sound, attributed by the natives to a fish which they call "The Siren," "Musico." At first, he says, he thought was produced by a fly, or hornet of extraordinary size; but afterward, having advanced a little farther, he heard a multitude of different voices, which harmonized together imitating a church organ to great perfection. The good people of Trinidad believed that the fish which makes this noise is the trumpet fish, or Fistularia—a beast strange enough shape to be credited with strange action; but ichthyologists say positively no; that the noise (at least along the coast of the United States) is made by a Pagonias, a fish somewhat like a great bearded perch, and common of the Maigre of the Mediterranean, which accused of making a similar purring or grunting noise, which can be heard from a depth of one hundred and twenty feet, and quiet the fishermen to their whereabouts.

How the noise is made is a question. The writer was of opinion that it was made by the air-bladder, though he could not explain how; but the truth, if truth it be, seems strange still. These fish, it seems, have strong bony palates and throat-teeth for crushing shells

crabs, and make this wonderful noise by grinding their teeth together.—*Nesley's West Indies.*

Selected.

OUT OF THE DARKNESS.

Oh for one hour of shining,
Master Divine!
To cheer with its blessed beauty
This heart of mine.

Must all of the day be shadowed,
Dreary as night?
Is it only the blessed evening
That "shall be light?"

Are there no lands of beauty
Along life's way?
Rests, where these pilgrim footsteps
Awhile may stay?

Is life but a time of toiling,
Trouble and tears?
And death the jubilee, ending
Its seventy years?

Are there seventy years of labor,
And all in vain?
Seventy years of weariness,
Doubt and pain?

Not so! O merciful Master!
This life of mine
Is linked in a holy mystery
To that of Thine.

None of its pain is needless,
Nor labor naught;
All of its future lieth
Within Thy thought.

Give me enough of shining
Thy face to see,
And know the manifold mercy
That leadeth me.

Or, if there must be darkness
And shadowed sun,
Give me the faith that prayeth,
"Thy will be done!"

Give me the trust that clingeth
Close to Thy hand;
The love that endureth all things
At Thy command.

Give me the perfect patience
That waits on Thee,
Until at last is finished
Thy work in me!

Selected.

THE LILIES OF THE FIELD.

See the lilies of the field,
How they bloom in glory;
Say, who bade them fragrance yield,
Telling their sweet story?
Who is it that made them fair,
And sustains them by His care,
Trustfully up-gazing?

God the Lord has bid them shine,
Decking earth with beauty,
Witnessing of love divine,
Teaching man his duty—
Bidding tried hearts suffer long,
Doubling hearts in faith be strong,
Like Heaven's flowers up-gazing.

For "The Friend."

THE EDITORS.—The following is an extract of an essay which recently appeared in a periodical published at Oberlin, Ohio, devoted to, and under the supervision of the Protestant Episcopal Church in that State. There are suggestions in it which may be profitably pondered by members of our religious Society, both in the exercise of ministerial gifts at funerals, and in the preparation of eulogistic notices. While there is not the remotest intention in these remarks to limit the power or the mercy of the Eternal,

manifested when and as he will, perhaps at the same time there is no more fruitful way of settling the living in carnal security or in a false rest, than the "funeral flattery" (or whatever other name can be justly given it) which is sometimes heard at our burials. A woe must ever attend the pleasing of the ears of the unconverted, instead of alarming their souls. When our deceitful hearts are much bent upon the love of the world, and, though evidently in a less degree, desirous of loving God too, or at least of getting to heaven when disappointed of earth, how eagerly would such be likely to catch at testimonies either spoken or written, that would tend to induce the hope of their not being rejected at the final assize, though to every eye the preference for the things of time and sense was paramount. How prone is poor human nature to come under the interdiction of the Apostle: "but they measuring themselves by themselves, and comparing themselves among themselves, are not wise," or understand not. Thus if survivors are told, either by the tongue or pen, that those have been chosen and accepted to dwell with the pure in heart in the kingdom of the redeemed, who in their daily lives and conversation, when blessed with health and opportunity were far from piety, having given but little evidence of being in subjection to the cross of Christ, and under the government of the Prince of Peace, will not these be stumbled, or soothed and induced to tarry yet longer in the bowers of worldly ease, and of self-indulgence? While at the same time devout ears and purity-loving hearts may be pained; and no possible good be done to the dead. A word to the wise is sufficient.

"FUNERAL PULPIT FLATTERY.

"The Bible sanctions the bestowal of just praise, and furnishes numerous examples of it. But as one of the results of the fall, man craves praise, even when it is not merited. And in nothing is this made more conspicuous than in the craving that every where prevails for flattering funeral sermons. That kind of funeral sermons is in almost universal demand; and, I grieve to say, the demand seldom fails to create a supply. A great many funeral sermons are preached in which unmerited praise is lavished on the dead, solely to gratify the mourning relatives. There are thousands besides the writer, who can testify that this is so; thousands who, like him, strongly dislike all flattery in the pulpit, and pronounce it an evil that needs correction. It is where a funeral sermon represents one as having died happy and gone to heaven, when in truth there is no evidence that he was fit to go there. In instances not a few, a passport to a better world is given a deceased person, when his *only title to it* consisted in his having sent for a minister to come and pray with him. In other instances, the mere fact that a man, when he finds he cannot live, says that he is willing to die, is paraded before an audience as proof that he was prepared for heaven. A wicked man hears this, and thinks: 'When I am called to look death in the face, I too will have a minister sent for; I will ask him to pray for me; and when I am gone, my weeping friends will have his assurance that I have gone to heaven!' Ah, friend, lay not the flattering unctious to your soul, that a little solemn solicitude in the dying hour is all you need to fit you for heaven. A lifetime is none too long to get ready for death.

"Let me ask my brother ministers not to indulge in funeral flattery. If they feel that they must say some laudatory things about the dead, at least let them not send any body to heaven *save those* who have left behind them convincing evidence of their meanness for it. May we be able to say, as did one of old: 'As we were allowed of God to be put in trust with the Gospel, even so we speak, *not as pleasing men, but God*, which trieth our hearts. . . . Neither at any time used we flattering words.'

"What is often witnessed at funerals, tends to efface in men's minds, all distinction between the righteous and the wicked, between him that serveth God, and him that serveth Him not. Who has not heard eulogies at the graves of men of whom all that could be said was, they seemed somewhat solemn just before they died, and desired to have a minister pray with them. * * * I am glad to know that my views on these points are the views of many other ministers; and if there are those whose theory and practice are opposite, let me hope that a sexagenarian brother's counsel will be well received and thoughtfully pondered.

"Lest any one should infer, from what I have said, that I would have a minister, when preaching at the funeral of an irreligious man, make mention of the vices or bad traits of the deceased, I beg leave to say that such is not my idea of duty, nor is such my practice. Were I preaching the funeral sermon of an infidel, or a libertine, not one reproachful word would I utter respecting the dead, but would leave his well-known character to speak for itself. To wound the mourners' hearts by delineating his bad life, I should regard as unchristian, and wholly uncalled for. But then *I would not waft him to heaven on the wings of my funeral sermon*. No, nor would I even give out a hymn that should seem to intimate that I thought him a glorified saint. Let us eschew and condemn all kinds of flattery, and *funeral flattery especially*, even though it be found installed in the pulpit."

For "The Friend."

CONVERSATION.

The following remarks, taken from one of our daily papers, contain suggestions worthy of attention. Cowper says:

"Though conversation in its better part may be esteemed a gift and not an art, Yet much depends, as in the tiller's toil, On culture and the sowing of the soil."

"If we except that intercourse which relates to strictly business purposes, or the communication of facts, we shall find the essence of social conversation to consist in the mutual expression of thought and emotion. As far as we truly open our hearts to another, and he to us, we enjoy real conversation; where, from any cause, this is prevented, we forfeit its chief benefits and delights. The most perfect sincerity would then seem to be the first requisite. If all conversation were suddenly stripped of the insincere disguises, we should marvel at the silence. Passing by the more flagrant instances of the intentional dissimulation, various motives continually induce us more or less consciously to refresh our thought, or re-color our feeling before presenting it to our friend.

"We calculate its probable effects on his esteem for us, and accordingly dress it up, or

tone it down, so as often to make it a long remove from its original. This is the chief danger of regarding conversation as an *art*. The desire to appear well too often leads us to speak when we have no real thought to convey. To say what we may be supposed to think, instead of what we really do; to preserve consistency with something we have previously said, or to which we think ourselves committed, even at the expense of mental integrity, rather than to use speech as a simple and straightforward means of photographing our real thought, however crude, or imperfect, or changing that thought may be.

"If only sincerity reigns supreme, if neither vanity nor ambition nor fear misrepresents the real mental state, then art assumes her rightful place in endeavoring to clothe the thoughts in suitable and effective language. Ideas often float in the mind without definite shape, and one of the benefits of free and intelligent conversation lies in the very effort we are thus compelled to make to bring them to the light and make them intelligible to ourselves and to others. But the art must consist in so clothing the thought as most fully to reveal its true proportions; if it tamper with the thought itself, it has injured the vital element of conversation.

"To utter our real sentiments honestly and effectively is, however, only half the duty included in conversation. We must also be thoroughly *receptive* in our frame of mind. There are some good talkers who are very poor listeners. They cannot converse, they are only declaim. Such may have great intellectual talents, but they lack that humility, that sympathy for other minds, and that glad welcome for truth in every form, which marks the superior mind. The mighty river is no more anxious to pour out her abundance into the bed of the ocean, than she is to receive the pure water from all the tiny springs and rivulets that combine to fill and invigorate her. So he who is a real power in conversation will not only bestow what is the most valuable, but will ever be eager to drink from every fountain. This may also be an encouragement to the timid and self-depreciative to utter their thoughts freely and sincerely on suitable occasions, knowing that the greatest mind will also be the humblest and the most appreciative. There is a vanity in some kinds of reticence and silence as well as in bombastic speech, and true humility will be equally ready to speak or to be silent, as truth and sincerity may demand.

"Warm sympathies and generous affections are of all importance to the ready flow of true and pure conversation. These will enable us not only to convey and appreciate thought, but to share in one another's feelings. Spencer says: 'To become conscious of the feeling which another is experiencing, is to have that feeling awakened in our own consciousness, which is the same thing as experiencing the feeling.' This can only be where a quick and tender sympathy pervades the heart, and creates a magnetism between those who converse. If we would elevate the character of our daily conversation, let us purify its source. If we would raise it above the frivolous and trivial, let us occupy our thoughts with higher things. If we would have free, genial, worthy and enjoyable intercourse, let us cherish broad and generous sympathies, an eagerness to learn, and a willingness to communicate, and, above all, the sincerity of spirit and fidelity to

truth which are the vital air of all true conversation."

Did we only abide habitually under that divine influence which led the Psalmist to exclaim, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer;" how far more elevated and profitable would all our conversation and intercourse with others be.

For "The Friend."

Memories of Mildred Ratcliff.

(Continued from page 259.)

Jonathan Evans to Mildred Ratcliff.

Philadelphia, 7th mo. 22nd, 1834.

"Beloved Friend Mildred Ratcliff,—Several engagements in Society, and being for a considerable time unwell, have prevented my acknowledging the receipt of thy letter before this.

"Our Yearly Meeting was upon the whole a serious time, some ability being mercifully vouchsafed to dip a little into the state of the meetings; and likewise the rules of discipline as prepared by the large committee, were deliberately considered, and in much harmony united with. I think the standard of Truth has not been lowered by this effort to keep the meetings and members in some degree of consistency with our religious principles and testimonies, but we must acknowledge that great weakness and backsliding have come over us, and unless a more fervent concern and true zeal should take place in the minds of Friends, this spirit of degeneracy will travel through our borders. By letters and other accounts received from England, things there are verging to a very sad pass among the members of our Society. Many of them in the foremost stations are shaping their course towards the Episcopal church, joining with the priests and other influential members in popular institutions, under the plausible guise of more extensive usefulness, than they could be if they kept under the exercise and restraints which the Holy Spirit has, and would continue to lay upon us as a people, gathered to show forth to the world the nature and excellency of the kingdom and government of the Lord Jesus Christ. Thus the minds of several of the ministers and elders among us, becoming leavened with the opinions and spirit of those of other denominations, they have in various instances coincided with their doctrinal views, and seem prepared to join in several of their practices. Some have, indeed, become members of the national church. Some of those in the faith of ministers in our Society, say, that faith in the outward is sufficient for salvation, and very much set at nought the necessity of deep inward crucifixion to the spirit of the world. Several in membership approve of observing the fasts directed by the government, and accordingly have shut up their shops. They strive to exalt the Scriptures so much as to make them a primary means of salvation. And many other departures from our ancient testimony, more glaring than any of these, are sorrowfully apparent; so much so that those of other societies have said, 'Why, you are coming to us! This ought not to be. We should come to you.' Several of our valuable Friends in England are greatly grieved and painfully burdened with those violations of our well-known and established principles, viz: Thomas Shillitoe, George and Ann Jones, John

and Sarah Grubb, Elizabeth Robson, and number of others. But owing to the influence and great activity of those called *liberal-minded*, our dear and exercised Friends can little more than groan in spirit, and put their petitions to the great Head of the church, that He will be pleased to interpose his power and save our poor Society from entire destruction. There are already some in membership in this country who are encouraging meetings and ministers of other societies; if spoken to on account of the inconsistency of this with our religious testimonies, they reply that we are swayed by contracted sectarian principles. Thus thou mayest see Hicksism is only one among the many gins that the enemy is making use of to waste the righteous and blessed testimony which Divine Wisdom has seen meet to commit to our Society. If the adversary can his subtlety bring us to believe that we are not to be a distinct people, and thus persuade us that launching forth with others in measures which have the show of more panded benevolence, that it is fruit good food, pleasant to the eyes, and desirable make one wise, then he knows that I, Samson, we have lost our spiritual covering in a defenceless state, and will become easy prey for his merciless fangs.

"With much sympathy and love, I remain thy friend,

JONATHAN EVANS.

To Sarah Morris.

1st mo. 11th, 1834

"My dear and well-beloved Sarah Morris, I have ventured at length to undertake answer to thy truly acceptable letter of Te month last, which I received when I return home from Indiana. It is a truth, as thou remarks, we cannot write when we please. This I have proven for many years, and thereby the better able not only to allowance, but to feel with those who can and do indeed desire to wait, (O, if we patiently!) for the right time. But it seems to me I often fall very short of that patience which remains to be a blessed anchor. An increase of this my poor mind often bears witness to.

"Thy precious communication was a fresh proof of what I have long believed. Lord will have a tried people. And blessed His great name, he knoweth best what penation to assign us—no matter what outward circumstances are, whether rich or poor—which will have the blessed effect wear our hearts from things below, and put them on things above. And sometimes trust that in sincerity and truth I do feel language for myself and my friends: Let not thine hand spare nor eye pity, though hast brought the judgment of thy eternal truth forth unto complete victory over everything that is of a defiling nature in this world. Thus it is, and thus it must be! *We must be tried and proven again and again*, if ever we are clean enough to enter into that city whose walls are salvation and gates praise; we know Divine Wisdom erreth not. We then, my dear sister, more and more through every conflict, trust in the Lord, in the power of his might. We are variously circumstanced, and as various must be our trials, in order to apply to every case; but length and breadth, and height are all equal for rich and poor, simple and wise, the same. O the wisdom, the goodness, the mercy and mighty power of Him, who has

created us for the purpose of his own, but so arranged for us, as to leave all without excuse, who fall short of a self-immortality, where the wicked cease troubling, and the weary are at rest. Thy letter made me think of the mixed whereof all more or less have to partake in this mutable state. Whilst I was fortified in thy remarks concerning our deceased friends R. P. and H. Hull, and I feebly unite with thee concerning I, I was permitted to feel a degree of noble thankfulness to arise from the altar heart, unto Him who alone can enable people to have a [blessed reunion in the Father's kingdom.] The account of your journey to our dearly beloved youth did me.

All have their trials, some in one way some in another. Blessed will that soul who like the frugal bee, can get something like treasuring up out of them all, however the conflict, or bitter the flower.

May the Lord be pleased to keep us safe through all we have to pass, is often the prayer of my heart. I may say of a truth, life has been a life of mourning for the latter part of it; and from various causes more deeply so than of late. I think I have been as never letting all go of late as ever.

So that it seemed to me I could do nothing, neither enjoy anything. And was it from a sensible feeling that it would lead to give out striving for the blessing of reservation, the high rolling billows of sorrow surely before this must have sunk to the very bottom of the sea. But the remembrance of the sufferings of our Holy Father, when his sweat was as great drops of blood falling to the ground, and many others brought to the view of my poor mind, led to keep the head above water.

Oh! dear Sarah, language would fail to describe through what I have had to pass in feelings for Zion's sake. My life has long been abundantly bound up in the life of our Society; and when it seems as though my enemy was gaining ground upon us in the midst of his deep laid snares, I am alarmed myself and my beloved Friends; desiring to the welfare of the flock and family as well.

I have often thought of Mordecai and Esther of old; and what it passes through for their people's sake; and they seem to me, according to my small measure, my friends have been like unto theirs. My very tears day and night bowed down in the dust, and I trust it is at the gate of the Kingdom.

I don't want to say a word I ought not. At the same time I humbly hope the Father Almighty will be pleased to hear the cry of his Mordecais and Esthers everywhere, for Israel's sake; that thus He who has the power, may disappoint the designs of our soul's peace. What a cunning serpent we have to watch and to war with, and we be able to wield the sword of living truth, turning it every way against his deep snares, saith my soul.

Do not hope thou, my dear S., will please to visit us as soon and as often as the way opens, whether you believe it or not, I think it safe to say many in your city are often brought to sweet remembrance, and do feel as bone of my bone. May the Lord keep you all, in His own soul, as in the hollow of His hand now and forever; and thus we bid indeed farewell.

MILDRED RATCLIFF.

"P. S.—I am thankful I had the opportunity of seeing our beloved Henry Hull on his death-bed, and to take an affectionate farewell of him in the fellowship of the gospel. We had been acquainted for more than thirty years; and he said with feeling, 'I have always loved thee.' This did me good."

(To be continued.)

THE FRIEND.

FOURTH MONTH 13, 1872.

Whatever were the discouragements that oppress, there is always consolation for the rightly baptized disciple of Christ, in that He has overcome the world, and that He commands his disconsolate follower to lift up his head in hope; because however greatly evil may seem to exalt itself, "the Lord God omnipotent reigneth," who, in his own time, will give the victory to his little flock, causing the wrath of man to praise him, and restraining the remainder of wrath.

He can turn the hearts of the children of men as a man turns the water-course in his field, bringing them out of darkness into his marvellous light, and enabling them to see and to forsake that which alienates them from him, and scatters from the fold of safety, into which He is the alone door. It is good to trust in the name of the Lord, to remember his mercy, his many former deliverances, and to cast all our care on his arm of everlasting strength.

"All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." This self-abasing, yet hopeful consideration, should ever be kept in mind, making us humble, and filling our hearts with love and gratitude, under a sense of our unworthiness of the infinite mercy extended to us. But let it be also kept in view, that on each one who has been bestowed a measure of Divine Grace to profit withal, for the right estimation of, and subservience to which we are accountable, and that there is a possibility of dwelling so continually on our weakness, as at last to doubt whether we can come to know the mind of Christ, and experience Him to deliver us individually, and his people collectively, from those things that grieve him, and to "build them up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

"Thou art my servant; I have chosen thee, and not cast thee away. Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." "Cast not away, therefore, your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."

We have received and read with much interest four numbers of "The American Historical Record and Repertory of Notes and Queries, concerning the History and Antiquities of America and Biography of Americans," Edited by Benson J. Lossing. This is a monthly Magazine, intended to treasure up and spread the knowledge of fragments of

historical material connected with the history of the United States collectively and separate, which is now scattered throughout the community, known to comparatively few and in danger of being lost. Short biographical notices and letters, throwing fresh light on well known characters, or incidents, add to the value of the work. Of course into such a miscellany articles find their way relating to men or circumstances which we may think are of little worth, or had better be forgotten, but those interested in antiquarian researches, or narratives which give correct and vivid impressions of what are often miscalled "good old times," may obtain from it much that is highly interesting and of permanent worth. It is published by Chase & Town, 142 South 4th St., Philadelphia.

"The Underground Rail Road. A record of facts, authentic narratives, letters, &c. Narrating the hardships, hair-breadth escapes and death struggles of the Slaves in their efforts for freedom, as related by themselves and others, or witnessed by the author, together with sketches of some of the largest stockholders and most liberal aiders and advisers of the road; by William Still."

The work with the above long title is an octavo of 750 pages, handsomely got up as to type and paper, and illustrated by numerous engravings of scenes and portraits; published by Porter & Coates, 322 Chestnut St., Philadelphia, and "Sold by subscription only."

The body of the work is made up principally of concise narratives of incidents attending the escape of slaves,—men, women and children—from the cruel bondage in which they were held under the laws of the land, and of the assistance rendered by those cognizant of and interested in the system, styled the "Under Ground Rail Road," instituted for the purpose of affording secret hiding places and baffling the pursuers while the fugitives were hurried on their way to Canada, or other places where they could enjoy freedom.

As was to be expected, most of these fugitives were from Delaware, Maryland, or Virginia, though occasionally there are accounts of those who fled out of more Southern States. Many of the sketches are of absorbing interest, and present a vivid picture of the sufferings willingly endured by the oppressed "chattel" in order to get rid of the horrors of slavery, and obtain possession of his or her own person.

We think, however, the book would have been much more extensively read, and have been improved by a judicious pruning out of a third or a half of its contents, as there is necessarily much sameness in the leading incidents of many of the narratives. But we suppose that the author, who was requested to compile the work by the Pennsylvania Anti-Slavery Society, wishing to do justice to all, found it difficult to decide what should be rejected. The work possesses historical value, and will give posterity an insight of a barbarous system, the wrongs and atrocities of which will hereafter seem almost incredible, deeply staining our national character, and sorely disgracing the nineteenth century.

We are requested to state that the communication signed "Mary Pike," in our number of the 9th ult., was not written by Mary Pike of Woodbury, N. J.

SUMMARY OF EVENTS.

FOREIGN.—On the 7th inst. Queen Victoria landed at Portsmouth, having returned from her visit to Germany.

Disraeli, in a recent speech at Manchester, referred to the difficulties growing out of the Alabama claims, and pronounced the present situation of the controversy fraught with great danger to the relations of the two countries. He admitted that it was impossible for America to recede from her position in regard to the questions to be presented to the Geneva Board, and condemned the course taken by the government. He expressed the belief that the record of ministerial incompetence would be sealed by the ultimate acknowledgment of the principle of indirect claims, the results whereof must be fraught with the utmost danger to England. The speech was afterwards followed in speeches of similar political import. Disraeli also made an earnest defence of monarchy, and declared that the blessings which Englishmen enjoy must be ascribed to the throne. The English monarchy cost less than that of any other nation, and far less than the national and State governments of the United States. He closed with a vindication of the aristocracy and defence of the House of Lords as an essential element of the government.

The number of emigrants which left the British Isles during the Third month exceeded that of the Second month by 7,000.

The agricultural laborers in Cambridgeshire have struck for higher wages. The London compositors recently struck for an increase of wages, and limitation of a day's work to nine hours; these demands were acceded to by one hundred and forty-two firms.

A convention has been signed by the Maintenance and Construction Company of Great Britain and the government of Portugal for the laying of a telegraphic cable from Lisbon to Brazil, by way of Madeira and Cape de Verde islands.

London, 4th mo. 8th.—Consols, 92½; U. S. 5-20's of '93, 92; of 1879, 93; Ten-forties, 114.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11½.

A Paris dispatch of the 7th says, Thiers and Von Arnim will soon commence negotiations for the complete evacuation of the French territory by the German troops.

The French Assembly, before adjourning, appointed a committee to represent it during the recess. There has informed this committee that official notice had been given Belgium of the termination, within the stipulated time, of the treaty of commerce. He had explained to Belgium that this action was necessary, as France required the same stipulations in regard to her systems in accordance with her altered circumstances. The new tariff, he said, would be terminable every six months.

Thiers also alluded to the restoration by Russia of her fortifications in the Black Sea, and said England was responsible for this infraction of the Treaty of Paris.

The time is near at hand when the inhabitants of Mulhouse, in Alsace, must choose between French or German nationality. It is expected that nearly all will adhere to the French nationality.

On the 8th, Fr. and S. S. gave a reception in Paris, which was well attended. Official and diplomatic bodies were largely represented. During the recess the President has remained most of the time in Paris, and gives receptions and dinners at the palace of the Elysee. The permanent committee of the Assembly object to this practice as a hindrance to the preparation for the removal of the seat of government to Paris.

A Madrid dispatch of the 7th says, the latest returns show the following result of the elections for the Cortes: Ministerialists elected, 229; Coalitionists, 137; doubtful, 18. Returns from Porto Rico and the Canaries are considered favorable to the government. The elections in those places were accompanied with much excitement and disorder. In San Loranzo, Catalonia, a mob attacked the building wherein the voting was in progress and stopped the election. The urns containing the ballots were demolished, and the poll lists scattered throughout the town.

The three hundredth anniversary of the revolt of the Netherlands was celebrated throughout Holland on the 3d. At the Hague there was a great procession, and a review of the troops by the king. Motley, the American historian of the Dutch Republic, was honored with special attentions, by the king and people, on the occasion. Among the honors conferred on Motley was the degree of LL. D. by the famous University of Leyden. City of Mexico dispatches of the 1st inst., mention that the States of San Luis Potosi, Guanaguato, Zacatecas, and Durango, are again in possession of the gov-

ernment. The revolutionary cause was considered hopeless, but terrible anarchy prevailed throughout the country. A shock of earthquake was felt in the capital and several States, on the 20th inst. The earthquake that the city of Antioch, in Syria, had been visited by an earthquake, causing a terrible loss of life. The dispatch states that one-half of the city was totally destroyed, and fifteen hundred persons lost their lives. Great distress prevailed in that portion of the city not demolished.

The session of the German Parliament opened in Berlin on the 8th. The Emperor was not present, and his speech was read by Prince Bismarck. The speech enumerates various subjects of legislation to be submitted to the Emperor for his sanction, and also to the national institutions. Bills are promised to provide for the disposition of the large surplus of 1871, and of sums received on account of the French war indemnity. Alsace and Lorraine, it is stated, are recovering from the shock of the late war. The foundations of German administration have been laid in these provinces. The new University of Strasburg will soon open, and grants will be required to provide for scientific establishments connected with that institution.

UNITED STATES.—Miscellaneous.—The interments in Philadelphia last week numbered 439, viz: of small pox, 7; consumption, 51; inflammation of the lungs, 39; old age, 15. The mean temperature of the Third month, per Pennsylvania Hospital record, was 34.24 deg.; the highest during the month 42 deg., and the lowest 6 deg. Amount of rain 3.37 inches. The average of the mean temperature of Third month, for the past 30 years is given as 39.14 deg., the highest mean during that entire period was in 1871, 43.70 deg., the lowest occurred in 1843, 30 deg. During the first three months of 1872, the rain fall has been only 5.81 inches; in the corresponding months 1871, there was 12.35 inches of rain.

The directors of the Treasury has decided that the income tax on the salary of the President and Judges of the Supreme Court is unconstitutional, and the same will be refunded, and will not hereafter be imposed.

About 1000 emigrants from Alsace and Lorraine, arrived in New York during last week. They were all bound west, and were accompanied by good circumstances, and the average wealth of the whole company was \$1,870, according to the census of that day, amounted to \$30,068,485,507, against \$16,159,616,898, in 1860, and \$7,135,780,228 in 1850. Ten of the late Sates States which, in 1860, had property valued at \$9,155,948,887, were reduced in 1870, to \$2,573,029,666, the consequence of rebellion and destruction, which has cost the value of property in New York increased from \$1,843,338,517, in 1860, to \$6,500,811,264 in 1870, and Pennsylvania from \$1,416,501,818, in 1860, to \$3,868,340,112 in 1870. The most wealthy State is New York, and the poorest Nevada.

The civil rights bill, which for some time past has been before the U. S. House of Representatives, has passed to a third reading by a vote of 100 to 77.

The Markets, &c.—The following were the quotations on the 8th inst. **New York**—American gold, 110½; U. S. sixes, 188½; 115½; ditto, 1868, 113; ditto, 1849, 107; ditto, 108; ditto, 1862, 86.25 a 87; finer brands, 87.50 a 812. No. 1 Milwaukee spring wheat, \$1.60; red western, \$1.71; amber, \$1.79; white Michigan, \$1.90. Canada barley, \$1.10 a \$1.15; State, 72 a 75 cts. Oats, 52 a 55 cts. Western rye, 88 cts. Western mixed corn, 71 cts.; yellow, 73½; southern yellow, 74; white, 75; ditto, 76; ditto, 77; ditto, 78; finer brands, 87.50 a 812. No. 1 Milwaukee spring wheat, \$1.60; red western, \$1.71; amber, \$1.79; white Michigan, \$1.90. Canada barley, \$1.10 a \$1.15; State, 72 a 75 cts. Oats, 52 a 55 cts. Western rye, 88 cts. Canvassed hams, 13 cts. Lard, 8½ a 9 cts. Clover-seed, 8 a 9 cts. Flax-seed, 82. Timothy, \$2.87 per bushel. Corn arrivals and sales of the day, 60 a 61; No. 1 white head. Extra sold at 7½ a 8 cts.; fair to good, 6 a 7 cts., and common 4 a 5½ cts. per lb. gross. Choice sheep sold at 9 a 10 cts.; fair to good, 8½ a 9 cts. per lb. gross. Hogs sold at \$6.50 a \$7.25 per 100 lbs. net. **St. Louis.**—Family flour, 88 a 88.80. No. 2 winter red wheat, 80 a 81. No. 2 white, 80. No. 2 mixed, 79. No. 2 mixed corn, 37½ a 37 cts. **Chicago.**—Spring extra flour, \$6.25 a 87. No. 2 spring wheat, \$1.22. No. 2 mixed corn, 38½ cts. Oats, 31 cts. No. 2 rye, 68 a 69½ cts. No. 2 barley, 50 cts. Lard, \$8.37 a \$8.50 per 100 lbs. **Baltimore.**—Pennsylvania red wheat, 81 a 85. Western corn, 63 a 65 cts. **Philadelphia.**—No. 1 white, 80 a 81. No. 1 mixed, 79 a 77; southern, 57 a 61 cts. **Cincinnati.**—Family flour, \$7.60 a 37.75. Red wheat, \$1.69 a \$1.71. Corn, 48 cts. Oats, 38 a 42 cts. Barley, 60 a 75 cts. **Milwaukee.**—No. 1 wheat, \$1.20½; No. 2, \$1.22. No. 1 corn, 39½ cts. No. 2 oats, 32½ cts.

WANTED.

A Friend as Principal of the School under our Germantown Preparative Meeting. The school is graded one, well supplied with needful appliances a full academic course, and the salary offered is liberal.

Apply to

Alfred Coe, Germantown.

Samuel Morris, Olney, Phila.

James E. Rhoads, Germantown.

Jane E. Mason, No. 15 S. 7th St., Phila.

Mary B. Haines, No. 926 Spruce St., do.

The Annual Meeting of the Indian Aid Assoc. of Friends of Philadelphia Yearly Meeting, will hold in Arch Street Meeting-house, Philadelphia, Fifth-day, Fourth month 18th, 1872, at 8 o'clock P. M. Friends generally are invited to attend.

RICHARD CADBURY, Cler.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the 2 of Fourth month. Parents and others intending to send children to the Institution, will please make application, as early as they conveniently can, to AAR SHARPLESS, Superintendent, (address *Street Road P. Chester Co., Pa.*) or to CHARLES J. ALLEN, Treasurer, 304 Arch St. Philadelphia.

FRIENDS' FREEDMEN'S ASSOCIATION.

The Ninth Annual Meeting of "Friends' Association of Philadelphia" for the relief of Col'd Freedmen" will be held at Arch Street Meeting-house on Second-day evening, Fourth month 15th, 1872, 7½ o'clock.

Our Superintendent, Alfred H. Jones, is expected to be present to give details of the winter's work.

All Friends interested in the Freedmen are invited to attend the meeting.

JOHN B. GARRETT, Secretary.

HAVERFORD COLLEGE.

The Faculty are prepared to receive application for the admission, free of charge for Board and Tuition a small number of students, members of the Society of Friends, and in circumstances to justify the extension of such aid.

The next Term will open 9th mo. 11th, 1872.

Address, SAMUEL J. GUMMERE, *Præsid* Haverford College, Penn.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application may be made to

James Whitall, 410 Race St.,

Edward Maris, M. D., 127 South Fifth

Geo. J. Scattergood, 413 Spruce St.

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar, in the Girls' department. Apply to Elizabeth Rhoads, Marple, Del. Co. Penn. Sarah A. Kiehn, No. 444 N. Fifth St., Phila.

FRIENDS' BOARDING SCHOOL FOR IND. CHILDREN, TUNNESSA, NEW YORK.

A suitable Friend and his wife are wanted to charge of this Institution, and manage the same furnished with it. Application may be made to

Ebenezer Worth, Marshallton, Chester Co.

Thomas Wistar, Fox Chase P. O., Philad.

Samuel Morris, Olney P. O., do.

Joseph Scattergood, 413 Spruce Street, do.

MARRIED. At Friends' Meeting, Cottowood, Kan. on the 15th of Second month, 1872, SAMUEL S. HENRY W. and Elizabeth C. (the former called to SARAH CATHARINE, daughter of J. W. and Hannah L. Reeve (the former deceased).

—, on Fourth-day, the 3d inst., at Friends' Meeting-house on Orange St., Philadelphia, DAN DEBOSS, son of James DeCous, of Mansfield, N. J., and THOMAS L., daughter of John C. Allen, of this city.

DIED. 3d mo. 28th, 1872, LUCY M., wife of J. Tatum, in the 69th year of her age, a beloved member of Woodbury Monthly Meeting. Near her tra close she was enabled to say, "My God and Thy mercy me. I have had too many evidences His merciful goodness to doubt now. All is peace

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, FOURTH MONTH 20, 1872.

NO. 35.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Age, when paid quarterly in advance, five cents.

From "Fraser's Magazine."

Notes on East Greenland.

Continued from page 267.

ON THE INHABITANTS.

to the population of East Greenland, we see no living human being on the whole of the coast over which we travelled. The tent in which Clavering found twelve, in 1823, must, at all appearance, have been deserted at least twenty years ago. Never, all remaining traces of it, especially the summer dwellings, as well as the weapons, were carefully searched, and any utensils or weapons that we found were brought home.

The "winter huts," that is, the stationary dwellings of the natives, were found in even places, to the number of sixteen, the most northerly on Hochstetter's Promontory, most southerly on Cape Franklin. They were nearly always situated not far from the coast on the south side of those capes which extend towards the south-east, and are built in groups of two, three, or sometimes four. Half of the hut is above ground, the other half is built into the ground, the walls are built of stones, pretty regularly set, and as they rise above ground, strengthened by mounds of earth, and stones laid round them. The surface of the walls is interrupted inside by a few small niches, which are generally found in the corners, especially in the front ones. The floor is partly paved with flat stones, particularly in the corners, which probably served as fire-places.

The average length of the interior of these huts, according to several exact measurements, is 11 feet, and their breadth 9 feet. The height of the walls, which probably pretty nearly corresponds with the original heights, is 11 feet. At the front end towards the south, which is the same thing, towards the rear, there is an opening in the floor of 1 1/2 square; it descends to a like depth, and is the commencement of the only egress, a narrow tunnel which extends, in a nearly horizontal direction, under the front wall to a depth of from 6 to 12 feet. It is constructed of stones, and terminates in a rather wide opening, being itself of barely sufficient size to admit a man in a creeping position. This is the only opening to the hut, for

there is no sort of window in the roof. The roof is constructed, as we could clearly prove from some that had fallen down, of two or three wooden poles or laths placed lengthwise over the walls, on which flat stones are laid diagonally, and sometimes supported by more laths, the whole of which is covered and made tight with smaller stones, sods of grass and other things. The whole arrangement of the huts insures the greatest possible maintenance of heat, as owing to the depth of the door no continual ventilation can be produced, but to only the most necessary exchange of air. As to how many inhabitants such huts contained, we cannot, of course, be certain; if we computed them at six it would be certainly within the mark. In the corners, especially the front ones, we sometimes found so-called "lamps" (Kudluk) of the most primitive form; a stone, with a hollow, which was still, in some instances, thickly blackened; in others we found the remains of food, the fat, bones, and flesh of seals.

In digging through the rubbish of earth and stones, which covered the floor of the huts, in a layer of from six to twelve inches, we obtained several utensils, or fragments of them, as well as a number of pieces of wood, bone, &c., the waste of their work.

Of their summer dwellings also traces are everywhere found, viz., the so-called "tent-rings," that is, stones left there after being used in fastening the border of the tent. They are arranged in circles of from ten to twelve feet in diameter, with an opening turned towards the water, and generally divided into a front and back half by a diametrical row of stones. They are met with on nearly all parts of the coast, both close to the winter huts and also at a great distance from them. They were most numerous on Walrus Island and on Shannon Island, (Cape Philip Broke,) where they not only lay close to one another, but, so to speak, in several generations on the top of one another. As for the rest, we may also mention holes, lined and covered with stones, from 12 to 18 inches in diameter, which are found in the vicinity of the dwellings, either made in the ground or built against a larger stone or rock, and which represent roughly built store-rooms; they are found scattered in every direction, and may have served as places for the safe preservation of game. In the neighborhood of the dwellings, especially of the huts, close and often luxuriant grass, intermingled with the various beautiful flowers, has sprung up, from easily assignable causes. The bleached bones of seals, walruses, narwhals, and other animals, relics of former banquets, stand out thickly strewn over this green grass, and are clearly and characteristically.

The graves must also be mentioned. They are not dug in the ground, at least very seldom, but consist of a superstructure of stones over the corpse, which is placed in either a recumbent or a crouching position. The form

of these is either oblong, (4 1/2 feet long, 2 1/2 feet wide, 1 1/2 feet high,) or circular, (3 1/2 feet in diameter.) In the first case, the covering consists of flat long stones or short ones, which are supported by rods placed underneath; in the other case, the roof is arched all round. Any accidental gaps are carefully filled up with stones of all sizes down to the very smallest. In this manner the body can be protected against foxes, but certainly not against hungry bears. The form of the graves seems to have no particular meaning, but to have been regulated by the form of the stones available, as flat stones are necessary for the covering of oblong graves. In the interior we generally found quite a heap of earth and willow leaves, (blown in,) from among which the bones were only partially, or sometimes not at all visible. The bodies must, of course, have decomposed very soon in the Greenland climate; even the bones were already partially decayed in the damp ground. The long graves lie lengthways towards the south; it could be seen from several that the head lay towards the north, and that therefore the dead were buried as if to face the south.

The graves were numerous and scattered, often at a great distance from the dwellings. Nearly all admitted of close investigation; and twelve skulls, as well as many single bones, were brought back for subsequent and more thorough examination. Strange to say, weapons, and utensils were very seldom found in the graves, although, as they were made of ivory, they would have been kept in good preservation. On the other hand, we discovered, in what was probably a child's grave, a human figure roughly carved out of wood; and in another grave, among rocks, we found the pieces of a finely carved wooden box of about 9 x 4 x 2 1/2 inches.

The things we discovered were made of wood, horn, bones, ivory, (walrus and narwhal teeth,) and stone.

Besides a pretty goblet, we found a esajak-rudder and several dagger hilts, handles, &c., manufactured of wood; also two figures of animals, roughly carved. A dog-sledge, which lay on the shore, nearly complete in all its parts, deserves special mention. It consists, as is well known to be the case in West Greenland, of two runners, very roughly made, about seven feet long, across which several boards are fastened with thongs, and at the end two sloping pieces fastened as a back. In place of our iron tires, the runners are covered underneath with strips of bone, ivory, or whalebone, fastened with wooden pegs.

All the wood there is drift-wood, which, however, is not very plentiful on those coasts, and whose origin (Siberia or America) and species (fir or larch) have still to be more exactly determined.

As to iron instruments, only one was discovered. It was a piece of iron an inch long, fastened into a wooden handle. As the shaping of all the wooden articles indicates the use

of stone instruments, it is very probable that this iron may have been a present from Clavering to the Esquimaux then living there.

We saw nothing made of flint, but several splinters of it, and one whole unbroken stone in the huts. It is to be remarked, that with this exception, we hardly found any flint. Some fine spear-points and knives were made of slate, parts of vessels constructed of a softer crystalline slate; most of the articles, however, were made of bone or task. In default of saws, these are divided into the desired shapes by boring holes close to one another in the intended planes of division, so that at last the parting may be effected by the appliance of some force. A smooth surface can then be obtained by scraping, grinding, and polishing. Of the mechanism of the boring, we could find no direct explanation.

According to our observations, the huts of the former inhabitants of East Greenland, between lats. 73° and 76°, may be estimated at about 16, and the population at about 100 persons. In the year 1823, it seems pretty certain that only two inhabited huts were in existence, (observed to contain 12,) and these must have been forsaken between 20 and 30 years ago. This circumstance, and the existence of traces of huts of considerably earlier date at the southern stations, together with the difficulties prevalent among many branches of Esquimaux of an impending extinction, may perhaps best answer the question that has universally arisen about the disappearance of those who once lived here. People are too ready to trace the cause to the climate becoming colder, and to the increase of the ice inclosing the coast, and generally cite as proof several facts which are partly false and partly falsely applied. But we all, in consequence of a whole series of reasons, which can not here be more fully developed, are unable to agree with such a view. On the contrary, we have the well-known assertion, that there are periods of favorable and unfavorable years, *i. e.*, winters, confirmed by our own sojourn, and by the state of the ice on the coast. And so the conjecture may not be false that, on account of some such particularly unfavorable years, and owing to hunger and cold, infirmity and mortality may have increased, that the few remaining inhabitants must have been driven by hunger to expose themselves to greater danger and exertions, and that thus, perhaps, the last may have sought safety in a migration towards a more bountiful land, the existence of which they knew or suspected, farther south.

Among the observations and collections here made by us there is, perhaps, little really new, yet their significance may be quite peculiar, as these settlements in East Greenland have not for many centuries been in communication with those of other Esquimaux. The utmost exertions would have been necessary to hold any communications with the west, on account of the high mountainous interior, and with the south, owing to the east coast being eternally beset with ice. But time does not allow a further discussion of this point.

Our troubles of every kind are all known to God, who careth for us, with the most fatherly affection. Why then should Zion mourn, or why should the watchers on her walls say, "The Lord hath forsaken me, and my God hath forgotten me."

For "The Friend"

A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 208.)

James Logan continued to serve in the office of Chief Justice of Pennsylvania, though with great reluctance, there being at that time no other person within the colony, of a character suitable for Proprietary recommendation to the Crown, who was at the same time public spirited enough to undertake the weighty and ill-paid office. About this time he delivered a Charge to the Grand Inquest, which is referred to in the following letter. This document may be pronounced an admirable one, well weighed, and requiring to be, by the hearer or reader, well weighed, in every word, and calculated to produce in the jury, the frame of mind best suited to the discharge of the serious business about to come before them. The Inquest made the following acknowledgment of it:—

"To the Hon. James Logan, Esq., Chief Justice of the Province of Pennsylvania, &c.

"The Grand Inquest for the City and County of Philadelphia, having with attention heard, and duly considered the reasonable Charge delivered to us from the bench, do gratefully acknowledge our own and the country's obligations, for the excellent precepts and directions therein set forth, and so well recommended for the good of society, and benefit of human life. And to the end, that the intention and generous design thereof may have a just influence on the minds of the people in general, we humbly request that the same may be made public," &c., &c.

Signed, in behalf of the Inquest,

RICHARD MARTIN, Foreman.

The Charge was accordingly printed in Philadelphia, in 1736, and was republished in London the following year. The following note was prefixed to it by James Logan, before printing.

"If any into whose hands this Charge may fall, should think it a defect that there is no mention made in it of religion, they are desired to consider that government, laws, and courts, are of civil institution, founded on the laws of nature, and the dictates of reason; these, therefore, as their original, were only proper to be mentioned here."

By "religion," he here intends *scriptural* religion or Christianity, as *natural religion* or duty to the Divine Author of our being, is prominently put forward throughout the entire document as the only basis for law and government.

James Logan must have been one of the most hard-working men of whom we have accounts. Besides his large business as a merchant, to have filled as he did (and was doing at the last above date), *at one and the same time*, the onerous offices of Governor of the Province, President of Council, and Chief Justice, and some minor offices, besides managing the complicated affairs of the Proprietor as his Secretary, without assistance, and in the midst of this still finding time to pursue his studies, and to write for the press several interesting treatises on subjects connected with mathematics, natural history, &c., involves a degree of activity and an economy of time not easy to realize. It is true that in the nascent state of the country, these offices required less time to be bestowed on them than they would at present, yet that of Governor was sufficient even then to occupy the

entire attention of one man, a gentleman good family being at this period, usually se- over from England on a handsome salary, c- pressly to fill that station. To illustrate t- energy of J. L.'s character and mental op- tions, the following, relative to the Charge, is quoted from a letter of his to T. Story:— "I had nothing further in view, therein, than, my quitting that station, to say something usefully instructive and edifying to the people; and though I was to be in court, as I was on the 24-day before noon, I had not, in preceding First-day morning, so much as solved what the particular subject should be, which I mention only to show how far I was from all previous intention of advancing a singular opinion." The Charge occupies pages of Armistead's Memoir, and is written in a polished and apparently elaborate style.

Friends in that day held many State a- juridical offices, but juries were already co- posed of members of various sects. Jam- Logan's aim, in the Charge above alluded to, before entering upon the considerati- of *special laws*, to find the foundation for t- whole system of law and justice, in *natural religion*, so-called. Believing, as shown in a note prefixed to it before publication, that was founded altogether on *this and not on* revealed religion, and that the latter shou- therefore, not be introduced into the argu- ment, he avoided allusion to revealed religio- throughout. Now *this natural religion*, "r- rality, conscience, the moral sentiments a- affections," as it has been variously styled other denominations, Friends declare to be the inward teaching of Christ by his H- Spirit, heard and obeyed by, and exempli- in the lives of, the best heathens, as in eminent instance of Socrates, and that thi- the appointed guide to, as the atonement Calvary is the only means of reconciliat- with the Father. That this is an all-suffici- guide if consistently and uniformly follow- and that it is the obstructions offered to it man and his great enemy, and our partial- very stunted obedience, hindering it, that prevents its dominion, and leave, in uncover- men, only that scanty illumination prop- called conscience. At the same time recognising the unspeakable privilege of possess- the Scriptures, which were given by inspi- tion, and are able to make wise unto salvati- through faith that is in Christ Jesus, a record of the life, miracles, death and aton- ment of Christ, and a testimony to and a- roborator of His inward teaching,—all whi- is abundantly set forth in our standard w- ings. In order to make the *Charge* intellig- and useful, however, to the *mixed jury* Logan thought it was best not to put *foru- —at the same time in no way compromi- —our peculiar views of this point. Yet, tho- the Charge itself is not only excellent and together suitable to the occasion, but in e- spect appears unobjectionable, the tempo- ignoring of Friends' full and clear vie- insight as to this mystery, (and tempo- indulgence or assumption of that imperfe- ception of it known to sects, which asse- these "moral sentiments" to the human- enlightened nature), seems to have ha- transient effect in obscuring the writer's perception of the truth in the case, thi- the *Divine* character of the impressions fr- which those sentiments rise. He began s- ily afterward, and carried to some exte-*

tise "on all the duties of man," in which is not so clear on this point as could be desired. He proposed to consider the subject philosophically, without a view to any particular "profession of religion," and thus, contemplating it from the point of view given by other sects, and those who are without the advantage of Friends' peculiar enjoyment in regard to the moral impressions and sentiments, not unnaturally lost the clearness of his own vision by the tact, as it were, of their imperfect and clouded conceptions. In attempting to account philosophically for our moral impressions, taking for a basis the reasoning of days ere the purer light of early Friends, he came to a stand; finding it impossible to reconcile such an explanation with the Divine character of those impressions as deduced and founded from the Scriptures by our early Friends. Instead however of doing what a thoroughly converted man would properly have done, and going on in the pride of learning and reason to frame some specious system or theory, he wisely stopped here; acknowledged himself unable to proceed, and resorted to his friend and more experienced teacher in Christ, T. Story, when a little controversy ensued, terminating in agreement and unity. These preliminary explanations, though somewhat lengthy, are necessary to a full understanding of the further correspondence.

In a letter written 5th mo. 12th, 1736, James Logan says, referring to the *Charge* :

"But what I would crave thy sentiments in is, how far thou thinks what is mentioned there, if strictly adhered to, will reach, without further knowledge or instruction; this is a point, that, under the Christian dispensation, I confess I know not how to answer, yet I shall never enter into disputes on this subject. I desire thee only to take the liberty, as I said, seriously into consideration, there laid down; that is, that the Creator first furnished man with strong natural inclinations to lead him into the practice of all his social virtues. I call them *natural*, because *universally* implanted in the species; but the perverse use of his free will he became corrupted, yet there are still sufficient remains that primitive *splendor*, as it is there called, rich, if only cultivated, may yet lead him to happiness.

It is fit I should inform thee that in forming that discourse, I framed not nor proposed myself any manner of hypothesis. I had nothing further in view than at my quitting the station, to say something usefully instructive and edifying to the people; and though I was to be in court, as I was, on the 2d-day of the next moon, I had not the preceding First-morning so much as resolved what the particular subject should be; which I mention to show how far I was from all previous notion of advancing any singular opinions. The common way of talking on these subjects has been, that *reason* is the great guide, and I confess it may be a great one; but I am persuaded, that without the concurrence, even the leading, of the *affections*, reason contributes very little to virtue; it *distinguishes*, and when not too much *biased*, *declares*; but it rarely *incites*. This is the work of the *heart*, and, I am convinced of it, was so included in our formation. But then, if this *natural*, where is the *divinity* of it, other than as it is the work of the Creator?

I say, again, this is a point beyond my reach, and there I must leave it.

But I shall further acquaint thee that, for several months past, I have been on a 'treatise of all the duties of man as founded in nature,' and these words will fully show thee that I am to consider them only *philosophically*, without a view to any profession of religion whatever. Last winter I sent over the first chapter of it to Peter Collinson and Josiah Martin, in orders to Peter, to whom I am more obliged than to any man there, for his diligence in obliging me in what I want, not to be free in communicating it, yet I now wish I had thought of and mentioned thee; but I never consider thee as a resident in London.

* * * * *

As to the progress of true religion, I am persuaded it will gain ground; but tyranny in church and state is so established in most parts, that without a general concession and revolution it cannot greatly obtain; for while that grand article obedience, the principal foundation of the Church of Rome, together with the power of punishing, subsists, I have a very slender prospect of any great progress to be made short of what I have mentioned.

My family, through mercy, are all in health, and give their kind love to thee. My younger daughter now in all respects equals the elder, save in years, being both, I think, exactly of a height, and they are now much what their mother was when thou left her, though she, thou may be sure, is very different in her person, yet in her better part she continues much the same, as also does thy real loving friend,

JAMES LOGAN.

(To be continued.)

For "The Friend."

Colonial Adventures and Excursions.

(Continued from page 256.)

"I got more accustomed to the ways of the sheep, and found that the less I bothered them the better they behaved, and the fatter they got. One day's shepherding will do pretty well for all. I rose at daybreak and opened the hurdles, having first put on a pot of water to boil. The sheep would stream out and draw gradually away, feeding as they went and arraying themselves with the discipline and precision of an army. I ate my breakfast by the hut door, and lighted my pipe, and by that time the leading sheep were far out of sight, but that mattered little. I then sauntered after them, carrying with me a book or newspaper, if I had one. By about eleven o'clock the sheep would begin to camp under the shadiest trees that they could find, there they would stay until about three. This was the time when I used to get my siesta; at three o'clock the sheep would turn round and walk compositely homewards, and I used generally to precede them and do my domestic arrangements, picking up, as I came along a bundle of firewood. I knew a shepherd who was doing precisely the same thing, when he heard his dog bark violently. Turning round, he saw a tall blackfellow in the act of hurling a large waddie or club at him; the waddie came, and my friend, though no fool, must have been rather thick skulled, for the weapon was split into fragments by the force of the blow. He was knocked down, and while on the ground, the blackfellow threw another, which stunned him. The savages would doubt-

less have proceeded to mutilate him after their fashion, had they not been alarmed by the galloping past of a stockman with a mob of horses. The blacks decamped, and the shepherd who had been only stunned after all, crawled as best he could into the head station. It was remarkable that this same man had been actually captured alive by the blacks only a few weeks before. They had lighted a fire, and were proceeding, as he believed, to roast him alive, laughing and poking fire at him all the time, when three horsemen came up who had seen the blackfellows' tracks and suspected some mischief. However, where I was at this time the blacks were 'quiet,' and although there were plenty of them about, never offered to molest me.

"Altogether I pursued this occupation of shepherding for nearly three years, never, however, staying long at one place, for the monotony used to sicken me. The life is frightfully lonely, and is apt to dull the faculties, both of mind and body. The professional shepherd is easily known by his general abstracted and neglected appearance, and his lounging habits. He is strange and 'cranky' in his ways, too. Indeed squatters assert that the best shepherds are those who are more or less mad, and consider a little crack in the understanding to be a great qualification.

"Shepherding, as an occupation, is not held in very high esteem in Queensland. In the first place, men who are able to turn their hand to anything can get better wages by doing the various kinds of Bush work; still, in the north, and unsettled districts, shepherds obtain from thirty shillings to two pounds a week, with their rations. A man, however, can earn considerably more than this by putting up huts, splitting and fencing, &c. One advantage that the shepherd has, if it be an advantage under the circumstances, is, that he can, if he choose, save the whole of his money. He has absolutely no expenses; he wants no tools. He can go about in what rags he please, or none at all; there is no one to observe or check him.

"The greater portion of these men are not rough uncouth fellows, with no information and less manners, but 'broken-down swells,' as they are contemptuously called, who object to hard work, and many of whom are not physically equal to it, and find in shepherding the least laborious way of getting their living. Six months' shepherding, say the old hands, ruins a man for any other occupation, and so they avoid it as much as possible. It is certainly about the laziest occupation that a man can possibly find, and the laziest shepherds are generally the best, and are so esteemed. Sheep, in order to thrive and grow fat, require to be let alone as much as possible; and the overseer who knows his business will not grumble at the loss of a sheep here and there, if the rest be in good condition.

"I was once shepherding on a station belonging to a man who could barely read and write, who could not have done a rule of three sum to save his life, and the list of whose shepherds stood as follows: one Cambridge man; three Trinity, Dublin; one ex-Lieutenant in the army, educated at Rugby, who had carried the Queen's colours (so he said) into the Redan, and buried the dead afterwards; one Oxford man (myself); one old Wintonian; and two Germans. We five used to feel bound together by a kind of freemasonry, and used

to meet together by the hour and talk shop under the gum-trees.

"All these men (myself excepted) used to drink frightfully when they got the chance. I did not—simply from disinclination; and it is owing to that fact that I am here now, and writing the present pages. About once in three months, they would demand, each, his cheque, and ask leave of absence for a few days: this would be readily granted, and they would return at the end of a short period, minus money, and often minus horse, saddle, bridle, clothes, and blankets. Their employer was wise enough to take advantage of this penchant on the part of his shepherds: he established a public-house about nine miles from the station, at a road junction which lay on the road to the nearest township. His shepherds, even if they intended to go further, were generally 'pulled up' by this place; but he always did his best to make his men satisfied with an order on 'the hotel' in payment of their claims. Thus his money came back into his pockets, minus the small price of the grog consumed."

One terrible plague of Queensland is an affection of the eyes, called locally, the sandy blight. "Few people, if any, escape the blight in the summer months, though to some it is merely a disfigurement and inconvenience, the eyes growing dim, and the lids and parts adjacent swelling up to an enormous size. The flies have a great deal to do with this; I mean the common black flies, like the English house-flies. They swarm in myriads, and are especially fond of settling on people's eyes. If the eyes are at all sore or inflamed from the glare of the hot ground or some other cause, they speedily make matters worse.

"I think a severe attack of sandy blight is one of the most agonizing inflictions that could possibly be endured. It sometimes causes complete blindness for many days together, and during the time that the inflammation lasts, the eyes feel as if they were full of small pieces of gravel cutting into the eyeballs. I have passed a whole week of agony, when blind from this disease, and during that time did not obtain a wink of sleep.

"After the inflammation goes, a sort of scum forms over the eyes, and they are dim and watery for many weeks, indeed it is hopeless to expect any improvement until the cool weather comes. During one summer I never saw anything that was at a greater distance from me than fifteen yards, and this state lasted for three months. In the summer months, numbers of people are almost helpless from this cause, although they get a knack of going about their work in spite of it."

(To be continued.)

Friends, I do warn and exhort you all in the presence of the Lord God, dwell in the measure which God hath given you [of?] himself, in which is no strife, but unity; therefore every one of you dwell in it. Boast not yourselves above your measure, but dwell in the Truth itself; that with the measure of the Spirit of the living God ye may be guided up to God, in which Spirit ye will have unity in the least measure of it. Every one of you judge self, for it would have the mastery; which is to be condemned with the light, in which is unity. So, the eternal God of light and life and power be with you all, and in you all. Keep from all strife and above it, in love and unity, in every place. Friends, the going

from the life into the changeable, is the cause of strife and confusion.—G. F.—1655.

"IN DUE SEASON."

You who sell with anxious yearning
Till the tiny leaflets peep,
Waiting, watching, patience learning,
"If ye faint not, ye shall reap."

Selected.

Tho' the harvest long delaying
Cause you, sorrowing, to weep,
Still believe this faithful saying,
"If ye faint not, ye shall reap."

Ground now dead and barren seeming,
Blooming shall awake from sleep,
For the promise rises beaming,
"If ye faint not, ye shall reap."

Seeds of truth around you flinging,
On fair mead and rugged steep,
In your ears one truth be ringing,
"If ye faint not, ye shall reap."

Fearless tread the path of duty,
Joy shall cause your hearts to leap,
When from fields of golden beauty,
"If ye faint not, ye shall reap."

WORDS.

Guard well thy lips, for none can know
What evil from the tongue may flow,
What guilt, what grief may be incurred
By one incaution, hasty word.

Be slow to speak; look well within,
To check what there may be of sin,
And pray unceasingly for aid
Lest unwares thou be betrayed.

Condemn not, judge not; not to man
Is given his brother's faults to scan;
One task is thine, and one alone,
To search out and subdue this own.

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of meekness, wisdom, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce, by Him is heard;
Oh! could'st thou realize the thought,
What care, what caution would be taught.

Think on thy parting hour; ere long
The approach of death may chain thy tongue
And powerless all attempts be found
To articulate one meaning sound.

The time is short; this day may be
The very last assigned to thee;
So speak that should'st thou speak no more
Thou may'st not this day's words deplore.

The Cheshire Salt Trade.

A late English periodical furnishes the following information: Northwich is the great centre of the salt trade of this locality. The manufacture is principally carried on now at Northwich and Winsford, both towns lying in the valley of the River Wern, though formerly Nantwich was engaged in this trade, and Middlewich still continued so to be. The salt is found lying in two beds, called the upper and lower rock salt. The first bed is met with in the neighborhood of Northwich at the depth of about forty yards, and is twenty-five yards thick. Although brine springs had been known and worked as early as the time of the Norman conquest or earlier, yet the bed of rock salt was only discovered in 1670, when searching for coal at Marbury, about a mile to the north of Northwich. During the last 200 years this rock salt has been worked, or to speak more correctly, for more than a century the upper bed was worked, when an agent of the Duke of Bridgewater

sank lower still, and after passing through about ten yards of hard clay and stone, w small veins of rock salt running through the lower bed of rock salt was discovered. This lower bed is between thirty and forty yards thick, but only about five yards of purest of it is worked. This good portion lies at a depth of from 100 to 110 yards, cording to the locality. In the neighborhood of Winsford both beds are met with at a greater depth. The whole of the rock obtained is got now from the lower bed, last year it reached nearly 150,000 tons, may as well be said that this mining of rock salt has had nothing to do with the subsidences and sinkings of the surface of ground in the vicinity. At present there no danger to be expected from the lower of rock salt. The whole danger arises from the upper bed, as will be seen from the following account: The salt trade of Cheshire very extensive one, and during the year 18 upwards of 1,250,000 tons of white salt has been sent from the various rocks in that county. The whole of this immense quantity been made from a natural brine which is found in and around Northwich and Winsford well as in several other smaller places. The brine is produced by fresh water finding way to the surface of the upper bed of rock salt, technically called the Rock Head. The fresh water dissolves the rock salt, and comes saturated with it. The ordinary portion of pure salt in the brine is 25 per cent. To obtain the quantity of salt above mentioned, it would be necessary to pump 5,000,000 tons of brine. The pumping of brine incessantly going on, and as a natural consequence the bed of rock salt is being gradually dissolved and pumped up. As the surface salt is eaten away, the land above it sides. This subsidence is not spread over whole surface, but seems to follow depression in it, thus forming underground valleys v streams of brine running to the great extent of pumping. Wherever a stream of brine runs, there the subsidence occurs, and many localities the sinking is rapid and continuous. A lake more than half a mile in length, and nearly as much in breadth has been formed along the course of a stream that ran into the river Wern, and lake is extending continually. Besides gradual continuous sinking, which affects town of Northwich very seriously, can the removal or rebuilding of houses, or raising of them by screw-jacks in the American fashion, the raising of the streets on, there is at times a sudden sinking of patches of ground, leaving deep cavities. These latter are more terrifying and dangerous. They are in most cases caused by falling in of the old disused mines in the upper bed of rock salt. These old mines were worked so as to leave but a thin crust of rock salt between the superincumbent layers of earth the mines. The roof of the mine is supported by pillars of rock salt at intervals. Of the weakest and most dangerous point is old filled-up shafts. As most of these mines have been disused for nearly a century, the position of the old shafts is unknown. When the brine has eaten away the layer of salt left as a roof, the whole of the earth above falls into the mine, and an enormous crater-like hole, some 100 feet or more deep is formed, which in the process of

omes filled up with water, the mine itself nearly choked with earthy matter. In the immediate neighborhood of Northwick are a great number of these rock pits, as they are called, and it is nothing unusual for one to fall in.

For "The Friend."

The following accounts of lively exercises in years gone by took hold of the minds of the burden bearers in Philadelphia Yearly Meeting, as preserved in the private diary of a venerable elder, it is thought will be interesting and encouraging to Friends in this day.

Thomas Shillitoe, in the Women's Yearly Meeting, in the year 1829, mentioned also his raising on account of the manner in which he dresses their children in infant life, though to appearance tolerably consistent with themselves, yet by their conduct in these matters, proved they were not abiding under the yoke of the cross in themselves—mentioned

little boys when at an age to wear buttoned clothes, his feelings had been hurt to how fantastic their clothes were made, so many needless buttons, &c. Sarah Cresson strengthened the concern by adding her own, believing, as she said, the time was coming that the Babylonish garment would be reached out; that though these, some might be, were little things, yet they were an outward and visible sign of inward want: enraged heads of families to be faithful to have placed under their care, take time to sit retirement with their little ones, that so a blessing might attend; she expressed a hope that by discharging their duty in these respects, a little army would be raised up for the Lord from among the youth in this Yearly Meeting, who would stand faithful for the law testimony.

S., in speaking of the children's dress, said, "It prepared the way for departures as they grew up, and often was the means of inducing them into unsuitable company, whereby there were outgoings in marriage." In a Select Meeting 1830: The answer to a 4th query was, through all the Quarters, "We endeavor to train up our children and youth under our care, in plainness of dress and simplicity of manners becoming religious profession." The Clerk (Samuel Cole, Sen.), founded the general answer in the same manner, but observed, "he concurred in an indefinite way of answering the query: we may endeavor and yet not have endeavor crowned with success; thought that weakness might be under that cover; at the meeting not informed by a proper definite answer whether we did or did not, &c. * * * he considered a failure in fulfilling our duty to our offspring in this respect, one fruitful source of the trials which we are overtaken our religious Society. * * * Why did we think it possible to come up to a faithful discharge of duty? he believed not only possible, but absolutely necessary should if ever our Society show in bright-ness."

33. The queries with their answers read, many lively and pertinent remarks made, adapted to the different subjects of the deficiencies still apparent; the raising of the church there was felt, yet it was cause of thankfulness to the Head of the church that He was pleased to dilate his servants to hold up encourage-

ment to be faithful in all our different meetings to advise and encourage, as way opens, such members as are negligent in the attendance of religious meetings, and that we watch over the youth and others for their good, and in love encourage all to maintain faithfully our testimony to plainness of speech, behavior and apparel. The subject of an hireling ministry was very feelingly touched upon, the peculiar testimony that our worthy predecessors suffered so much for and so to be feared all our members were not enough bound to support. Beulah Sanson expressed an apprehension that this testimony, and other of Friends' precious testimonies, will not be suffered to fall to the ground, but if we are not faithful, the call will be extended to the highways and hedges; her declaration was strong, impressive and clear, carrying an evidence of it being the language of Truth; how awfully responsible is our situation as a people, the representatives of early Quakers, &c. In speaking of our slackness as a Society, in a very comprehensive and impressive way she quoted the sorrowful ancient declaration, that "Israel hath justified herself, more than her treacherous sister Judah."

1835. Elizabeth Evans expressed, in a weighty manner, an apprehension that not a few amongst us were in danger of being insidiously made to believe, by the grand deceiver, that this was a day wherein liberty was more allowed in many things than was first cast up by the author of the strait and narrow way; even a broader way; that it was not necessary, in this enlightened day, to be so scrupulously careful about so many small matters, as some might think them, but which as a people we have felt bound by the Spirit of Truth to maintain: her exercise was coupled with a similar one of Sarah Emlen's.

1837. Friends seemed prepared to labor renewedly and honestly on account of the deficiencies amongst us as represented in the answers, very especially on the subject of plainness of speech, of address, and of apparel: mothers were encouraged to be faithful, overseers and other concerned Friends were urged to be watchful in these and other matters of deficiencies. * * * Treating with offenders, as the discipline directs, in the spirit of meekness and wisdom for their help, was recommended in a feeling manner by our aged friend Hannah Gibbons, also an address by her to the young women, inviting them to forsake pleasures and gratification of a vain world, and not to pursue lying vanities, such forsake their own mercies.

Beulah Sanson was exercised for those who out of the sight of their parents, as had fallen under her notice, would put on something they would not be willing they should see, and hide the volume they ought not to read, &c. Mary Wistar mentioned that young people were apt to think deviations in dress, &c., "little things"—called the attention of mothers to it, and that she believed overseers ought also to extend care to such.

1843. * * * Deficiencies are still marked—much hidden exercise was felt—a little of which some few were strengthened to spread before the meeting: the neglect of our little meetings at home, * * * not careful enough at all times to take the children, * * * young Friends attending places of worship where a hireling ministry is maintained. * * * Slackness of parents in carefully bringing up their children, from very early life, in plainness of

dress, and habits prepares the way for departures from the testimonies of the Society, makes it easy for them to mingle with the world, and to go to their places of worship, to the great grief of concerned Friends, and to the hurt of the cause: it was revived in the meeting, when this subject was before it, the expression of the father of William Penn to him, that if, "he and his friends kept to their plain way of living and their plain way of preaching, they would put an end to priest craft to the end of the world." And by our not so keeping to these things was considered to be the cause of the "Bleating of the sheep and the lowing of the oxen which is heard."

The Herring Fisheries.

Selected.

Numberless indeed are the various kinds of fishes which the ocean furnishes to man, for almost every species affords an agreeable and healthy food; but of all the finny families or tribes that people the ocean, none can compare with that of the *Clupeidae*, or Herrings, small in size but great in importance. In mile-long shoals, often so thickly pressed that a spear cast into them would stand upright in the living stream, the common herring appears annually on the coasts of north-western Europe, pouring out the horn of abundance into all the lochs, bays, coves and firths, from Norway to Ireland, and from Arcadia to Normandy. Sea-birds without end keep thumping their ranks during the whole summer; armies of porpoises, dolphins, seals, cod and sharks, devour them by millions, and yet so countless are their numbers, that whole nations live upon their spoils.

As soon as the season of their approach appears, fleets of herring boats leave the northern ports, provided with drift nets, about 1,200 feet long. The yarn is so thick that the wetted net sinks through its own weight, and need not to be held down by stones attached to the lower edge, for it has been found that the herring is more easily caught in a slack net. The upper edge is suspended from the drift-rope by various shorter and smaller ropes, called buoy ropes, to which empty barrels are fastened, and the whole of the floating apparatus is attached by long ropes to the ship. Fishing takes place only during the night, for it is found that the fish strike the nets in much greater numbers when it is dark than while it is light. The darkest nights, therefore, and particularly those in which the surface of the water is ruffled by a fresh breeze, are considered the most favorable. To avoid collisions, each boat is furnished with one or two torches. From off the beach at Yarmouth, where often several thousand boats are fishing at the same time, these numberless lights, passing to and fro in every direction, afford a most lively and brilliant spectacle. The meshes of the net are exactly calculated for the size of the herring, wide enough to receive the head as far as behind the gill-cover, but not so narrow as to allow the pectoral fins to pass. Thus the fish, when once entangled, is unable to move backwards or forwards, and remains sticking in the net until the fisherman hauls it on board. In this manner a single net sometimes contains so vast a booty, that it requires all the authority of a Currier or a Valenciennes to make us believe the instances they mention. A fisherman of Dieppe caught in one night 250,000 herrings, and threw as many back again into

the sea. Sometimes great sloops have been obliged to cut their nets, being about to sink under the superabundant weight of the fish.

The oldest mention of the herring fishery is found in the chronicles of the monastery of Evesham, of the year 709; while the first French documents of the kind only reach as far as the year 1030. As far back as the days of William the Conqueror, Yarmouth was renowned for its herring fishery; and Dunkirk and the Brill conducted it on a grand scale centuries before William Beukelaer, of Bierliet, near Slays, introduced a better method of pickling herrings in small kegs, instead of salting them as before in loose irregular heaps. It is very doubtful whether Solon or Lycærus ever were such benefactors of their respective countries as this simple uneducated fisherman has been to his native land; for the pickled herring mainly contributed to transform a small and insignificant people into a mighty nation. In the year 1603, the value of the herrings exported from Holland amounted to twenty millions of florins; and in 1615, the fishery gave employment to 37,000 men and 2000 smacks. Three years later we see the United Provinces cover the sea with 3000 herring smacks; 9000 additional boats served for the transfer of the fishes, and the whole trade gave employment to at least 200,000 individuals. At that time Holland provided all Europe with herrings, and it may without exaggeration be affirmed that this small fish was their best ally and assistant in casting off the Spanish yoke, by providing them with money, the chief sinew of war. Had the emperor Charles V., been able to foresee that Beukelaer's discovery would one day prove so detrimental to his son and successor Philip II., he would hardly have done the poor fisherman the honor to eat a herring and drink a glass of wine over his tomb.

But all human prosperity is subject to change; and thus towards the middle of the seventeenth century a series of calamities ruined the Dutch fisheries. Cromwell gave them the first blow by the Navigation Act, Blake the second, by his victories; in 1703 a French squadron destroyed the greater part of their herring smacks; and finally the competition of the Swedes, and the closing of their ports by the English, under the disastrous domination of Napoleon I., completed the ruin of that branch of trade which had chiefly raised the fortunes of their fathers.

In the year 1814, when the Dutch first began to breathe after having shaken off the yoke of the modern Attila, they made a faint attempt to renew the herring fishery with 100 boats, which up to the year 1823, had only increased to 128; since 1836, however, there has been a steady progress, and herring-catching in the Zuyder Zee during the winter months is yearly increasing in importance.

During the second half of the last century, while the herrings began to desert the Dutch nets, they enriched the Swedes, who, during the year 1781, exported from Gottengborg alone 136,649 barrels, each containing 1200 herrings. But some years after, the shoals on the Swedish coasts began also to diminish, so that in 1799 there was hardly enough for home consumption. And now commenced the rapid rise and increase of the Scotch herring fisheries; and it is certainly remarkable that this should have taken place at so late a period, since the British waters are perhaps those which most abound in herrings. When

we think of the present state of British commerce, which extends to the most distant parts of the globe, and ransacks all nature for new articles of trade, it seems almost incredible that up to the middle of the sixteenth century the herring fishery on the British coasts was left in the hands of the Dutch and Spaniards, and that the acute and industrious Scotchmen should have been so tardy in working the rich gold mines lying at their gates. But if their appearance in the market has been late, they have made up for lost time by completely distancing all their competitors. In 1855, the Scotch herring fisheries employed no less than 11,000 smacks or boats, manned by 40,000 seamen, who were assisted by 28,000 curers and laborers, exclusive of the vessels and men bringing salt and barrels, or engaged in carrying on the export trade.

The English herring fishery is also very important, for Yarmouth alone employs in this branch of trade about 400 sloops, of from ten to seventy tons, the largest of which have forty or twelve men on board. Three of these sloops, belonging to the same proprietor, landed, in the year 1857, 235 lasts, or 3,762,000 fishes; and as each last was sold for £14 sterling, it is probable that no whaler made a better business that season. The importance of the Yarmouth herring fishery may be inferred from the fact, that it gives employment and bread to about 5,000 persons during several months of the year, and engages a capital of at least £700,000. No wonder, that among the north seamen the herring fishery is called the "great" fishery, while that of the whale is denominated only the "small."

But the herring is a very capricious creature, seldom remaining long in one place; and there is not a station along the British coast which is not liable to great changes in its visits, as well with regard to time as to quantity. The real sources of these irregularities are unknown; the firing of guns, the manufacture of kelp, and the paddling of steamboats, have been assigned as reasons, but such reasons are quite imaginary. The progress of science promises to find, however, a remedy even for the caprices of the herring, and if his shoals frequently appear and disappear again in the more retired bays or fiords of Norway, before the fishermen are apprised of his movements, the electric telegraph (the most wonderful discovery of a time so rich in wonderful inventions) will be used for his more effectual capture. By this time the wires are already laid, which are to communicate along the whole Scandinavian coast, and with the rapidity of lightning, every important movement of the marine hosts.

The supposed migration of herring to and from the high northern latitudes is not founded on fact, the herring has never been seen in abundance in the northern seas; nor have our whale men or Arctic voyagers taken any particular notice of them. There is no fishery for them of any consequence either in Greenland or Iceland. On the southern coast of Greenland the herring is a rare fish, and, according to Crantz, only a small variety makes its appearance on the northern shore. This small variety, or species, was found by Sir John Franklin on the shore of the Polar basin, on his second journey. There can be no doubt that the herring inhabits the deep water all round our coast, and only approaches the shores for the purpose of depositing its

spawn within the immediate influence of two principal agents in vivification—increased temperature and oxygen—and as soon that essential object is effected, the shoals that haunt the superficial waters disperse, but individuals are found and many are caught throughout the year. So far are they from being migratory to us from the north only, that they visit the west coast of Cornwall, arriving there much earlier than those which come down the Irish Channel, and long before their brethren make their appearance at places much farther north. (Common herring spawns towards the end of October, or the beginning of November; it is for two or three months previous to that when they assemble in immense numbers, that the fishing is carried on, which is of so great and national importance. "And here Mr. Couch observes, "we cannot but admire the economy of Divine Providence, by which this and several other species of fish are brought to the shores, within reach of man at the time when they are in their highest perfection, and best fitted to be his food. The herring having spawned, returns to the waters, and the fishing ends for the season.—Hartwig.

For THE FRIEND
Memoirs of Mildred Ratliff.

(Continued from page 271.)

Jonathan Evans to Mildred Ratliff.

"Philadelphia, 2nd mo. 6th, 1838

"Beloved Friend Mildred Ratliff,—I thy letter a few days past, which serves a confirmation of the sympathy and tender concern which my mind has been under since heard of thy attending the Yearly Meeting in Indiana. — and — have been a cause of much exercise and concern to me in many parts, through a desire to be tracing and putting forward plans and purposes which their imagination may prompt them; hope will promote views and practices that are not congenial with the principles and timonies, which through great mercy and condescension have been committed to us a people, not merely for our own edification but that the nations through the light shed forth and manifest in the life and spirit of faithful servants, should be brought into knowledge of, and true feeling of the spirituality of the kingdom and government of our Lord Jesus Christ. O! many indeed are devices and plausible wiles of our subtle adversary to lay waste the obligation of daily keeping under the operation of the cross; man is very active with his many inventions, conceive that he is doing a great deal in work of righteousness, when in truth it is nothing more than the efforts of his own will aiming to make the creature conspicuous, drawing upon him the applause of men. A great deal is said and done to enforce the opinion that a knowledge of the Holy Scriptures is almost, if not exclusively essential to salvation; hence many may be induced to get them by rote, and conclude that if they have them in possession they are safe, while at the same time the influence of the Holy Spirit graciously granted by our blessed Redeemer to guide into all truth, is scarcely known or even regarded. Many of our city thus living upon the surface, and unacquainted with a real travail of soul to searched and purged from all pollution of flesh and spirit, makes our meetings for wors-

discipline often very heavy, distressing reasons. I am bound to the Scriptures as a revelation of the mind and will of the most mercifully dispensed for our instruction and help, and it is my practice to read them; but the religion inculcated by our blessed Lord is too pure and refined to admit of any external object in place of him, the Saviour of men; and those only are the advocates for the Scriptures, who are ready and conscientiously striving to live according to the doctrines of self-denial contained in them.

I wish these, my dear friend, not to be cast out at the clouds of discouragement and distress which the enemy may raise to overwhelm thy exercised mind: honest, trusted Friends, have unity with thee, and we of us have keenly felt the disregard and put upon thee at different times. But our Lord Most High is a father to the faithful; the helpless, dependent children of his mercy; and however the supercilious and arrogant may contemn their feeble efforts in the discharge of duty, yet his gracious language is, "Behold, she hath done what she could." He was a righteous man, and had done much in the world, yet the adversary was permitted not only to afflict him with grievous bodily sufferings, but to raise an opinion in the minds of his friends (religious men) that he had been justly punished for his sins; and that the Almighty inflicted this punishment upon him for some secret wickedness or ungodly principles. The prophet speaking of the coming of our blessed Lord in that pre-emptory body, points out the fallacy of human judgment respecting the mission, labors and sufferings of the faithful.—"We did esteem him smitten of God, and afflicted." This is the degree is the lot of the Lord's children every age, and yet at the time of passage under this painful trial, it is so hid from our perception that it is permitted in Divine Wisdom for their refinement, that they are permitted to conclude it must in great displeasure be dispensed for their unfaithfulness or corruption. There seems to be no other way to commit our cause to Him who judges righteously, and strive for preservation in His love and fear, that in great condescension He may regard our weak, low estate.

In England there are a considerable number who now find the simplicity of the cross unaccountably and so mean, that it has become unworthy of their notice: and hence they are reaching up and laying great stress upon the Scriptures, and some go so far as to place their trust above the Spirit, seeking to make them the only revelation of the Divine will that we are to expect. There is also an opinion justly suggested even in this land, that a minister is not under a necessity to wait for immediate influence to authorize him or her to address the congregation: but if he or she be according to Scripture, there is no doubt but Divine Goodness will in some way be perceptible to us, make it profitable to the assembly. Our testimony to plainness is also being disregarded. — has at times endeavored to cast a damp upon this as an affected singularity; and there is no doubt that they have made use of these sentiments as a pretext authority for their indulging in the profane and licentious practices.

Keep to thy exercise. And whenever thou feels the good Shepherd of the sheep to lead thee forth to spread it in the assemblies of the people, do it in simplicity; keeping

close to the openings of the gift, in humble reliance upon Him who can make it effectual to the promotion of his cause; though the poor instrument may be ignorant thereof, and at times assailed with apprehensions that they have labored in vain, and spent their strength for naught.

"I remain thy affectionate friend,
JONATHAN EVANS."

Sarah Hillman to Mildred Ratcliff.

"Phila., 3rd mo. 1st, 1835.

"My precious friend,—Thine of 1st mo. 7th was received a few days after date, and read with many tears of grateful contrition, perhaps I may venture to say, in that it had pleased my Heavenly Father at that moment of trial and dismay, thus to cause thee to mingle in feeling and sympathy with my situation. Truly, my dear friend, the stream was a gospel treat, and affords another evidence that those who do love the Lord Jesus in this day as formerly, are known of Him, speak one unto another as they walk by the way in sadness, and He hears. Ah then, though our souls may be sorely pressed by distress, let us not fear but that He will keep that we have committed unto his holy keeping, arise in the might of His power, raise us from the dust of death, and say to his poor, trembling, fearful, little ones, 'Fear not, little flock, it is your Heavenly Father's good pleasure to give you the kingdom.' It is truly an awful day to the church, and in the world, and every one of those who have felt anything of the adoption, who have been enabled to breathe the language 'Abba Father,' as well as every living soul, had need while the days of the Son of man are lengthened to us, to seek for daily strength to cleave closer and closer to the blessed Shepherd, who not only laid down his precious life for the sheep, but is still restoring the souls of his servants, and causing those whose dependence is upon Him alone, to feel that his 'mercies are new every morning;' His promises sure.

"At the present time so destitute am I of any fruit from the land that is afar off, I scarcely know how to appear as a correspondent; yet it may serve at least to convince thee, that thou art remembered as a mother in Israel by thy little sister; and that time, though a suffering path, is the lot of others, not only in this city, but in many more places.

"From our beloved friend, Ann Jones, I received a letter bearing date 1st of the year, in which she speaks of trials as being the lot of the disciples: 'nevertheless,' says she, "'The foundation of God standeth sure, having this seal, the Lord knoweth them that are his.'" And if, my dear friend, through unmerited mercy we may be found of Him in peace at last; if before our translation from time to a never-ending eternity, the testimony concerning us may be that which was given of Enoch, "He pleased God," of what account will it be to us what may be the opinion of poor, fallible man, who judgeth after the sight of his eye or the hearing of his ear, not by that spirit which is from above. Ah! then, let thy thummin and thy trim continually be with thy Holy One, and persevere in faith and faithfulness, praying for the restoration of our poor Society to its ancient apostolic foundation, on which our worthy predecessors in the ever-blessed truth, and all who since the apostles' days have known the truth as it is in Jesus, have builded—even the revelation of

the Father through His dear Son. And these do know, 'that it is not by works of righteousness' which they have done, or can do, they can be saved, (if they ever are saved) but of the free and unmerited mercy of their dear Redeemer, and that by the washing of regeneration and renewings of the Holy Ghost.

"May the Lord in mercy keep us from the wiles of the subtle enemy; by His own arm of power, strengthen for the warfare He has for us to endure; make it more and more known unto us; cleanse us from every defilement of flesh and spirit; and enable us while finishing our earthly pilgrimage, to prove our love to Him by unreserved dedication; and finally grant us an admission through the gates 'into the city,' into the mansion of rest, reserved in heaven for all those who love his appearing; says thy truly attached friend,

SARAH HILLMAN."
(To be continued.)

Selected for "The Friend."

The Meeting [North Carolina Yearly Meeting] was brought under exercise on account of the departure which had of later times taken place among some of the members of this Yearly Meeting from plainness of dress and address, and not altogether confined to the youth; many pertinent remarks were made thereon, and much salutary advice communicated. The following circumstance was related in the Meeting by a Friend who was an eye and ear witness, and who had acted as one of the jurors in the case.

Four men were called to be witnesses in a trial before the court, and were required to take the oath; all were dressed alike fashionably. On being directed to put their hands upon the book, all were sworn but one, and they departed, leaving the one standing; which the Judge observing, he addressed this individual in nearly the following language: "Do you affirm?" He answered, Yes.

Are you a Quaker? He said, Yes.
Do you belong to that church or Society? He said, Yes.

After a little pause the Judge observed—The time had been when the members of that Society were known by their peculiar dress or appearance; but it is not so now; you could not be known by your dress; you are like a ship on the sea or privateer, sailing under false colors that it may not be known.

I felt it best to give this circumstance a place in these memoirs, should they ever meet the public eye, in hopes it may prove as a watchword to such, who may be tempted to gratify their natural inclination by departing from that simplicity into which the Truth first led its followers.—*Life of Thos. Shillitoe.*

THE FRIEND.

FOURTH MONTH 20, 1872.

The sittings of Philadelphia Yearly Meeting commenced on Second-day, the 15th inst., and continue at the time of our going to press. We hope to give some account of the proceedings in a future number.

SUMMARY OF EVENTS.

FOREIGN.—The meeting of the British House of Commons on the 12th, was occupied chiefly with the Alabama claims question. The ministry was severely

caused by Disraeli and others, for consenting to deliver the English counter case at Geneva, before the American government had withdrawn its claim for indirect damages. In reply it was stated the government had been careful not to put the point that England would not be compromised in the matter of indirect claims, and that the United States Government had signified the agreement to this understanding. The London Times says, that if the United States shall not, before the tribunal is ready to render its decision, then Great Britain will withdraw her ratification of the Treaty of Washington.

The International Society was denounced in the House of Commons by several speakers, and defended by others. One who has declared that his principles were not revolutionary, but were designed to destroy monopolies and protect women and children in factories.

The case of Arthur O'Connor, the assaillant of the Queen, was tried on the 14th inst. The defence pleaded insanity, but this was not declared by the jury, who brought in a verdict of guilty, and O'Connor was then sentenced to be imprisoned for twelve months at hard labor, and to receive twenty lashes.

The weather throughout England was fair and unusually warm for the season.

Bright, in reply to an address from some Republicans, declaring that he was destined to be the first president of the Republic of Great Britain, writes that he hopes it will be a long time before the English people are called on to decide between a republic and a monarchy. Their ancestors settled the matter for them, at least for the present, and posterity must decide it in the future.

The Bank of England has advanced the rate of discount to four per cent.

A special dispatch from Paris to the Times says President Thiers has formally declared that the order requiring persons entering France to have passports, has been abolished. Henceforth travellers will be registered at the frontiers, and no tax will be levied there, nor will they be subject to the scrutiny of civil officers while sojourning in the country.

The London Observer of the 14th says, Tenterden and Cushing will present the counter case of their respective governments tomorrow. The counsel for the United States will prolong their stay in Paris until June. They are of opinion that the Board of Arbitration is bound to adjudicate the Alabama claims after the delivery of the counter cases, even should one of the litigants withdraw.

The prospects of the Revolution in Spain are nearly all in. They show that the Cortes will stand Ministerialists; 230; Opposition, 121. Castellar, the well-known Republican orator, in an address at Seville, declared that he and his party aspired to the formation of the United States of Europe, and the foundation of a universal republic. An attempted rising of the Carlists in Catalonia and Galicia, was speedily suppressed. The bandits who stopped and pillaged a train on the Madrid and Andalusia Railroad have been captured.

The Pope has refused to receive the sum of money which was offered him by the Italian government. He declared that when becomes necessary to him to accept alms as a means of subsistence, he would only receive them in the Catholic way.

Mount Vesuvius is again in a state of violent eruption. A column of flame shoots several hundred feet above the crater, and stones, ashes, and cinders fall in dense showers and in great quantities.

Berlin dispatch says that 47,000 women of Alsace and Lorraine, have sent a petition to Prince Bismarck, in which they ask that their fathers and sons may be exempted from service in the German army for a few years.

The health of the King of Sweden has not been good for some time, and fears are entertained that he may not recover.

According to the London Builder, the net annual revenue of the 14,247 miles of railway in the United Kingdom exceeds £22,000,000, and the companies employ more than 100,000 men.

The Board of Arbitration under the Treaty of Washington, held a brief session at Geneva on the 15th inst., at which only the representatives of Great Britain and the United States were present. The counter cases of the two governments were presented and the Board adjourned. The counter pleadings were confined to the delivery of the documents to the Secretary of the Tribunal, who will forward them to the arbitrators.

In the House of Commons, Gladstone, in reply to inquiries from Disraeli and others, assured the members that the note accompanying the British counter case

protested against the jurisdiction of the arbitrators over claims for indirect damages.

The Lord Chancellor has introduced in the House of Lords a bill to amend the Supreme Court of Appeals, the judges to receive salaries of £8,000.

London.—Consols, 92½. U. S. 5-20's of 1862, 90½; of 1867, 93½; ten-forties, 89½.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11.

UNITED STATES.—Miscellaneous.—The interments in Philadelphia last week numbered 492; including 71 of small pox, 62 consumption, 51 inflammation of the lungs, 14 marasmus, and 10 old age.

The U. S. House of Representatives has passed a bill to prevent cruelty to animals in transit by railroads, and other means of transportation, and prohibiting the confinement of animals in cars, &c. more than twenty-eight hours continuously, after which time they are to have five hours rest for food and water.

The ship Tringubar, loading with cotton at Savannah, and with 2700 hales on board, took fire on the 13th inst., and was partially destroyed. The cotton was valued at \$250,000.

The balance in the U. S. States Treasury on the 13th inst., consisted of \$124,064,191 cent., and \$9,102,961 currency.

In the United States Supreme Court a decision has been given, reversing the action of Judge McKean in the matter of the trial of citizens of Italy for crimes against the United States. This action will require new legislation on the part of Congress, and an effort will be made to pass a bill increasing the authority of the United States in the Territory.

The Markets, &c.—The following were the quotations on the 13th inst. New York.—American gold, 110½; U. S. sixes, 188½, 115½; ditto, 5-20's, 1868, 113½; ditto, 10-40, 5 per cents, 108½. Superior State flour, \$6.90 to \$7.50; finer brands, \$7.25 a \$12. White Michigan and Genesee wheat, \$1.90 a \$2.02; No. 2 Milwaukee spring, \$1.55; No. 3 do., \$1.39. State barley, 70 a 72 cts.; do., 54½ a 53½. State clover seed, \$9 a 9½. U. S. corn, 69½ a 70 cts.; yellow, 70; southern white, 75 a 76 cts. Philadelphia.—Cotton, 23½ a 24 cts. for uplands and New Orleans. Superior flour, \$6 a \$6.50; finer brands, \$7 a 11. Pennsylvania red wheat, \$1.84 a \$1.86. Western mixed corn, 67 cts.; yellow, 69 cts.; fair, 64 a 65 cts. Oats, 90 a 92 cts. Clover seed, 90 per lb. Timothy seed, \$2.87 per bushel. The arrivals and sales of beef cattle at the Avenue Drive-way, reached about 1,900 head. Extra sold at 73 a 8 cts.; fair to good, 6 a 7 cts., and common 5 a 5½ cts. lb. gross. Choice sheep sold at 4 a 10½ cts. per lb. gross; fair, good, 8 a 9 cts.; do., 7 a 8 cts. Hogs, 75 a 75½ cts. Baltimore.—Choice white wheat, 2.05 a \$2.10; good to prime red, \$1.85 a \$2. Western mixed corn, 64 cts.; southern white and yellow, 66 a 67 cts. Western oats, 94 a 56 cts.; southern, 56 a 60. Milwaukee.—No. 1 spring wheat, \$1.32; No. 2, \$1.23. No. 2 oats, 32 cts. No. 2 mixed corn, 38 cts. No. 2 barley, 61 a 62 cts. Chicago.—No. 2 spring wheat, \$1.23. No. 2 mixed corn, 38 cts. No. 2 oats, 31½ cts. Lard, \$8.50 per 100 lbs. Cincinnati.—Family flour, \$7.70 a 78.50. Wheat, \$1.70 a \$1.73. Corn, 48 cts. Oats, 42 a 45 cts. St. Louis.—No. 1 spring wheat, \$1.48; prime red spring, \$2.08. No. 2 mixed corn, 41½ cts. No. 2 oats, 37 cts.

WESTWORTH BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day, the 29th inst.

Pupils who have been regularly entered and who go to school on the 1st day, will obtain train tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the depot, will be paid for by the school, and the balance paid for with the other incidental charges at the close of the term. Conveyances will be at the STREET RAIL STATION on Second and Third-days, the 29th and 30th, to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and 2.30 P. M.

Persons who may be left either at Thirty-first and Chestnut St. or at Eighteenth and Market. If left at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage taken to the depot, and there put under the care of H. Alexander & Sons, No. 5 North Eighteenth St. Their charge in such case for taking baggage to Thirty-first and Chestnut Sts., will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad

depots, if the checks are left at their office No. 5 North Eighteenth St. Baggage put under their care, if properly marked, will not require any attention from owners, either at the West Chester depot, or at Street Road Station, but will be forwarded direct to School. It may not always go on the same train to owner, but it will go on the same day, provided notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will meet at the West Chester depot, on the arrival of the first train from the City, every day except First-day and small packages for the pupils, if left at Frier Book Store, No. 304 Arch St., will be forwarded by Sixth-day at 12 o'clock, and the expense charged their bills.

Fourth month 16th, 1872.

WANTED.

A Friend as Principal of the School under car Germantown Preparative Meeting. The school graded one, well supplied with useful appliances a full academic course, and the salary offered is liberal.

Apply to

- Alfred Coe, Germantown.
- Samuel Morris, Olney, Phila.
- James E. Rhoads, Germantown.
- Jane E. Mason, No. 15 S. 7th St., Phila.
- Mary B. Haines, No. 926 Spruce St., do.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application may be made to

- James Whitall, 410 Race St.
- Edward Maris, M. D., 127 South Fifth
- Geo. J. Scattergood, 415 Spruce St.

WESTWORTH BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar, in the Girls' department. Apply to

- Susan E. Confort, Knox St., Germantown.
- Elizabeth Rhoads, Marple, Del. Co. Penn.
- Sarah A. Richie, No. 444 N. Fifth St., Phila.

FRIENDS' BOARDING SCHOOL FOR IND CHILDREN, TUNESSABA, NEW YORK.

A suitable person is wanted for some one to charge of this Institution, and manage the Farm connected with it. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Thomas Wistar, Fox Chase P. O., Philadelphia Samuel Morris, Olney P. O., do. Joseph Scattergood, 415 Spruce Street, do.

DIED, on the 8th of Third month, 1872, at her residence in New Garden township, Chester Co., Pa., LARKIN, in the 77th year of her age, a member of German Monthly Meeting.

— at Wilmington, Delaware, Fourth month 1872, FRANCES ELEMEN, wife of Richard Combs, in the 79th year of her age, member of Wilmin Monthly Meeting of Friends.

— at his residence in Winona, Ohio, on the 24th mo. 1872, GEORGE GILBERT, a member and elo New Garden Monthly Meeting, in the 70th year of age. Although his dear Friend was for some seasons in a feeble state of health, yet his sudden removal was apparently the result of a fall, rendered him unconscious till his death, which took place day but one following. His consistent walk and duct before his family and amongst his brethren marked by the meekness, wisdom, coupled with fervent charity, which desires and seeks to promote good of all. He was aware of his liability to be suddenly from this state of probation, and seemed preserved in a watchful frame, as a servant wait his Lord. "Blessed are those servants whom the when he cometh shall find watching."

— on the First-day morning the 7th inst., at his residence of his son-in-law, Wm. Marshall, in Kenton township, Chester Co., Pa., WILLIAM WALTER, in the 89th year of his age. The deceased was a high esteemed and valuable elder of Kennett Monthly Particular Meeting. He possessed a meek and a spirit, sound judgment, and long life experience largely partaken of the trials attending the duties in Society of 1827, and since that period a faithful testimony against the innovations of p ples and practices with which our beloved Societ been assailed. Mark the perfect man and beheld upright, for the end of that man is peace."

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FOURTH MONTH 27, 1872.

NO. 36.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend"

Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 275.)

"Reason contributes very little to virtue,"

The distinction between the functions of reason, and those of what he terms "the heart," is well and clearly drawn, but might be improved if the words "Divine work of heart" were substituted for "work of the heart." "But then, if this be nature, where is the divinity of it?" This inquiry is beautifully answered by T. Story, in his reply.

"My younger daughter," (Hannah.) While her elder heads were thus engaged in reasonings high and deep, and various contentions were agitating the outer world, the fair daughters, like young and tender plants, were growing up in the retired security of home, and in the light of their father's fireside at Stanton, expanding the petals of their worldly intellects, and shedding the brightness of angelic perfume, as it were, of sweet looks, gentle ways and deeds, and innocent thoughts, about the ancient rooms that have now sheltered generations since the Indians shared their hospitality. We can imagine their soft voices, mingling with those coming from the millions of women in millions of happy homes everywhere, circling the globe in sounding that sweet undertone, in which woman is heard throughout all the roar and rattle of the noisy world. They were shortly afterwards united in marriage to Friends of good standing—Honah to John Smith, and Sarah to Isaac Neris the younger.

The intervening letter from Thomas Story, in reply to the above, not being to hand, we must gather its contents from the next letter of James Logan's, in which much of it is quoted, and which is thus rendered one of the most interesting as well as one of the best of the series, by exhibiting, as it does, a little controversy between them in a compact form. Thomas appears, in this intervening letter, to have requested further information regarding the projected work of James Logan, which the latter accordingly gives in his next epistle,—afterwards proceeding to reply to, some remarks of T. Story on the matter of his own letter, the last above quoted.

In this letter, dated '9ber 15, 1737,' after

some preliminary remarks, he says, in reference to the projected work:

"On this" (work) "I began in 7ber or 8ber, 1735, about two years since, taking this for my foundation against Hobbes, that man was primarily in his nature formed for society, for proof of which I discovered and adduced several arguments that had never to my knowledge been advanced before, and having run over the draught of it, and caused one of my children to copy it, I sent it to Peter Collinson, to show it to some two or three such persons, as he should think the most competent judges of it; for I have been unfortunate in this, that I have had very few, if any, acquaintance here, or any correspondents there, who would be of use to me on such occasions.

"The same winter, having drawn up a sketch for a chapter on the senses, I proceeded to another on the intellect, and a fourth on the affections and passions. The two first of these I soon saw I must run over again, for the third I perceived required a much closer application; and the more so, because, having seen a book of Dr. Brown, late Bishop of Cork, under the specious title of the *Procedure, Extent, and Limits of Human Understanding*, I observed some errors in it of such dangerous consequence that I thought it of importance to have them rectified, particularly in his sinking moral certainty to a degree so far inferior to mathematical, which I think I can clearly show to be equally built on the same foundation.

"But the fourth chapter being more complete, I caused a copy of that also to be drawn out; and because of some pretty deep anatomical speculations in it of the heart and nerves, I sent it first to my brother," (the doctor), "and then to Dr. Mead, who had not returned it, I find by P. C.'s letter, in 7ber last, but, if not yet done, the few lines I am now sending him I hope will oblige him to it, and then thou may have the opportunity of perusing it.

"In that piece I expect thou wilt find something to object to, but I cannot help it. It has been, and is my rule and method, to investigate the truth and the reality of things, abstracted from all prejudice whatever, with the most intense care and application; and though it is by no means proper freely to publish all one's thoughts, yet it is indispensably incumbent on an honest man to publish nothing but what he is at least convinced of in himself, and believes to be true, so far as the nature of the subject admits of certainty; or, in default of this, has the advantage of a strong probability.

"My sole hope in that chapter was, as far as I could carry it, to prove that the head, which is the only seat of thought, and consequently of reason, and the heart, the spring of all action, are two distinct regions of themselves, though of the strictest communication. That from hence every motion of the heart

(its affections, &c.), may be watched over and guarded, as a chemist does his fires, stills and bottles; and therefore, that every affection and passion may, by a careful exercise, be brought into subjection and under a just regulation, by which, when directed by a good understanding, morality is perfected, and this is the true foundation of all social duties. And, when there is joined to this a true sense of our dependence on the supreme and divine Author of all things, a constant contemplation of his wisdom and goodness, and a sincere love springing from thence, influencing us, by the bent of affection, to observe and practise, in what relates to us and is in our power, the same good order that he has established throughout his creation, (which I make the subject of a fifth chapter, on Moral Good or Virtue), this is true religion and holiness. I purposely forbear to treat these subjects otherwise than philosophically.

* * * * *

"But that these things will ever be finished is more than I can reasonably anticipate, nor do I at all expect it. I find my natural abilities much decayed, and I am with those of the brain too much in the same condition with those hard laborers who in their youth spent their strength without sparing it, the effects of which they most sensibly feel in the pains and weakness of age.

"On considering the Discourse of the Affections, &c., if thou meet with it, thou probably may not be pleased with my ranging natural conscience among the passions. I am sensible it is wholly new, but I think it is no less just, and however it may appear on the first view, I am persuaded I could not do a greater service to virtue and true religion, for I have there left full room for all superior influences, as I have, though very briefly, hinted in one sentence, for that is not the place to say much more of it, though perhaps I may even there add something.

"But now to speak to that part of thy letter where thou treats of man, reason, &c., and says, 'Man, in himself considered as a creature, is no more self-sufficient than self-productive. The first state we find him in is simply animal, with like senses and appetites as others have. In this state, as in childhood, he knows nothing of relation, of property, or of moral virtue, yet is animally social to his own genus and other species, till, gradually growing and increasing to an intellectual state, he distinguishes between the animal or sensual appetites, and objects of reason, (or the intellect), as moral truths, mathematical problems, &c. His reason is not that which makes the discovery, but is only susceptible of it. That which makes the discovery, and directs to the choice in the understanding in moral truths, is essential and self-evidencing truth, furnishing the mind with an immediate intuitive view of right and wrong, without any reasoning or use of it. It is this that suggests strong inclinations in the rational nature

of man, to practise all natural, social and moral duties to his own genus, and not man himself, or any property essential to him, or constituent of his being. But, as the eye hath a capacity of seeing, yet cannot without the medium of light, even so, though the intellect is capable of information in moral, social, and divine truths, the true and certain informer is essential light or truth, without which there is no certainty. (I have transcribed all this for thy own review, because perhaps thou mayst not have kept any copy); and by this essential light and truth thou seems clearly to mean the same thou mentioned before, viz, the Divine Logos, (or Word), spoken of by John the Evangelist.

"In these words I think thou very plainly delivers thy sense in what I requested of thee, and yet to me I must own the matter itself in that sense is incomprehensible, for, as from what I said before of myself, thou wilt easily believe I cannot, without clear and distinct ideas or notions of things, persuade myself I understand them, so I cannot conceive thy comparison of the eye and the outward light, with reason and the essential one or truth, for the eye cannot see at all without the outward light. I must, then, ask whether reason can conceive or judge at all without the other light; if not, then, though in the schools they imagine they do something in distinguishing between the subjective and objective parts of knowledge, yet I must own I do not understand their jargon. The eye is an organ, but acts nothing at all of itself, for thou hast seen a glass of mine perform the very same thing in a darkened room that the eye does in the head; but reason is an active principle, it is the power of comparing ideas received into the brain, which seems to be truly organical. But then, perhaps, we are to suppose that it cannot compare them without the accession or presence of that essential light. If so, I ask whether this light is necessary in all cases and on all subjects, mathematical, artificial, political, and moral; or is there a distinction? If it be necessary in all, this is Malebranche's notion of our seeing all things in God, which, for very good reasons, with the absurdities that would follow upon it, is justly exploded in every other sense than that by the power and influence of the Deity the whole universe, with all its motions, is supported, and in this sense the notion explains nothing at all particular in relation to the mind, more than it does of the sun's rising, &c. But if not in all, and only in moral and divine truths, I am sure that, as to the first, there will difficulties arise in all pretences or endeavors to give a criterion that will plainly, and on the first view, be found insurmountable. But, on the whole, if reason cannot act without the influence, assistance, or presence of that essential truth, then the same reason, which is the discriminating faculty between man and brutes, and with some share of which it is universally allowed man must be endued, to entitle him to humanity, is that Logos, and then what becomes of the Spirit, &c. Be pleased only to review thy own words, and then consider where the matter will terminate; for upon a closer examination thou canst not fail of seeing that the faculty called reason, which is lodged solely in the head, and the Logos, are vastly wide from being the same.

(To be continued.)

To vindicate error is to adopt it.

For "The Friend."

"Report of the Sixth Conference of Teachers and Delegates from Friends' First-day Schools in the United States and Canada, held at Wilmington, Ohio, on the 22d, 23d, 24th and 25th of Eleventh month, 1871."

The Report of the First-day School Conference at Wilmington, Ohio, is an octavo pamphlet of 111 pages, going much into detail, and giving the names of those most prominent in the proceedings, and the substance of their remarks. As it is published by order of the Conference, it is no doubt a reliable authority for the remarks it represents to have been made.

In reading it, I recognize an earnestness and sincerity which deserve respect, but these are concealed with an obvious departure from the principles of Friends—a departure which has already assumed proportions, both as to the number of persons involved and the extent to which our doctrines have been modified or deserted, that are calculated deeply to alarm those who believe that the Society of Friends was divinely raised up to bear a testimony to the Truth, and who feel the responsibility of maintaining that testimony unimpaired. The Conference is said to have been attended by about 1000 persons, many of whom were probably in unity with the sentiments advanced by the speakers.

The developments contained in this report indicate a rapid approach to the system of *stated* ministry in other denominations—a system which requires sermons to be delivered at certain specified times, and therefore presupposes the preparation of these beforehand, by some one who is supposed to be able to instruct his fellow-members;—but which is inconsistent with the views of Friends on the subject of true Gospel ministry.

In speaking of the object of First-day Schools, it was repeatedly stated that it was not the instruction of the pupils, but "the conversion of souls." "The aim of Sabbath-school instruction is the conversion of our scholars." "If Sabbath-school teaching is anything, it certainly is Gospel work." "There is no more solemn work in the world than teaching in the Sabbath-school. It seems to me a more solemn work than preaching the Gospel." One in the station of a minister said: "I take my congregation, and you take your sabbath-school, *both on the same ground*, to bring them to Christ." Another remarked, "I regard the First-day School as the department of the Church for the exercise especially, though not exclusively, of the gift of teaching. In this view it is growing in importance upon our hearts and in our hands,—the exercise of this gift within the Church for the building up of its members in its most holy faith; the exercise of this gift without the Church, in mission work, in teaching Jesus Christ to a sinful world."

The teachers in these schools, having been thus taught to look upon themselves somewhat as ministers of the Gospel, there are instructions given them as to the best method of preparing themselves for the discharge of their duties. The need of Divine help is of course not omitted, but lest any should be discouraged by a sense of their own unworthiness, one speaker says: "I believe every one who has gone into it heartily and earnestly, has been called of God to do it, *whether they know it or not.*" Another adds: "Let us remember that Peter and the other disciples were sent

to preach the Gospel *before they had the baptism of the Holy Ghost*, and that Peter was bidden by the Master to feed the sheep before that great dispensation had passed upon him. Any natural diffidence, or divinely-inspired doubts as to their call for service, having been thus removed, the teachers are told of the importance of thorough study of the lesson to be taught—that the Truth must be "analyzed" and "broken up"—"we have to prepare the food so that the little mouths can take it. We have to make it a constant study to prepare it so that it can be received. It must be an intellectual and persistent effort, a logical and clear statement, and it must be accompanied by the prayer that the Holy Ghost will descend, and that it may nourish the mind in the same way that the food animal life builds up the organism of nature. The speaker gives as his own practice, "Hanging rolled [the text] over in every possible way, and then made use of the commentaries I sit down in my class and compare notes. Teachers are recommended to hold meetings among themselves for the preparation of lessons." "Having studied the lesson at home we are prepared to throw our information into the common fund, and each teacher gets the benefit of the light of all the others."

The comparisons drawn between the effect produced by this teaching when thus prepared, and the ordinary ministry in our Society are calculated greatly to increase the confidence in an educated ministry, and to lessen the esteem for that which relies for efficacy on Divine inspiration alone. The Report contains such sentiments as the following: "In view of the results attained Sabbath-school organizations, I have seen better do away with your pulpit than to away with your Sabbath-schools." "The Sabbath-school is the Church at work." It gives "every child in the Church a field of work not only to go out and carry the glad tidings of the Gospel to sinners around us, but build up believers in the most holy faith." "We all know that our ministry does not contain the teaching which many other Christian denominations have, and therefore have grown up without being able to give reason for the hope that is in us, without intelligent idea of the great plan of salvation and of the work of Christ for us as individuals." "We have been open to the assaults of the great adversary, and the sweeping tide of infidelity has rolled over us as a people. I regard Sabbath-schools as one of the great preventives of this. I believe the Lord had reference to this when He said, 'Except ye become little children ye cannot enter into the kingdom of heaven.' The Sabbath-school will our church with more living members."

Those who hold such sentiments have proceeded very nearly to the position occupied by those religious denominations who think it desirable or needful that their ministers should be specially educated and trained professionally for the work—for these by means overlook the paramount importance of heart-felt religious experience—but have begun in the Spirit they seek to be made perfect through the flesh. It is not therefore cause of surprise to find one of the prominent actors in this convention, in the station of a minister, when speaking of the effect of "Sabbath-school" upon the ministry, use this language: "It is not our preaching that has given tone to the teaching; but it is

tically the teaching in our First-day schools that has given a higher tone to the teaching in our Society. Owing to this, there has been a demand for a different and a better kind of preaching from that which existed twenty-five or even fifteen years ago. When I look back to the first twenty-five years of my life, I think I could count upon my fingers of my two hands all the sermons that made a lasting impression upon me, and cannot remember any one who instructed me. And I could count upon my two thumbs—without using both of them—all the sermons which showed me that the way of redemption was through Jesus Christ and Him crucified. The words were very good, but we had heard them a thousand times over, and they ceased to make any impression, and it was not until our First-day schools commenced, and our preachers went into them, and listened to the teaching there, that they began to find the effect of the great doctrines of the Gospel upon the minds of the children. They got their first hint there; they have gone to the work, and it has pleased God to bless greatly. But I believe we have yet to draw another blessing. There is a demand for more instruction in the ministry; more preaching that shall help on the believer. Our Bibles are beginning to supply that want, pointing the way to the higher Christian life; and a ministry will follow there.†

One who can advocate such views, can see no objection to a still more perfect training of the ministry under the supervision of professors of Biblical Literature, who have made a life-long study of that "exegesis," the want of which is deplored by another of the speakers.

The introduction of Scripture reading into our meetings for worship, leading as it is said sometimes to do to comments on the passages read, is another evidence of the disposition so early manifested in this Report to forsake the ground of true Gospel ministry, as proposed by our Society, and to substitute therefor the result of our own studies and speculations on the words of Scripture. I doubt not that many of those who are in danger of being utterly swept away from the principles of Friends, will indignantly repudiate the possibility of such an issue; but the path they have entered on is one that gradually diverges more and more widely from the place assigned to this people in the universal Church, and on the nature of the case, unless there is a return to first principles, there is but little hope that some of them will eventually retain a nominal connection with the Society of which they are members.

In thus plainly expressing what has seemed to me the tendency of the modern religious movement in the Society of Friends, I desire to be actuated by a tender feeling towards those who partake in it. I do not doubt the sincerity of purpose of many of them, and respect the earnest efforts they make in doing what they conceive promotes the Redeemer's kingdom among men. I doubt not some of them are conscious that their course is not consistent with the principles of their education, but they say, "We believe we are doing good, and we care not to inquire further." I could not willingly discourage a single child of our Heavenly Father, in any service which will really tend to his own good and that of others. My controversy is not with First-day schools, with the study of the Scriptures, or

with religious instruction in themselves, when rightly conducted; but with these things as they have been seized upon by a spirit or tendency of the times, and made instrumental in leading us away from a single attention to the voice of Christ in our hearts, which is the only source of heartfelt religious knowledge,—and this is the only knowledge which can be of essential service to us.

When the heart of any is touched by the Divine finger; and he is brought to see and mourn over his weaknesses and sins, and seek for forgiveness for the past, and strength for the future; instead of encouraging that inwardness, retirement and humility into which the Spirit of the Lord would lead such an one, and in which he would know a settlement and healthy growth in the Truth, this spirit urges him at once to enter on active services for which he is by no means prepared, and which tend, in his immature condition, to give him an undue estimate of his own attainments. He is told that it is his "privilege to be converted and sanctified and given wholly to the Lord as an instantaneous and simultaneous work." The prudent advice of the Apostle Paul to Timothy, is neglected, where he advises him not to place over others, one who is a novice, "lest he be lifted up with pride."

Our early Friends, and all their true followers, were careful in their preaching, to confine their ministrations to the fresh openings of that Divine Spirit, by which the Scriptures of truth were given forth, and which alone can qualify any in this day to minister in the ability that God giveth, and to baptise an audience into the sensible evidence of the Divine presence and goodness. In place of this, we are now having our attention turned to the opinions which a study of Scripture may develop in our minds, and are in danger of being led astray by systems of theology not founded on the experience of the work of grace in our own hearts, but the product of our intellect, and therefore more calculated to amuse than to edify.

Great is the mystery of godliness, and very deep and weighty is the work of salvation. No power can accomplish it, but God himself. He alone can effect the wondrous change, by which our affections are transferred from earth to Heaven, and our evil propensities brought and kept under the cross of Christ—the Spirit of God within us. We can do absolutely nothing to forward this work in one another, except as He pleases to use us as instruments. It is comparatively an easy matter to induce others to profess a faith in Christ, to repeat vocal prayers, and even to become active in benevolent and professedly religious movements. Under the powerful influence of eloquent speakers and the strong contagion of sympathy, multitudes may have their feelings affected, and may even imagine they are converted to Christ. Yet there may be very little of that submission to the work of the Spirit in the heart, without which all else is little better than the sounding brass and the tinkling cymbal. Nay, the very excitement which has prevailed may lead to a state of greater deadness and indifference, when it has subsided. These considerations I should not discourage us from earnest labor in the Lord's vineyard, but they should lead us to keep our eye and expectation ever fixed on Him—to be careful to know His putting forth, and to place all our hopes of success on

His blessing. And let us ever bear in mind that as an unskilful workman may spoil the material placed in his hand, so it is very possible for us seriously to injure the tenderly visited minds of others, if without Divine assistance, we "darken counsel by words without knowledge." J.

For "The Friend."

Colonial Adventures and Experiences.

(Continued from page 276.)

"The poet tells us that solitude is most easily to be found in great cities and uncongenial crowds, but I think there is a great deal to be said on the other side of the question. I have often tried to get an insight into that feeling of which I have heard so much, the solitude of a great city; but I have never yet succeeded in getting rid of a lively sense of the presence of the omnibuses and shop windows. Seriously, however, I wish you to picture for yourselves some notion of the solitude to which a Queensland shepherd is condemned. There have been times when it has seemed to me that I should go mad under it. At certain times of the day, the Bush is so wonderfully still, that a man, if he has any imagination at all, feels almost afraid to move, the sound of his own presence seems so ghastly. I have sat at mid-day and tried to read, and the words have conveyed no idea to my mind; they have been just sounds—combinations of letters—and nothing more.

"The supernatural stillness, in the midst of so much life, is appalling; not a leaf stirs,—the parasites hang in great wreaths and chains from the branches. As far as a man can see, on all sides, trees, and motionless tufts of grass, and every footstep seems to echo among all the trunks. I have been glad to make friends with the sheep. I used to carry out a little salt, so that when I was with them they might come and lick my hands. I used to entice scorpions from their holes by means of an inserted stem of grass, and found great amusement by setting them on an ant-hill, and watching the fight that ensued. I used to work out these problems in my head, and acquired the remarkable faculty of putting them by at the end of the day and finishing them on the morrow. Sometimes I used to get up into a tree, and sing over all the songs I ever knew, and was once taken for a black-fellow yelling, by a traveller who happened to pass by. I have spent many hours in the interesting sport of pelting iguanas with sticks. These reptiles are perfectly harmless, and when pursued betake themselves to the nearest tree, whence they can, in time, be knocked down. They are capital eating, and an agreeable change from salt beef. I used to take some interest in studying the manners and customs of sheep. It is quite a mistake to suppose that sheep are stupid animals; on the contrary, they are a great deal too knowing. I used to try, at one time, to keep a piece of grass near the hut, so that in wet weather I should not have to go out; I had to give up the attempt at last. The sheep used to know as well as possible that this was forbidden ground, and, in consequence, would make the most determined efforts to reach it. I used, as I have said, to lie down under some tree in the middle of the day. If I shut my eyes, and pretended to be asleep, one old ewe would take the opportunity to slip past me, treating as gently as a cat. Once past, she would think all right, and give utterance to

a loud bleat of triumph, which would be the signal for me to rise and pelt her back again. This dodge would be tried again and again, until I fell asleep in real earnest, and on waking, if I found that the flock had decamped, I always knew where to find them. After feeding on this piece of ground for a few days, they showed no particular partiality for it over any other. I am almost ashamed to relate it, but I once knocked a sheep's eye out with a piece of bread of my own baking. I had somehow managed to spoil a damper, and had allowed it to lie on the ground until the sun and the dew had hardened it to the consistency of a stone. I picked up a piece of this one evening to throw at a rebellious sheep, and unintentionally destroyed one of its eyes.

"I have an anecdote in connection with a damper, which I may as well relate here. When I went out in the morning I used to stick my damper between two pieces of projecting bark in the side of the hut. One evening, on coming home, I could not find my damper in its usual place, but presently spied it lying on the ground at some distance from the hut door. This happened on three consecutive evenings, and I could not account for it at all. On the fourth evening I happened to return rather earlier than usual, and caught an old crow at the hut door, in the very act of rolling the cake over and over, working with his beak and one claw, and balancing himself gravely on the other.

"Crows and hawks always infest any but or habitation, and although they clear away much refuse, are also great thieves. They are especially fond of stealing soap, which, however, they never eat, but deposit in some neighboring tree. I have, when hard up for the article, climbed a tree and recovered more than a pound of soap, in small pieces.

"These little anecdotes and illustrations are all trifling enough, but they are the only reminiscences which I have of my solitary life.

"I spent once no less than six weeks without seeing a human being. My hut was on a river bank, and the station was distant seven miles, but on the other side. The river became flooded, and the people at the station being too lazy to make a boat or raft, I had no rations brought to me until the flood subsided. During that time I had nothing to live on except mutton, (there was plenty of that,) and any green stuff which had sprung up after the rain.

"Queensland mutton, at the best of times, is not a very first-rate kind of food: it is tough and stringy, and the bones have very little on them. A sheep, when skinned, dressed, and hung up, would make a very tolerable lantern, as they are only covered by a semi-transparent yellow skin. Thirty or forty pounds is a very good average weight for a sheep. But the salted mutton is simply execrable. I used to cut it into strips and rub salt into it, and put it into a tub for an hour or two, and then hang it in the sun to dry.

"There were large numbers of blackfellows on the hills which bounded the view from my hut, but, although they used sometimes to come down on the plain, they never interfered with me. I used to see their fires at night, and hear them shouting or 'cooeing' to one another. When they came down, it was for the purpose of getting 'sugar-bags' or wild-bees' nests, which form an important article of their diet. I never actually saw them, but

I frequently heard them, and came upon their tracks and the chips left by their stone tomahawks.

"Sometimes, when shepherding, I used to get company in the evenings, and I have been in the habit of walking five miles nearly every evening, in order to have a talk with another shepherd whose 'run' adjoined mine.

"Some shepherds, however, grow to prefer their solitary life, and don't seem to care for intercourse with any one; but these are men who have been 'at it' for a long time. Shepherds, whose runs adjoin a road, get plenty of company; as travellers, who are looking for work, make their stages so as to spend the night at a hut. They are always made welcome, though of course there is a considerable extra expense in rations. It is generally an understood thing that a man who is put to live by the roadside should be allowed rations for travellers. Men who are travelling on foot, seldom think of carrying food for themselves, and have not very often got the means of providing themselves.

"Some of the squatters object to this extra expense, and contrive to place the huts as far from a road as possible. But I have known men ask to be placed on a road, and offer to provide travellers' rations out of their wages. But even this is often objected to, as the squatters say that these men, from seeing too much company, are apt to get careless. So most shepherds are condemned to perpetual solitude. People who have not experienced something of the kind, can have no idea of the value which attaches under such circumstances to any printed thing whatever. An old tattered volume of any description is a treasure, a newspaper four or five months old is eagerly sought and spelt over. I remember once that for a whole quarter, I saw no printed thing except the second volume of a German work on astronomy. I did not understand the language, nor did I know anything about astronomy, but there were several plates and diagrams, which I used to examine carefully and speculate upon. I don't know, I'm sure, how the book came into the Bush at all, or into the possession of the man who lent it to me, who attached great value to it, (although he could not even read his own language,) and evidently thought it a most interesting and useful piece of goods."

(To be continued.)

For the Friend.

Mildred Ratcliff, in Philadelphia Yearly Meeting, 1840, said, "she could see as plain as she could see us with her outward eyes, that the cunning enemy had laid traps for 'this people' that they were thickly spread about us, they were so hidden, so artfully covered, that if we were not very watchful we should be caught on one hand or the other; that they were laid for the goodly members of Society," she added that passage, "If the good man of the house had known at what time the thief would come he would have watched and not have suffered his house to be broken up," &c. The watch was recommended, as the only way to be kept from the enemy's traps; and she further said, he was transformed into an angel of light, and in that garb more to be feared than in any other way; it spread an awful feeling over many of us; may we all be watchful. I have had a feeling that this solemn warning will not be noticed as it ought. I do believe it was from best

authority, and in mercy given through his faithful servant, then near her journey's end being old and feeble.

Fourth month, 1872.

WAIT AND SEE.

When my boy with eager questions,
Asking how and where and when,
Taxes all my store of wisdom,
Asking o'er and o'er again
Questions oft to which the answers
Give to others still the key,
I said, to teach him patience,
"Wait, my little boy, and see."

And the words I taught my darling
Taught to me a lesson sweet;
Once when all the world seemed darkened
And the storm about me beat,
In the "children's room" I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, "Wait and see."
Like an angel's tender chiding
Came the darling's words to me,
Though my Father's ways were hidden
Bidding me still wait and see.
What are we, restless children,
Ever asking what shall be?
And the Father, in His wisdom,
Gently bids us "wait and see."

IN THE EVENING.

All day the wind had howled along the leas,
All day the wind had swept across the plain,
All day on rustling grass and waving trees,
Had fallen "the useful trouble of the rain,"
All day beneath the low-hung dreary sky,
The dripping earth had covered sullenly.

At last the wind had sobbed itself to rest,
At last to weary calmness sank the storm,
A crimson line gleamed sudden in the west,
Where golden fleeces rose swaying into form,
A hushed revival heralded the night,
And with the evening time awoke the light.

The rosy color flushed the long grey waves;
The rosy color tinged the mountains brown;
And where the old church watched the village grave,
Wood to a passing blush the yew tree's frown.
Bird, beast and flower retaining nature knew,
And one pale star rose shimmering in the blue.

So, to a life long crushed in heavy grief,
So, to a path long darkened by despair,
The slow sad hours bring touches of relief,
Whispers of hope, and strength of trustful prayer.
"Tarry His leisure," God of love and might,
And with the evening time there will be light.

—All the Year Round.

Then and Now.—How we do progress! I 1832, less than forty years ago, Matthew Baldwin, now deceased, received from the Germantown Railroad Company his first order for a locomotive. Amid difficulties that at this day would seem almost insurmountable, he filled the order. It was a success as the following advertisement in the daily papers of that day testify.

"Notice.—The engine (built by Mr. Baldwin) with a train of cars will run daily, (commencing Thursday) when the weather is fair when the weather is not fair, the horses will draw the cars the four trips."

Now forty-eight trains pass over a portion of this road daily.

In vain is the most orthodox profession of the christian religion, if we ourselves as strangers to the great work of regeneration and destitute of this saving knowledge. For we do not know Christ to be in us our hope of glory, whilst we are in this life. He will no know us, in the great and awful day of ac

in that life which is to come. He whose death shall never pass away" hath declared, "every one that saith unto me, Lord, and shall enter into the kingdom of heaven, shall do the will of my Father which is in Heaven.—D. Wheeler.

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 279.)

Sarah Hillman to Mildred Ratliff.

"Philadelphia, 5th mo. 9th, 1835.

My dear Friend,—It seems pleasant by present opportunity to let thee know we are moving along in this place, under weighty burdens, some of them new and unexpected. Nevertheless in our late annual assembly, we were favored with renewed evidence that the foundation of God standeth and with ability to labor for the arising of a well-spring of life, and for the maintenance of those precious testimonies which, to our forefathers were dearer than life, which to a remnant in this day of revolt still dear. These are known of Him ever and knows every heart; yea, He keeps these as they cleave to him, notwithstanding the adversaries of truth may and vaunt, and speak great swelling words; and even under the specious appearance of preaching the Lord Jesus, and exalting the kingdom of Christ, are laying waste the very foundation of our faith by denying the immediate influence of the Holy Spirit, our divine Lord and Redeemer told or weeping disciples He would send, He said, "It is expedient that I go for if I go not away, the Comforter will come." I will not leave you comforted, but I will pray the Father, and he will send you another Comforter, even the Spirit of Truth; He shall bring all things to remembrance, whatsoever I have said unto you; He shall lead and guide you into all truth; Ah, what should we be, or what should this blessed holy Spirit, which we do not separate from his outward coming, give in all He has in unmerited mercy to us, without us, and may we be more ready willing to bow to the government, and baptizing, sanctifying power of His within us, until the refining process is complete, the new man is brought forth, and after God is created in righteousness and holiness." Thus walking in humility before Him, we may gradually be enabled not only to stand for his blessed and Truth's sake, in the midst of a wicked and perverse generation, but through the influence of the Spirit, and belief of the things which show forth out of a good conversation, the meekness of wisdom, that we are seeking that hath foundations, whose builder is God. Yes, my dear friend, in this way have a good hope through when these poor, feeble, mouldering testimonies shall fall, that through the unflinching mercy of our adorable Infallible and Advocate, not for any of our perfect works, there is a house not with hands prepared for us, eternal in duration. Then truly it matters not how hard and thorny the road may be, so that it leads home to Him at last. Our present trials seem small indeed, and heaven will be merciful to all.

best of causes I believe gained ground

at our Yearly Meeting. An epistle indicating our disunity with the doctrines afloat, was issued by the Meeting for Sufferings to the same meeting in London, which was truly to the purpose: and I trust the great Shepherd of the sheep still looks with pity down on all those everywhere, who love Him above all. And He will keep these by his power through faith unto salvation, notwithstanding the wrath of the opposers of Truth, and the temptations of a cruel adversary.

"Farewell: in dear love thy sincerely attached sympathizing friend,

"SARAH HILLMAN."

Jane Bettle to Mildred Ratliff.

"Phila., 5th mo. 28th, 1836.

"My beloved Friend,—Thy letter forwarded by J. B. was truly acceptable. I may say my love unfeigned remains the same as when our acquaintance commenced, and floweth towards thee. I then felt much sympathy with thee, in meeting and out of meetings, both for worship and discipline, lest through diffidence, the church, and thou also, might sustain loss, what if I should say partly from the fear of man, or of taking up the time that others might occupy. Far be it from me to maintain that proper care should not be exercised by the true ministers of the gospel, that no premature offering be offered. But bear in remembrance, my dear friend, that the fear of man bringeth a snare. May the arms of thy hands be made strong through the power of the mighty God of Jacob. He has covered thy head in the day of battle, and will, I confidently believe, continue to do so to the end. Thanks be unto Him, for his weapons are spiritual and mighty, even to the pulling down of the strongholds, that Satan is striving to erect the world over. But happy, thrice happy for poor man, his power is limited. I believe some of my dear Friends in your Yearly Meeting have been deeply tried by his subtle working in the minds of certain members of it, who have thought fit to offer sentiments not in accordance with those who have kept their first love. The members of the church of Christ should all speak the same language; no confusion of tongues ought to be heard among us. Our worthy predecessors suffered great persecution in their day, when the command was, 'Come out from among them, and be ye separate,' &c. The sentiments above alluded to, are calculated to mislead the minds of our young Friends, from finding those of their elder brethren and sisters are beclouded in their views. Yet I know some among the dear young people, who several years ago clearly discovered the snare and avoided it; and were strengthened to speak plainly on the subject, to those who were endeavoring evidently to my mind, to make proselytes to their views. It is a sorrowful reflection, after our Society has passed through a sore conflict in endeavoring to support inviolable its principles and doctrines. Oh may we, my beloved Friend, endeavor to hold fast the profession of our faith without wavering! I know it is not in man that walketh, to direct his steps aright; a good man's steps are ordered of the Lord. Yet feeble and helpless as we feel ourselves, the heavenly Shepherd, who watcheth over his flock by day and by night, would keep all in perfect safety by the crook of his love; and why should we be as those who have turned aside from following the footsteps of Christ's com-

panions. It is because man doth not attend to the injunction formerly given, 'Watch and pray, that ye enter not into temptation.'

"Thy sisterly salutation, I felt whilst reading it, was offered in that love which the spirit of the gospel inspires; thy wishes in regard to our having a good Yearly Meeting have been realized, as thou wilt no doubt see published in 'The Friend.' I therefore need say no more on the subject than that I am, I hope, thankful therefor. Thy messages of love were given to our mutual and justly valued friends, Jonathan Evans and children, with thy request that some of them should indulge thee with a few lines, which I doubt not has been complied with. Their love to thee has not been diminished. Thou hast many friends in this city and elsewhere,

"I may now give thee, my dear friend, a brief account of my own situation. I am still confined to my chamber, with the exception of being able to get out into some of the rooms nearly on a level with it. My complicated infirmities have varied but little for many months past. I have often had to admire that my stay in mutability has been thus lengthened out: yet it is not for me to say, What dost Thou; in removing from works to rewards those who were in the prime of life, and useful members of Society. His ways are inscrutable and past finding out by us poor short-sighted beings. Although I thus speak, I may say I have frequently been begged secretly to utter this language, Not my will, but thine, O Lord, be done. Thou hast the undoubted right to do with me according to thy own good pleasure.

"We have had the company of our esteemed friend, Isaac Thorn, from Nine Partners, at our late Yearly Meeting. He made us a visit, and read to my husband and self, all his dear wife's letters, forming a kind of diary, written whilst crossing the mighty ocean, and [mentioning] her safe arrival at Liverpool. Frances Thompson, wife of Thomas Thompson, a valuable elder of that meeting, is her companion. Oh that all who go forth to minister to the people, may minister 'in the ability which God gives.' What will preaching avail without the holy unction accompanies it?

"Thy husband's message of love to my husband and self was acceptable. Please give ours to him. I have often remembered the kind reception our mutual friends E. Robson, S. L. and I met with at your house. It was a comfortable resting place to us. Dear Elizabeth has often expressed in her letters, a strong attachment to her American friends. It is now a very long time since I have written to her or any other of my friends; leaning to write is difficult in my situation; it is always attended with more or less pain. The little notes or memorandums I make, are

* Most of the readers of these Memoirs have perhaps read the "Memorandums of Jane Bettle." They were commenced the year her sickness (dropsy) commenced in 1832, and were continued till near the close of her life in 1840. They are worthy, and, we trust, will well repay, particularly by our dear young Friends, an attentive perusal. The subject, on its merits, is an interesting class, is extracted from pp. 59, 60. Which is also followed by "An Affectionate Address to the youth of the Religious Society of Friends."

"One of the prominent traits in the character of Jane Bettle, was the tender attachment and interest she manifested for those in the early walks of life. Her heart and her house were alike open to receive them; she entered feelingly into their trials and temptations, and often found opportunities for imparting to them her affectionate solicitude for their best welfare, either in

generally done sitting erect in my chair, holding in my hand a light book whereon is placed my paper. My dear friends I think will excuse my not writing as often as would be desirable; yet I do hope this will not discourage them from writing to me, when they feel an inclination to do so. It is truly grateful to me to receive a line from them. My dear husband unites in love to thee. He has obtained a minute to attend the ensuing Yearly Meeting of Rhode Island. I have written this, believing thou would be glad to hear of a fellow laborer in the gospel, endeavoring to do his day's work while the day lasteth. I think it due from me to say, that my dear husband is one who would gladly remain at his own home, if he could with a peaceful mind do so. But it seems to me that it is the Heavenly Master's will that it should be otherwise. Although he has had no extensive journeys to perform of late, yet here and there, near home, a considerable portion of labor has fallen to his lot. May the Lord strengthen both thee and him to do all your hands find to do, in my sincere desire.

"From thy affectionate friend,

JANE BETTLE."

(To be continued.)

Parents and Children.—We as fathers, be-
seech you to attend to this heavenly In-
structor, and dutifully yield to the correspond-
ing tender advice of your friends. Shrink
not from the cross of Christ in your garb,
language or manners; but through a subjec-
tion of your wills to the Divine will, in these
and all other respects, walk answerably to
the purity of our profession, and the simpli-
city and spirituality of our worship: so may
you be instructive examples to serious inquirers
after truth; and not of those who, under a
profession thereof, are preferring their own
crooked ways, and turning others from the foot-
steps of the followers of Christ.—*Book of Discipline.*

Selected for "The Friend."

1846. 12th mo. 21st.—I have been led down
into a low place, so that faith seemed ready
to fail. Those dispensations of the withdraw-
ing of all sense of Divine good, have a very
reducing effect upon self-importance, and
teach us true charity and tenderness towards
those who are in affliction, and those who
may be wrong. I was brought to cry for
mercy, and then to examine whether I had
desired that mercy might be showed to others,
as I desired it shown to myself. I believe I
have craved it even for many, who I appreh-
ended, had neither been nor done what they
ought. But this state of seemingly entire
desertion by our Heavenly Father, is a bitter
cup to drink. May I be more humble, more
steadily fearful of getting off the watch upon
prayer, and more constant in resisting a light
spirit, which would take its ease and indul-
gence on the Sabbath-day. We cannot pray
when we please, but it is our duty to watch,
and to wait for the pouring forth of the spirit
of supplication, which produces a broken
heart, and a contrite spirit, and enables us to
cry availingly to God for mercy, and for help
to keep us from falling, through his dear Son,
our Lord and Saviour Jesus Christ.—*Journal
of William Evans.*

the language of encouragement, of admonition, or re-
proof; and the kind and Christian manner in which
this was imparted, generally made its way to the heart,
and secured for her a place in their regard and esteem.

"What Matter," to the Earthly part.

The readers of the Memoirs of Mildred
Ratcliff, now passing through the columns of
"The Friend," have their attention often taken
with the pointed and sententious phrase so
peculiarly her own, in which honest truths
are set forth with singular impressiveness.

From a former number of the memoirs we
extract a sentence of this kind, having allusion
to the death by drowning of two Friends,
respecting one of whom she remarks: "The
other dear creature who was lost under the
ice is not yet found. *But what matter*, so that
the immortal soul, with kindred spirits, is
singing praises to God."

We cannot doubt that the subject of these
memoirs cherished sentiments which prompt
to a suitable respect for the earthly remains
of departed ones; yet consistently with her
religious profession, and as one who felt her-
self to be a pilgrim through a fleeting world,
to a city which hath foundation, she could
have no fellowship with that undue regard
to the mortal part, that vain desire to dis-
tinguish the resting places of the dead with
costly tokens—frail memorials indeed—which
tend far more to amuse and divert the minds
of beholders, than to impart those profitable
lessons of man's mortality, which should ever
be the solemn teachings of the grave.

The testimony of Friends upon this subject,
consistently supported, has always been in
unison with the sentiment conveyed in this
laconic expression; and when we consider
the upright walking and holy living, into
which the christian principles of the Society
would lead its members, so that through faith
fulness the fervent aspiration of each one
should be, far beyond all earthly honors, far
above all earthly crowns, "Let me die the
death of the righteous, and let my last end be
like his." Could not the language be adopted
by every heart just entering upon a blissful
inheritance, "What matter" to the mortal
part: Dust thou art and unto dust shalt thou
return.

Under various deep exercises, during this
journey (in parts of Holland, Germany and
France), the language, Wherefore didst thou
doubt! has been so legibly inscribed on my
heart that I often think none has greater
cause to depend on the arm of everlasting
Help than I have; and the confirming evi-
dence of a peace, passing every enjoyment,
has been as a stay in the midst of conflict, an
anchor in times of storm; nor do I ever re-
member feeling a more abiding sense of the
heavenly treasure than during my residence
with that dear little flock at Congenies,
towards whom the current of gospel love still
sweetly flows.—*Mary Dudley, 1788.*

There is a delusive religious system in the
present day, originating in an "inner life"
not implanted by God, but self developed,
deiding and pitying with a kind of condescend-
ing scorn, the lowly christian who lives day
by day on "every word which proceedeth
out of the mouth of God."

The church is at this hour groaning be-
neath the burden of such as make use of
christian phrases, and an orthodox biblical
phrasology, which the breath of the age—
not the Holy Ghost, has blown in their way
—without being convinced of their sin or
longing for deliverance from them—Chris-

tian knowledge, without christian faith
dangerous thing for an individual, or people.

Cant utterances without commanding
er, is the caterpillar which is devouring
freshness of the trees in the Lord's garden.
Frederick Perthes.

THE FRIEND.

FOURTH MONTH 27, 1872.

PHILADELPHIA YEARLY MEETING

The sessions of the general Yearly Meet-
ing commenced on Second-day, the 15th inst.,
terminated on Sixth-day, the 19th inst.
Meeting of Ministers and Elders convened
the Seventh-day previous. There were in
attendance a number of Friends belonging
other Yearly Meetings. Some of them
certificates from their meetings at home.

In the Women's Meeting the num-
ber of strangers from a distance was smaller
usual, a ministering Friend from Ohio Y.
Meeting, with her companion, being the
ones present with minutes. Soon after
business was opened on Second-day mor-
ning the question was considered whether
credentials should be read. The langu-
age of the discipline on this subject was quoted
several Friends favored our resuming
practice, which had been discontinued
some years past, others believed, that a
Yearly Meeting was not at present in cor-
respondence with others, it would be ne-
cessary in compliance with the requisitions of
Discipline, to have all such papers exam-
ined by a committee before they could be re-
admitted to large; and that the act of
the Yearly Meeting in not reading such
certificates for a number of years, was a pra-
suspension of its rule of discipline on the
subject. The question, however, was not
fully entered into, and as the meeting
evidently not prepared to change its
practice, it was deemed best not to pro-
ceed in discussion which might have led to
settlement, and lessened, instead of incre-
ased, that harmony of feeling which it is so
important to cherish in our assemblies.

A report from the committee of mem-
ber Friends, appointed last year, to con-
sider whether any change could be made
advantage in the mode and time of hold-
ing the sessions of the Yearly Meeting was
recommending that but one session should
be held each day, commencing, unless other-
wise directed, at 10 o'clock, excepting on
Monday, when the meeting should convene
at 9 o'clock in the afternoon, in order to
allow the holding of meetings for worship
as on that day. This proposition, allowing
the easy return of many Friends to their
own homes at night and lessening the obli-
gations to others in attending all the sessions
was generally approved, and adopted, and
Friends also uniting therewith. Subse-
quently, at the time of the adjournment of the
Meeting of Ministers and Elders, which had
been subject to the action of the Yearly Meet-
ing on this subject, at 8 o'clock on Four-
th-day morning, was changed to 4 o'clock
on the afternoon of that day. The arrange-
ment carried into effect, appears to have been
generally satisfactory.

The minutes of the Meeting for Sub-

then taken up, detailing the proceedings at body during the past year. Prominent among the subjects thus brought into view, were the evidences of the care and diligence of that body for the welfare of their members, and the consistent maintenance of our religious principles and testimonies. These important subjects had ended the weighty consideration of this meeting several successive occasions. The introduction of a militia bill into the Legislature of Pennsylvania, in which the conscientious scruples of Friends and others inclined to war were not recognized, had furnished occasion for the preparation of a memorial to that body on behalf of liberty of conscience and the rights guaranteed by the constitution of this State. This document was printed and furnished to each member of the legislature, and several personal interviews with the members had been obtained. Friends appointed for this service. The Book Committee's report showing the number of volumes and pamphlets taken from the bookstore, and the destination of those which had been gratuitously, was interesting, and Friends generally were encouraged to improve the opportunities which may present for the judicious circulation of the approved writings of the Bible.

After the usual appointment of two Friends to each Quarterly Meeting to examine and certify to the Treasurer's account, and propose a sum it would be needful to raise for the coming year, the meeting adjourned until 10 o'clock the next morning.

Third-day morning, 16th inst.—The reproaches made a report proposing the consecration of Joseph Scattergood as Clerk, and John Sheppard as Assistant Clerk, which was approved, and they accordingly appointed for the consideration of the state of Society, and answered to the Queries, was entered upon, and occupied an unusual amount of time, keeping the meeting closed during the remainder of 3d and 4th days. The subject of our testimonies to plain dress, language and manners, was largely entered upon. While Friends were urged to keep in view, that without exercising the cleansing power of Divine Grace of heart, external appearances would avail nothing; it was clearly shown that our testimonies in these respects are in accordance with Scripture; that they are the necessary result of our doctrines, and a component part of the system of faith and practice which we have been commissioned to uphold by the Lord of the Church. A lively concern prevailed that Friends should not be beguiled by the departure from that simplicity of garb and manners, by which the Society, during successive generations, has borne a consistent testimony against the changeable fashions of the world, and which in many cases has been the edge and safeguard around individuals: a link in the chain has helped to bind us together as a distinct people. The intimate connection existing between the testimonies referred to in the Third Query, has been shown by the effect which a word of the one has had upon the conduct of the others. This subject has not been so thoroughly opened in our Quarterly Meetings for many years; and it was a source of much comfort to many exercised hearts, that strength was given once more to uphold this standard, and that the exercise

upon these subjects had been so prudently and tenderly, yet fully expressed.

The deficiencies in the attendance of weekly meetings called forth affectionate advice to those who were negligent in this respect. Concern was also felt because some of our members had not fully maintained our testimony to a free gospel ministry. Friends were warned against baulking our testimony by participating with other professors in holding general meetings and other religious performances of an associated character. The absolute necessity for waiting for and experiencing a fresh qualification and command as a preparation for every exercise of the ministerial office, was dwelt upon and enforced, and the danger pointed out of a departure from this scriptural and fundamental doctrine. The tendency of the First-day school system was alluded to as leading away from this safe foundation, and into a reliance upon intellectual efforts and Biblical study; thus fostering the development of a ministry which does not proceed from the pure openings of Divine wisdom, and closely resembling that from which Friends were called out in the beginning.

A suitable minute embodying the exercise of the Meeting was prepared by a few Friends appointed for that service, and read and approved at the concluding sitting on 6th day.

Fifth-day, 18th inst.—The reports from the Quarterly Meetings, showing the results of inquiries among their members in reference to the use of spirituous liquors were read, by which it appears that fifty-two in all have been in the occasional or more frequent use of them during the year, to some of whom labor had been extended to endeavor to dissuade them from the dangerous practice. The danger which attends the use of wine and malt liquors was pointed out, and Friends encouraged to abstain entirely from an indulgence of whatever might be considered intoxicating drink. This subject was again referred to the care of the subordinate meetings.

By the statistics furnished in reference to education, it appears that 717 of the 1023 children reported as of a suitable age to attend school, had received instruction under the care of Friends. Of the total number, 24 had been temporarily absent or had not attended school during the year. The concern for the guarded education of our children, in which the practice of instituting these inquiries originated, was again revived, and the attention of the subordinate meetings directed to this subject.

The committee to whom had been referred the request of Rahway and Plainfield Monthly Meetings to be joined to another meeting, made a verbal report, that they had given attention to the case. It appeared that frequent visits had been paid to these meetings and to the families of Friends composing them; and the results of which had been to awaken much sympathy in the committee with them in their stripped condition, and also it was believed to draw the hearts of the visited more closely towards their fellow members. The information seemed acceptable to the Yearly Meeting, and several Friends spoke of the advantage that might accrue, if similar visits could be more generally paid, under a right concern, through many parts of our borders.

The committee appointed to examine and settle the Treasurer's account reported having attended thereto, and recommended that

\$4500 should be raised for the use of the meeting the present year.

Sixth-day, 19th inst.—Shortly after the opening of the meeting, a subject which had been referred to at the previous sitting, was now brought into weighty consideration, by the proposition to appoint a committee to visit the subordinate meetings. After a deliberate and full expression of unity therewith, a nomination was proceeded with, and twenty-four Friends were set apart for this purpose. This important subject was introduced into the women's meeting, and being united with, a committee of twenty-one Friends was appointed to join in this service. The Quarterly and other meetings were requested to make such adjournments from time to time as might accommodate the attendance of the committee. The latest previous appointment of this kind was made in 1832.

The report of the Indian committee was read, and was unusually interesting. By authority of the Orphans' Court of Warren Co., three members of the committee had been appointed commissioners to divide the estate of the late chief, Corn Planter, among his heirs, a tract of upwards of 700 acres, which is now the only portion of this State belonging to the descendants of its original inhabitants. This labor had been performed with the assistance of an experienced surveyor, also a Friend, without charge, and to the satisfaction of the several parties concerned. It was hoped that the example thus set would be an inducement to the Indians residing on the Allegheny and Cattaraugus Reservations to look towards a similar partition of their land and the holding of it in severalty, under proper safeguards. The expenditures of the Committee had exceeded their income, and Friends in the different meetings were encouraged to forward contributions to Joseph Scattergood, the Treasurer of the Committee, to supply the deficiency, and increase the funds at their disposal.

The Report in reference to Westtown school was also very acceptable to the Meeting, and sympathy and encouragement was extended to the Committee, and to the Friends placed at the head of that institution. [This and the preceding Report will probably be published in a future number.]

The concluding minute was followed by a time of solemn silence—in which the meeting closed; and we believe the hearts of many were made thankful in a sense that the Head of the church had again been pleased to help his people to perform the services required at their hands, and had granted a little fresh strength to labor in his cause, and in looking back over the proceedings of the body, we doubt not the tendering grateful acknowledgment has been raised, under a fresh sense of His favor, "What shall I render unto the Lord for all his benefits towards me?"

SUMMARY OF EVENTS.

FOREIGN.—The prospectus of the American Atlantic Telegraph Company has been issued. The company propose to lay a cable from Milford Haven, in Wales, to Holyhead, in North Wales.

The Lord Lieutenant of Ireland states, in a recent report, that the condition of that island has greatly improved. Agrarian outrages during the past year numbered only one third of those returned for the previous twelve months; deposits in the savings banks had largely increased, as well as the trade of the principal towns and ports. "Never during the past thirty years," says the report, "has Ireland been so prosperous and happy as at the present time."

A synopsis of the counter case, presented at Geneva by the agent on the part of Great Britain, has been published.

The Times describes the British counter case as conceived in a grave spirit, while the American case reads like an advocate's speech to a jury in a criminal case, and a lawyer's battery. England's reply is like the utterance of a judge.

The ballot bill has been under consideration in the House of Commons. An amendment, offered by the government, punishing voters for openly displaying their ballots at the polls, was defeated after a long and contentious vote of 241 to 296. The ministry have also been defeated in the House on a resolution relative to local taxation.

The ship *Maria* which left Bombay for Liverpool on the 15th ult., has been wrecked at sea, and thirty-five persons lost their lives by the disaster, after a long and stormy voyage.

The French steamer *Avato* came recently into collision with the steamer *Rona* on the coast of China. The *Rona* was sunk and about sixty lives lost.

A cyclone has passed over the western part of Australia, doing much damage to property.

France having abolished the consular system as regards England, and Italy, other countries demand of her similar exemption.

Lord John Russell has announced his intention of introducing an address to the Crown for the suspension of proceedings on the part of Great Britain before the Geneva Tribunal, on the American claims for indirect damages as a withdrawal.

Disseal, in the House of Commons, announced that the government would be questioned whether it was prepared to give an assurance that further proceedings before the Geneva Board of Arbitration will be suspended unless the claims for indirect damages are abandoned by the United States.

The trials of persons charged with participating in the Communist revolt continue to be held at Versailles. Some of the accused are sentenced to death, others to imprisonment for life, and many are discharged.

The Commission on legislation, in its report for the year, surrenders to the Carlists, severely censure Napoleon for not consulting with his generals before capitulating.

The French government has issued orders to commanders of troops on the frontier, to exercise great vigilance to prevent any movement which may be made into French territory in sympathy with the Carlists. Large numbers of Bayon, near the Spanish border, have seized a quantity of munitions of war which were destined for the use of the Carlists.

Gambetta delivered an address at Havre on the 19th, in which he said the first measure to be adopted to insure the needed reform was the dissolution of the present legislative body of France, and the election of a Republican Assembly.

The North German Gazette denies the truth of the alarming statements in regard to the relations of France and Germany, but admits that the speech of Thiers, previous to the adjournment of the National Assembly, has produced an impression, being throughout German, and that the character of the French war budget dictates caution on the part of Germany. The occupation of French territory by the German troops may be longer than would be necessary if the relations between the two nations were more favorable.

Confidentially he is a prisoner. Being throughout German, and that the character of the French war budget dictates caution on the part of Germany. The occupation of French territory by the German troops may be longer than would be necessary if the relations between the two nations were more favorable.

The Minister of Public Worship has given formal notice to Bishop Ermland that as the sentences of excommunication against German subjects clash with the civil law, and affect unfavorably the social status, therefore the consent of government must be obtained before such sentences are pronounced. The session of the Hungarian Diet was closed by the Emperor Francis Joseph in a speech from the throne. He dwelt with deep satisfaction on the five years' success which with the aid of Austria had been accomplished. During that time the prosperity of the country had been steadily increasing.

A Madrid dispatch of the 21st says: The newspaper organs of the Carlist party publish the manifesto of Don Carlos, protesting against the late elections, signed by his secretary and countersigned by his brothers, and in which he denounces the Carlists and his followers will protest only in the field. A general rising of the Carlists in all parts of Spain is momentarily expected, and troops are preparing to meet it.

The session of the French National Assembly was resumed on the 22d inst. The Assembly decided to examine first the report for the Council of State, and next the army bill, leaving the tax question to the indefinite future. Thiers wished the army bill deferred for grave political reasons.

China advises state, that on the 23d ult. an explosion of a magazine at Tientsin destroyed eighty houses, and many lives were lost. A riot among the Chinese laborers in the tin mines at Takoti, northern China, resulted in the loss of many lives. The Chinese government has issued a fir under direction of the government, was to open at Kioto on the 10th inst. Foreigners are allowed to visit and exhibit their manufactures. This is considered a virtual abandonment of the exclusive policy.

Mexico is still torn by internal dissensions. The rebellion has broken out afresh in Chiapas and Tabasco. In Yucatan, also, there are disturbances, and troops have been sent from the City of Mexico to restore order. President Juarez, in a message to Congress, said the rebellion was crushed. He asks Congress to so amend the constitution that the successor should be elected by the Senate. The Congressional Committee on the Constitution have reported in favor of extending Juarez's dictatorship indefinitely.

London, 4th mo. 22d.—Consols, 92½. U. S. sixes, 1862, 90; 1867, 93½; ten-forties, 89½.

Liverpool.—Wheat, 11s 11d.; Orleans, 11s 11d.; California white wheat, 11s. 10d. & 12s. 6d. per 100 lbs.; red winter, 11s. 10d.; spring, 11s. a 12s. 6d.

UNITED STATES.—Miscellaneous.—On the 19th the President transmitted a message to the House of Representatives in answer to a resolution of inquiry, in which he stated that in nine counties of the State of South Carolina there were illegal combinations for the purpose of preventing the free political action of citizens who were friendly to the constitution and government of the United States, and of depriving the freed people of the equal protection of the laws. He says: These combinations embrace at least two-thirds of the active white men of these counties, and have the sympathy and countenance of the majority of the other third. They are connected with similar combinations in other counties and States, and no doubt are part of a grand system of criminal associations pervading most of the Southern States. The members are bound of obedience and secrecy by oaths which they are taught to regard as of higher obligation than the lawful oaths taken before civil magistrates. They are organized and armed—they effect their objects by personal violence often extending to murder—they terrorize by their control of the courts, and sometimes in the Courts of the United States. Systematic perjury is one of the means by which the prosecution of the members is defeated.

Violent shocks of earthquake continue in Inyo county, California, but are not felt so far as the San Joaquin mountains. The great earthquake is going in Mono lake. The earth has opened in many places and houses have been thrown down.

The interments in Philadelphia last week numbered 383; including 62 of small pox, 50 of consumption, and 31 inflammation of the lungs.

All the great appropriations which have been acted on by the U. S. House of Representatives, but the tariff bill remains to be attended to.

The Markets, &c.—The following were the quotations on the 22d inst. New York.—American gold, 111½. U. S. sixes, 1881, 110½; ditto, 1867, 114; ditto, 10-40, 109½. New Orleans Superfine sugar, 40 @ 26.80; finer brands, 57 @ 27.15. No. 2 Chicago spring wheat, \$1.58 a \$1.60; amber, \$1.80. State barley, 80 cts. Oats, 51½ a 54½ cts. Rye, 90 a 92 cts. Western mixed corn, 71½ cts.; southern yellow, 73½ cts.; southern white, 76 cts. Philadelphia.—Cotton, 23½ a 24½ cts. for uplands and New Orleans Superfine, 20 @ 22.15; finer brands, 26.50 a 11. Penna. and western red wheat, \$1.88 a \$1.90; amber, \$1.95. Rye, 98 cts. Yellow corn, 69 cts. Oats 54 a 57 cts. About 2100 head cattle sold at the Avenue Drove-yard; extra 74 @ 8 aets.; fair to good, 6 a 7 aets., and common 5 a 10 aets. per lb. gross. About 13,000 sheep sold at 10 10½ cts. per lb. gross for choice; fair to good, 8½ a 9½ cts., and common, 84 a 85 per head. Hogs sold at 26.50 a 27.12. Baltimore.—Southern wheat, 82 a 82½; Pennsylvania, 82; amber Michigan, \$1.98. Yellow corn, 66 a 67 cts.; white, 68 a 69 cts. Western oats, 55 a 56 cts.; southern, 56 a 57 cts. Spring wheat, 84 a 87.50. No. 2 oats, 34 cts. Lard, \$8.50. Cinnamon.—Family flour, 87.85 a 88. Red wheat, \$1.70 a \$1.73. Corn, 49 cts. Oats, 42 a 45 cts. Barley, 65 a 80 cts.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence on Second-day, the 29th instant.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets at the

depot of the West Chester and Philadelphia Railroad corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. The fare paid to the party, including the stage fare from Railroad Station, will be charged at the School, and paid for with the other incidental charges at the end of the term. Conveyances will be at the STREET I STATION on Second and Third-days, the 29th and 30th to meet the trains that leave Philadelphia at 7.50 10 A. M. and 2.30 P. M.

Baggage may be left either at Thirty-first Chestnut St. or at Eighteenth and Market. If at the latter place, it must be put under the care of Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of City, by sending word to the day previous to H. Alexander & Sons, No. 5 North Eighteenth St. Their charges in such case for taking baggage to Thirty-first and Chestnut Sts., will be 25 cents per trunk. For the same they will also collect baggage from the other main depots, if the checks are left at their office No. 5 North Eighteenth St. Baggage put under their care, if perky marked, will not require any attention for owners, either at the West Philadelphia depot, or Street Road Station, but will be forwarded direct to School. It may not always go on the same train, but it will go on the same day, provided notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School be met at the Street Road Station, on the arrival of the first train from the City, every day except Friday and small packages for the pupils, if left at First Rock Store, No. 304 Arch St., will be forwarded Sixth-day at 12 o'clock, and the expense charged to their bills.

Fourth month 16th, 1872.

WANTED.

A Friend as Principal of the School under the Germantown Preparative Academy. The school is small, and simple, with a healthy and a plain, a full academic course, and the salary offered is liberal.

Apply to
Alfred Coe, Germantown,
Samuel Morris, Olney, Phila.
James E. Rhoads, Germantown,
School No. 15, 7th St., Phila.
Mary E. Haines, No. 926 Spruce St.,

WESTTOWN BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar in the Girls' department. Apply to
Susan E. Comfort, Knox St., Germantown.
Elizabeth Rhoads, Marple, Del. Co., Penn.
Sarah A. Richie, No. 444 N. Fifth St., Phila.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application to be made to
James Whitall, 410 Race St.,
Edward Maris, M. D., 127 South Fifth
Geo. J. Scattergood, 413 Spruce St.,

FRIENDS' ASYLUM FOR THE INSAN.

Now Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WASHINGTON, M. D.

Applications for the Admission of Patients is made to the Superintendent, or to any of the Board Managers.

DIED, on the 27th ult., at Pine Iron Works, Co., Pa., ANNA S., wife of Joseph L. Bailey, in the 7th year of her age. Under a strong impression of the certainty of life, she had been increasingly engaged in writing to kindred, preparing for a solemn charge. Through mercy we reverently trust that her purified spirit has been admitted into the everlasting bliss.

On the 19th of Fourth month, 1872, at her residence in Philadelphia, THOMASIN ASHBLEIGH, aged 70 years, a member of Western D. Monthly Meeting.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

OL. XLV.

SEVENTH-DAY, FIFTH MONTH 4, 1872.

NO. 37.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Price, when paid quarterly in advance, five cents.

For "The Friend."

Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 282.)

But in the following part of thy letter thy
ment of it is no less different. There thou
"the Almighty has clothed his wisdom
power, the eternal Logos, with a human
form, homogeneous to all mankind, and that
clothed or veiled in the proper nature of
it approaches his mind, so as to reach
head even his affections, and begetting
unto himself, makes him partaker of the
nature, whereby the Divine will is not
manifested in him, but becomes his law,
greatest delight and pleasure," &c. (This
led is to the purpose, though not directly
at of my question. The thing itself I
to be altogether inexplicable and incom-
pensible, any otherwise than by feeling
experience; yet scarcely more so than
st every part of our constitution, especi-
ally of the union of a passive body and
ing mind. And this notion or belief I
d by all means desire to have cherished,
to the most strict philosophical inquiries
able to make, I am strongly of opinion
firmly believe there is something Divine
ds mankind, exerting itself in that part
e that in my discourse on the affections
e called natural conscience, which, when
t desires are raised in his heart to know
ill of God, to be enabled to perform it,
to have some communion with him, it
es, animates, and strengthens. I am
er also of opinion, that this arises not
s from the will of man, but sometimes
diately, and at once, from a Divine in-
e, and sometimes it may co-operate only
the inclinations in the heart to good, in
which cases it is properly called Divine

* * * * *
I forgot that I am writing a letter,
at it is already too long. I shall ad-
vise, that if thou shouldst differ from me
on any part of this, thou may, if
please, give me thy further sense of it,
will enter into no disputes, nor do I be-
thself inclinable to them.
y Charge, of which thou art pleased to
o much, I find has been reprinted in
on, but they have done wrong to put my
at large to it, since it was not so in the

edition here. By a letter I have now lately
received from J. Martin, I am informed thou
art writing some remarks on my Charge to
send me. What thou further says on those
heads I may consider, but hope they will not
tend to what I have guarded against.

"I know nothing further to add but that
my family enjoy a tolerable state of health,
and give their very kind love to thee, as does
thy real friend,
JAMES LOGAN."

* * * * *
The reader will please to observe that
the excellent exposition of Friend's doctrine
by T. Story, in the above, could not be so well
understood without exhibiting the little
controversy that led to it, which induced the
contributor to transcribe the letter almost
without abridgment, though a long one.

"But that these things will ever be finish-
ed" &c. It seems probable that from what
he elsewhere justly calls "a vast hurry and
load of business," joined to advancing years,
(he was now 64), J. L.'s reasoning powers had
become, as in this sentence he hints, some-
what less vigorous than in youth, and this
decay is manifested in his handling of the diffi-
cult subjects of this letter.

"Man in himself considered," &c., (from T.
Story's letter), "I cannot conceive thy com-
parison of the eye and the outward light," &c.,
(J. Logan). Most aptly are the Divinely illu-
minated and the unilluminated states of man,
compared to outward light and darkness, for
as the eye is useless and dormant in a dark-
ened room, so is the natural reason dark and
utterly unconscious in morals, until that light
is shed abroad in the heart, which enables it
to act, and intuitively to perceive what things
are congenial, and what uncongenial to the
Divine light, (with a feeling of comfort and
peace in the one, and of unsettlement and
darkness in the other), which is the percep-
tion of right and wrong. And those things
that are of a contrary nature to the Light are
felt as dark shades and clouds obstructing the
same, and if the Light be not followed, these
will rise higher and higher until the whole
heavens are blotted out; but if the Light be
followed after, it prevails more and more unto
the perfect day. This light "lighteneth every
man that cometh into the world," (John i.
1-10); its illumination is extended to man at
his first coming into the world; and this light
is explained in the same chapter to be Christ,
by whom "the world was made, and without
Him, was not anything made that was made."
But from Genesis we learn that it was by
"the Spirit of God," that the world was made;
therefore it is by his spirit also, by his spiritual
appearance, (or Light), and not by his corporeal
appearance, that Christ "lighteneth every
one that cometh into the world;" (and that
too, before man can arrive at the knowledge
of the history of His incarnation.) And from
Esaiah, as commented on in Rom. x. 20-21,
it appears that this grace and light, ("the
grace of God which bringeth salvation" and
"hath appeared unto all men," Titus ii. 11,

and "the manifestation of the Spirit" which
"is given to all men to profit withal," I Cor.
xii. 7), extended to the Gentiles before His
outward coming, purchased by those outward
sufferings in the flesh, and that death, which
were yet to be, but in that time were, only in
the fore-knowledge of God. It is thus clear
from the Scriptures that universally, when
man has come into the world, Christ appears
by his Holy Spirit and Light in the heart, to
disclose those "things of God" which are only
"spiritually" to be "revealed," and necessary
to "salvation."

But this Light and Spirit is not only spiri-
tually revealed in the soul of man to the end
of his salvation, it is also the source, and daily
supply of physical life. "In Him was life,"
all life, spiritual and physical, for there is here
no limitation; "in Him, we all live, move, and
have our being;" not only by our first ancestor
having been created by Him, not only through
secondary laws of physical nature, but by and
through His immediate surrounding presence.
At the creation, it was by God "breathing
into him the breath of life," that man "became
a living soul," the physical life was thus,
(as well as the spiritual), a direct emanation
from God, at that period, and partook, in its
very humble degree, of the Divine, Life-giving
nature. And the sacred flame has been kept
alive ever since. Physical inquiries show
that it is the life of the parent that passes
without extinction into, and becomes, that of
the offspring. Passing unchanged from sire
to son, that physical life which was breathed
into Adam, is that of all his descendants at
the present day. In the daily increases also,
of the physical life, there is something of a
Divine character, analogous to the first breath-
ing of life into Adam's clay. We may examine
the corporeal machinery in which assimilation
takes place; it is open to our observation; we
can familiarise ourselves with its details; but
the mysterious act, the mysterious moment,
in which and by which the particles of lifeless
matter in the chyle become globules of the
living blood, can never be intelligible or ap-
preciable by our finite senses or reason. This,
all medical microscopists admit. We are, in-
deed, in this function, undergoing a daily re-
creation, a daily miracle.

Now the reasoning power, with the mind
generally, increases and is strengthened, part-
ly with and through the development of the
physical nature, and partly by the accumula-
tion of facts and observations, and their being
assimilated to the mind, and becoming its
ideas, or in other words, part and parcel of
the mind itself. How this assimilation of
things in their natures so radically different,
as, (on the one hand), the qualities and rela-
tions of material, tangible objects, and, (on the
other), the immaterial, intangible mind, how
this assimilation, by which the first are made
the ideas and component parts of the last, is
effected, is as much above our comprehension
as the process of physical assimilation (or vital

information), and equally with it implies the present aid of the alone Life and Power which is capable of "breathing the breath of life" into dead material. The instrument, in which the act is carried on, is indeed the complex human mind, (as in the other it was the human body); but the act itself implies the present aid of *superhuman and creative energy*. The step by which reason begins in the originally animal mind of the infant, is of the same character. For whether we regard reason in its quality as part of the immortal nature, (in which view it could not be begotten by any development of the mortal part,) or as modified by and partaking of the physical life and nature, (in which view the observations already made on that life apply to it), its origin must be due to the immediate act of a something not ourselves, but higher than us, and capable of creating.

So that, on the whole, not only do scriptures show that reason is incapable of originating moral impressions, or perceiving moral truth without the illumination of the Grace "which bringeth salvation," but other scripture and physical considerations, bring us to the wider conclusion, (including the former), that it is incapable of any action, growth, or even existence, without the constant support and illumination of the same all-informing Life, Light, and Holy Spirit. Though the highest blessing of that Grace be in conferring the higher life, the spiritual, yet it is the fount and daily supplying source of the material life of the world, and, as God is Truth, is the essence of all truth and reason.

The darkness and imbecility in which man sinks if its aid be utterly withdrawn, is sometimes shown in the lamentable errors and madness of wicked men even as to this world's affairs. Until entirely deserted by it, they often seem to prosper greatly in their undertakings, but without peace or tranquillity; but if it be entirely withdrawn, a real madness seems to hasten their destruction. While of the calming, tranquillizing effect of this serene Light of Truth in clearing the intellect from the foggy mists and clouds of the lowly ground of our fallen nature, and giving it clear vision in temporal matters, the lives of many good men give beautiful examples.

(To be continued.)

The Origin of the Domestic Turkey.—Hitherto ornithologists have been divided in their views regarding the origin of the domestic turkey, some believing with Linnaeus that the European bird is a descendent of the wild race inhabiting the United States, others holding an opinion originally expressed by Gould, that it is the domesticated Mexican race which this ornithologist distinguished under the name of *Meleagris Meiviana*. J. A. Allen, in a paper on the Mammals and Winter-birds of East Florida, devotes a separate chapter to an examination of this question, and shows that the northern and Mexican birds are not specifically distinct. The domestic turkey, in fact, was first introduced into Europe from Mexico about 1524, and subsequently into the United States from Europe: a fact which admits of an easy explanation, since in their advanced condition of civilization, the native Mexicans had succeeded in domesticating the turkey, and this their more savage neighbors on the north did not accomplish. The turkey, after having been brought to Europe nearly a century before the establishment of perma-

nent settlements in the United States, was introduced thence into America with the other domestic animals.—Academy.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 286.)

"1817. Sixth month 24th.—I think I have never felt in so reduced a condition, in so pitiable a state of mind, as during some intervals of late: at this time especially, it seems as though I were at the very boundary where distress of soul ends, and where utter darkness and desolation begin. Still is there something like hope; still is there, through the infinite mercy of Him, whose kingdom and whose power are far above the dominion of the wicked one, something resembling the faintest glimmer of a spark of light, through all the honor and gloom which reigns. O Lord! this once help me,—condescend to bless me, and be with me, and I will follow thee whithersoever thou leadest. O Lord! God of my fathers, I have read of thy goodness towards those who sought thee, towards those who trusted in thee, in times that are past; I have seen, and I have known, and am sure, that it shall ever be well with those, who have no help, or hope, or happiness, but in and by and through thee, the source and centre, the spring and the river of all consolation and refreshment.

"1817. Sixth month 25th.—I attended our Quarterly Meeting held this day, under a weight of discouragement, without being able to feel anything alive within me. It seemed to some, however, to be an open time, a time of refreshment; the truly hungry and thirsty were shown what a blessed condition they were in; and they were directed to the fountain of living waters, the living bread from heaven, whereby they might be nourished up into eternal life. There was also a supplication put forth on behalf of some, who were under discouragement and doubting whether they ought not to enter upon some important duty; and a desire for such, that they might 'go forth in this their strength,'—in the deep sense of their own weakness,—which much reached me. The sittings for business were no less trying to me, and I believe to some others, who mourn at the untempered, (if I may use that expression,) or rather perhaps unalleviated manner, in which these our meetings for the promotion of good order, christian conduct and conversation, are sometimes held. Oh! how little of an inwardly gathered and retired disposition do we see,—how little of that weighty concern and exercise of soul,—that abiding under the overshadowing canopy of pure fear, which were witnessed by those amongst us, in former times, and spoken of in these words of William Penn: 'Care for others was then much upon us, as well for ourselves, especially the young convinced. Often had we the burden of the word of the Lord to our neighbors, relations, and acquaintances, and sometimes to strangers also: we were in the travail for one another's preservation, treating one another as those that believed and felt God present; which kept our conversation innocent, serious and weighty. We held the Truth in the spirit of it, and not in our own spirits, or after our own will and affection. We were bowed and brought into subjection, inasmuch that it was visible to them that knew us; we did not think ourselves at our own disposal, to go where we

list, or say or do what we list or when we list; our liberty stood in the liberty of the Spirit; Truth; and no pleasure, no profit, no fear, favor, could draw us from this retired, still and watchful frame. Our words were few; savor, our looks composed and weighty; our whole deportment very observable, cannot forget the chaste zeal and humility that day; O! how constant at meetings how retired in them,—how firm to Truth's as well as to Truth's principles!*" Thus William Penn, and oh! that we could do that anything like all this, did really & truly pervade our conduct now as a religious body."

To Thomas Shillitoe.

"Clapham, 30th of Sixth mo. 1817.

"Respected friend, T. S.—Having fulfilled the object which induced me to send the preceding lines, I am inclined to add a few more which I am ready to believe I should be done well to communicate to thee, when I am in thy company. I faintly recollect, many years past, when but very young and school, hearing thee (I think I cannot be taken as to its being thyself,) in a meeting worship at Wandsworth, largely and powerfully engaged in testimony. I also remember my own feelings at that season, how read was to laugh thee to scorn, and to despise thee. But I have been met with, like p. Saul; and am now brought to such a point that I cannot find satisfaction or even solace in any thing short of a warm and unreserved espousal of that cause, which I but lately made light of. The subjects to which I was well concerned to call the serious attention of Friends at the last Yearly Meeting, have been deeply felt by me; and I may truly say that nearly as long as I have been privy to an acquaintance with the houses and families of Friends, (which though I was but a member, is not long,) I have at times lain mourned at the great relaxation from God's strictness, and simplicity of living, so evic amongst us. Surely I have thought if were to cast out the crowd of opinions, which have got the first place in our minds,—opinions founded or cherished by custom, example, and education in the good, and by vanity or something worse, in the bad; and if we were coolly and calmly to listen to the silent *voices of best wisdom*, we should clearly see, the holy principle which we profess, (to the words of John Woolman,) inevitably leads those, who faithfully follow it, to all the gifts of Divine Providence to the purposes for which they were intended." I dare to say, we should then find a *great necessity laid upon us*, to exercise self-denial; what we are apt to think little matters, it is now often thought of; we should have a testimony to bear against superfluity, extravagance, ostentation, inconsistency, the unreasonable use of those things which perish with the using, as we now profess, have, against the more flagrantly foolish customs and fashions of the world. What some may think in regard to these things, feel assured, that he, who in his outward appearance or behavior, bears any remnant testimony against the customs and fashions of the world, ought to be ashamed of him if he believeth his avowed sentiments, by his departure from simplicity in the furniture.

* William Penn's Rise and Progress.

e, and way of living. Wilt thou excuse saying a little more, dear friend, on so riant a subject as this has long felt to I have been almost ready to blush for, at whose houses I have been, where glasses, with a profusion of gilt carving ornament about them, delicately papered with rich borders, damask table cloths nely worked and figured extremely fine, sive cut glass, and gay carpets of many s, are neither spared nor scrupled at, indeed seem to be desirous of disguising xposing their violation of the simplicity, h their better feelings convince them should practice, by saying, that this or other new or fashionable variety is an iment on the old article,—that this gay gaudy trumpery will wear and keep its better than a plainer one,—that this ous bauble was given them by their reas. Thus are they endeavoring to satisfy inquiries of those who love consistent ness, and to silence that *uneasy inmate*, in flattering witness which is following.

I have been much exercised and trou on my own account, and on that of others, these matters; and have been very des that *we may all keep clear of these de-res.*

Thus thou seest I have felt much freedom dressing these, even like that of an old antance, and hope I shall never want onest openness towards such, as are ex- in conduct and conversation; for when is a want in this respect, it seems with to indicate a want of that, which brings it boldness and confidence towards all even a fear of One who is greater than us. With desires that, in receiving and ng this communication from one who is ung in years and experience, thou mayt encouraged in thy arduous labor, in which e felt much sympathy with thee; and ing it may be blessed by the reward of a to thyself, and by the return of many sider to the living fountain,

I remain thy sincere friend,
J. B.

There not much in the foregoing letter is gravely applicable to our own country, and time? Have we not as a people, hgh the many prevailing influences, been mostly "corrupted from the simplicity is in Christ?" If "the accursed thing," is Babylonish garment, the shekels of an, and the wedge of gold, evilly coveted and concealed in his tent, kept the army of Israel under Joshua from ing before their enemies, what must be ase now, when so many have shaken s with the world, being in complicity it spirit with respect to these idols? Is it not danger at hand for us, to be more ore manifested? Is not the desire but ovious to find some happy expedient,— become things in their nature discordant, icination and duty no longer at strife; *begin with luxury kindly account.*

Be peace of the soul, with the pride of this life." y none be so beguiled as to enter into a s with their soul's enemies; but rather t, through the powerful operation of the of Christ Jesus, to have every false rest n up. It was a woful peace to Israel e they could so harmonize with the old tants of the land—the deep seated lust ections of our natural hearts—as to to them to dwell with them contrary to ill of their sovereign Lord.

(To be continued.)

For "The Friend."

Colonial Adventures and Experiences.

(Continued from page 284.)

"I have so often used this vague term, 'Bush,' that, I doubt not some readers would like to know what meaning is attached to it. The word 'Bush' is used in two senses by the colonists. Its general significance is the country as distinguished from the town. But it is also used to mean the great expanse of trees and grass which surrounds a man as he walks or rides. Thus a horse or bullock is said to be turned out in the Bush, or a man to be lost in the Bush. The greater part of the Bush in Queensland is covered with trees, at irregular intervals, though by no means so densely as a wood in England. There is plenty of room generally to ride between the trunks, if a man be careful and his horse be steady.

"The Bush is, as I have before remarked, cut up into large runs, and each run has its central station, which is situated, of course, on a road, and occupies a position analogous in some respects to an English village. On these roads there are occasional public-houses. The roads are usually mere dray tracks, to form which no one ever thinks of cutting down a tree, or removing such an obstacle as a fallen log; the road therefore winds a good deal in its course. In the north the stations are very often long distances apart, and one may travel one of these roads all day long without meeting a soul. One great inconvenience in Bush travelling in Queensland is the scarcity of water. I have travelled many a twenty mile stage without being able to obtain a drop. It is not a very pleasant experience, to arrive, hot and tired, at a water-hole after a twenty mile walk, and find a dead horse or bullock in the pool. This is frequently the case: cattle and horses, in the hot weather, if weak and exhausted, invariably choose to lie down and die in a water-hole. If the traveller is too squeamish (which will probably not be the case) to dip out the water between the ribs and drink it, he must go without, till he comes to the end of his journey. I have strained a little of such water through a corner of my blankets and drank it. But the best thing to do, if you have the materials, is to boil it and make tea.

"The natural history of the Bush, as far as my experience goes, possesses little interest. The largest beast is the kangaroo, which sometimes attains the height of six or seven feet. The natives have a strange way of killing this animal, which, when attacked and brought to bay, is dangerous, as it has a habit of catching its foe between its fore-paws and cracking his ribs. They drive the kangaroos towards a certain point by setting fire to the Bush in a circle: a blackfellow walks up to a kangaroo, with a stick in each hand; when at a few yards' distance he throws one of the sticks at the animal, who catches it between his forepaws and holds it tight. The savage then easily knocks his prey on the head with the other stick. At other times the blacks creep up in the grass, and spear the kangaroos as they feed. In this way also they kill the emu, from whose body they obtain a kind of oily substance which is highly prized by them. Emus frequent the open country, while kangaroos generally prefer the scrubs and thickets.

"I was living in a hut once which was built on the edge of an extensive plain. One even-

ing I was picking up sticks for my fire, when I saw stalking leisurely across the far corner of the plain, a tall dark object, which I knew at once to be a blackfellow. Another and another emerged from the trees, until I could count nine, all walking in single file. They disappeared among the trees on the other side.

"I had been accustomed to the idea of blackfellows, although I had never seen any before, so I was not much alarmed. The next night, about the same time, the same incident occurred, and on the following evening—the overseer happening to be with me, after bringing out my rations and counting the sheep—I told him what I had seen. He laughed at me, and said there were no blacks on the run. Just then our stalker darkie No. 1. 'There!' I said triumphantly, 'why * * * *' he said, 'they're only emus, going to water.' And so they proved to be, for on his riding towards them they immediately spread their tiny wing-sails, and scuttled away with gigantic strides, which no blackfellow could have imitated.

"There are no dangerous beasts in the Bush, and I believe the only carnivorous animal is the (so called) native dog, which resembles a cross between a wolf and a fox. These animals are very cowardly. They are very destructive to sheep, and will bite all that they can get near in a flock. The bite is venomous, and the sheep bitten generally die. Shepherds are usually allowed a quarter of a pound of tobacco as a reward for every pair of 'dogs' ears' which they can show. The howl of the native dog is shrill and hideous, something like the yelping of a hound in pain. The usual way of getting rid of them is by poison. The poisoned meat it first laid near some water-hole, and pieces of meat are then dragged along the ground for some distance, so that the trails shall cover a considerable space, and the 'dogs' may not miss the 'baits.' Immediately a dog has eaten the meat, he takes a drink which makes the effect of the poison almost instantaneous, otherwise he may wander into the Bush and die, and his ears would be lost.

"Perhaps the most terrible fate that can befall a man is to be 'lost in the Bush.' Few, indeed, have been so lost for any time and survived to tell their experience. I have been several times lost for a few hours, and once for a whole day, but I was always lucky enough to keep my wits about me, and came right, in the end.

"I believe that generally after the first day or two people go virtually mad. I have more than once assisted in searching for a man that was lost. In 1866, two men were driving some cattle through the Bush, one of them a gentleman well known and respected in the district, the other was a tried stockman. Mr. G., the first named, wishing to examine some horse tracks, and see in which direction they led, requested the stockman to ride on with the cattle, saying he would shortly follow. The man rode on, and reached his destination, where he immediately repaired to the public house, and began drinking. As the man made no remark, no apprehension was felt for G., and it was not until the next morning that his absence was remarked. The man, on being questioned, stated that he had left him in such a place, and a party immediately set out to see what had become of him, not, however, anticipating any disaster. They

thought, probably, he had returned for some reason, to the place whence he had started. No news being obtained of him there, the party became alarmed. In the meantime much valuable time had been lost, for men lost in the Bush often travel enormous distances in a very short time. The services of a black tracker were called into requisition from the native police camp, and his tracks were soon taken up from the place where he had been last seen.

"These blackfellows are wonderful trackers, and can track a wild animal or a man over the stoniest and most difficult ground. For three days they followed the traces of the unfortunate G. In his wanderings he had several times described a circle, and once his tracks, so the blackfellow said, crossed those of his trackers. They found the place where he had spent each night, and saw the grass which he had cut for his bed. The second and third beds were tossed about in wild confusion, as if the poor fellow had been mad, as doubtless was the case. They found one of his boots in a sandy creek, where he had been looking for water, and, strange to say, there was water within twenty yards of the spot, which would probably have saved his life had he found it. Finally, the tracks were lost in the densest portion of an enormous scrub, and the search was reluctantly abandoned.

"It is quite possible to live in the Bush for a long time, if only water can be found. I once rescued a boy who had been lost for more than a week, and for whom I had been requested to look out. His parents were newly arrived in the country, and were going up the Bush to an engagement. They were travelling with some bullock drivers, and one night the lad disappeared; he was sent a short distance, to see in which direction the horses were straying, and did not return. This happened about forty miles from my hut. Several search parties set out, the country was scoured in all directions, and the neighboring shepherds were warned. I was sitting under a tree on the river bank one evening, when I saw the figure of some one on the other bank. Suddenly, he raised his arms and fled, with a loud cry. I supposed it was a blackfellow, but remembering the lost boy, went across to look at his tracks. I saw that the person whom I had seen had boots on his feet, and, looking round, I perceived him standing at a little distance. I walked towards him, and he began to run again. I now had no doubt of his identity, and ran after him, I soon overtook him, and asked him why he ran. He said, he had seen me, and heard a dreadful noise. This I explained to him was only the bleating of the sheep, and I brought him back to the hut. It appeared that he had come by chance to the river bank, and had had the sense to keep to it, and had eaten grass stems and sometimes a kind of plums, which grew on the banks in places."

(To be continued.)

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Oh! the deep exercise of the Prophet for the people in his day; Lord be thou pleased to raise up more that may intercede with thee for the sons and daughters of our Society, who have so widely estranged themselves from thy holy commandments.—*S. Cresson.*

THE MAN OF MACEDONIA.

ACTS XVI. 6-10.

O for a vision and a voice to lead me,
To show me plainly where my work should lie!
Look where I may, fresh hindrances impede me;
Vain and unanswered seems my earnest cry.

Hush, unbeliever one! But for thy blindness,
But for thine own impatience and self-will,
Thou wouldst see thy Master's loving-kindness,
Who by those "hindrances" is leading still.

He who of old through Phrygia and Galatia
Led the Apostle Paul, and blessed him there,
If He forbid to "preach the Word in Asia,"
Must have prepared for thee a work elsewhere.

Courage and patience! Is the Master sleeping?
Has He no plan, no purposes, of Love?
What though awhile His counsel He is keeping?
It is maturing in the world above.

Wait on the Lord! In His Right Hand he hidden,
And go not forth in haste to strive alone:
Sins—like a sin!—the tempting work "forbidden,"
God's love for souls be sure, exceeds thine own.

The Master cares! Why feel, or seem, so lonely?
Nothing can interrupt real work for God:
Work may be changed; it cannot cease, if only
We are resolved to cleave unto the Lord.

None are good works, for thee, but works appointed:
Ask to be filled with knowledge of His Will,
Cost what it may! Why live a life disjointed?
One work throughout! God's pleasure to fulfil!

But if indeed some special work awaits thee,
Canst thou afford this waiting-time to lose?
By each successive task, God educates thee;
What if the iron be too blunt to use?

Can walls be builded with untempered mortar?
Or fish be caught in the unattended snare?
Must not the metal pass through fire and water,
If for the battle-field it would prepare?

O thou unpolished shaft! Why leave the quiver?
O thou blunt axe! What forest canst thou hew?
Unsharpened sword! Canst thou the oppressed deliver?
Go back to thine own Maker's forge anew!

Submit thyself to God for preparation:
Seek not to teach thy Master and thy Lord!
Call it not "zeal!" It is a base temptation:
Satan is pleased, when man dictates to God.

Down with thy pride! With holy vengeance trample
On each self-darting fancy that appears!
Did not the Lord Himself, for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,
Lest by the Tempter's wiles thou be ensnared!
Fresh be the oil wherewith thou art anointed!
Let God prepare that for the work prepared!

A Famous Grape Vine.—Among the innumerable wonders of the Pacific Slope the mammoth grape vine of Santa Barbara, California, deserves notice. Seventy years ago it was the riding-whip of a Spanish donna, one of the earliest settlers of Santa Barbara, presented to her by her lover. Now it spreads its branches over an area of more than five thousand square feet, and produces annually from ten to twelve thousand pounds of grapes. Beside it grows an offspring vine, twelve years old, fully as prolific as the parent stem, and with their branches intertwine those of a very fine fig tree. The donna who formerly owned this vine and the land on which it grows, died recently at the ripe age of 105 years. Before her death she conveyed this portion of her property to — Server, of Canton, Ohio, who proposes to give the vine the care which it very much needs. This grape vine is said to be twice as large as the famous vine at Fontainebleau, in France, and larger than any found among the villas in the

Selected.

vicinity of Rome. Altogether, it is one of wonders of the world, and affords a striking example of the wonderful vegetable growth of the Pacific coast.

For "The Friend"

Memoirs of Mildred Ratcliff.

(Continued from page 286.)

Sarah Hillman to Mildred Ratcliff.

"Philadelphia, 8th mo. 17th, 1830.

"Dear Friend,—Thou hast perhaps accused me of neglect in having so long retained acknowledgment of the reception of thy acceptable letter, which came to hand shortly after M. Sheppard's return from your court. But my mind and attention have been called to a different kind of feeling from that of civil intercourse; even to participate in cup of suffering and mourning, with thee who have been bereaved of their dear earthly ties. My dear aunt, Esther Roberts wife of John Roberts, at whose house I and thy companions lodged at Cropwell, at a week in the city with us, was suddenly moved from this earthly home just one week after she went home, I cannot but believe a heaven not made with hands, eternal in heavens.' The mother's death was so sudden that even her dear daughter, who married in winter, and lives about four miles from father's did not get there until she ceased breathe. A very great and unexpected stroke! Oh! that it may be blessed to us all, has been in my desire and prayer.

"Thou art, I doubt not, looking forward with some concern to the Yearly Meeting. May the great and blessed Head of the church condescend to be a spirit of judgment to thee that sit in judgment, and strengthen thee who turn the battle to the gate: that so own work may be prospered in their hearts. His own holy, gracious Name exalted in me amongst you, His own precious cause being increasingly precious to the little ones, who He is gathering unto himself. Ah, the will is His! The power and the glory belong Him! From Him must come all the qualification to His spiritual weapons. Then let thy eye ever be unto Him! In Him let us trust and to His Name, which is an impregnable defence, be all the glory ascribed, now forever.

"Love awaits thy acceptance from thy sincerely affectionate, tribulated little sister the fellowship of the gospel of our dear Lord and Master Jesus Christ.

S. HILLMAN.

Jonathan Evans to Mildred Ratcliff.

"Phila., 8th mo. 26th, 1830.

"Beloved Friend M. Ratcliff,—Though I long since I wrote to thee, yet I have been unmindful of thy situation in this day many close trials, some of which being of nature rather singular, seem designed to our Society to the very bottom of our religious profession; in view of which, and some that have been in eminent stations, have sidden from our ancient and truly established principles, makes the heart to claim in the bitterness of its own painful stations, Who indeed shall stand? But ag in the remembrance that all power is in the hand of the Lord Jesus Christ, and that truly humble, dependent children have refuge in Him, a 'refuge for the oppressed' refuge in times of trouble, a grain of faith and hope is revived, and a sincere desire

en to keep near to the intimations of His it in all the tossings and overturnings it may be permitted to assail us.

From the accounts which we have read from England, it appears that Friends had a very trying Yearly Meeting. Some persons who are attached to the sentiments contained in the Beacon, which set to setting up the Scriptures, so high, that are to expect no other revelation than a, and thus draw away the mind from a of in the immediate influence and guidance of the Holy Spirit, made a great effort to accomplish their purposes, in order to get a Yearly Meeting to accede to their un- opinions and practices. E. B. seems to sold himself to that party which are ing divisions and offences contrary to the line which we have most surely believed, which we have known to have its origin establishment in the unerring counsel and om of the Most High; and accordingly employed his pen in writing against ds. It appears that the elders in several as have labored with him on account of sound doctrine and other matters, but as hitherto disregarded their care, and as determined to push on his favorite nes, let the consequence be what it may, like Elias Hicks will no doubt occasion a trouble and distress to our Society, gh in a different form yet all from the root, the subtlety and malignity of the ont.

Some of the younger part of our members is city have left us, and joined the Epis- lians and Presbyterians. It was the case be time of the bodily appearance of our ed Saviour upon earth, when He made ven to those that followed him, that eter- life was only to be obtained through a of in the carnal propensities, and receiving filification to live upon his body and his ill. Those discontented, unsettled people England say a great deal about justifica- by faith, and artfully endeavor to make pression that Friends depend very much works; which is very untrue, for we believe that any of our works were led to merit. All merit and all worth- is in Christ alone, and although he is sed to own works performed through the ence and leadings of his Spirit, yet it is lly his gracious condescension to accept reature in those acts of obedience which finite mercy and goodness enables it to up in, as certainly we can possess nothing that is really good, but what is of and him. O! the cross, the operation of that or which lays the creature in the dust, ms to be the great object of hatred, at in the enemy is ever aiming his shafts at those that are considerably under the in- ence of the spirit of the world, are anxious- siving to get rid of it through any plausi- uise, if it will only seem to hide their rified, barren state. I hope the Yearly ping of Ohio will stand firm, and that ds there will do their duty in maintain- ing testimony against false members and unjust accusations.

With desires for thy encouragement, I made in real love thy friend,

JONATHAN EVANS."

From the same to the same.

"Philadelphia, 11th mo. 24th, 1837.

Dear Friend M. Ratcliff,—I have received

thy letter of the 6th and 7th instants, which with the former are very acceptable; and have only to say for my long delay in not writing, that there seemed little to communicate but the sound of sorrow and mourning; and not wishing to depress thy mind, or cause an addition to the painful sensation which a just feeling of the state of things among us must occasion. As a Society we have been raised up to bear a true testimony to the purity and spirituality of the kingdom of our Lord and Saviour Jesus Christ, separate from all outward ceremonies and dependencies. This as it came to pass in its faithful witnesses, showed itself in the crucifixion of the aspiring spirit and assumed excellency of the creature, laying low everything that would tend to exalt or puff up the mind with an imaginary conceit of its own abilities and superior attainments, and to depend sincerely upon the intimations and instructions of the Holy Spirit from day to day. But ah, how is the state of things changed! Now we are to look for shining qualities, great proficiency in human literature, and by a different interpretation of scripture passages, be made to believe that what we have known and felt to be the language and guidance of the Holy Spirit to us, is to be considered as only an outward meaning, and thus to bring us into a prepara- tion to adopt the views and observances of the Episcopal church. We are now told that the Gospel which the Apostle declared was and is the power of God, and preached to or in every creature, is the truth of the christian religion outwardly preached, and becomes glad tidings to such as receive those outward declarations. Prayer is to be offered, though we do not feel the immediate influence and putting forth of the Holy Spirit, but in expectation that our petitions will be accepted in consequence of the interest which Christ has with the Father. To eat the flesh and drink the blood of Christ, means a belief in his incarnation. Thus an indwelling with the Spirit of Christ, and, through his goodness being made in our measures to experience a fellow- ship with him in his baptisms and sufferings, is frittered away into a mere belief in his appearance in that prepared body, and the death thereof; and in fact, these declarations or professed interpretations of Scripture are designed to draw Friends away from the faith they have always had in the spirituality of our religious profession, and to fix them upon a superficial structure, that we may be easily carried about with every wind of doctrine, especially if it is accompanied by a great display of oratory. O, the want of more deep inward exercise, that true discernment may be obtained; that the Lord may indeed smell a sweet savor, and delight to abide among us.

"I was relieved in thy account of the state of thy feelings during the time of your Yearly Meeting; for really we have such flourishing reports of meetings where some have attend- ed, that we see no other way than to strive in secret to keep upon that foundation that is declared to be immovable, and to commit our cause to Him that judgeth righteously. Surely this is a time when the language of the spirit is solemnly impressed upon us, to labor for an indubitable experience of the state of the be- lievers formerly: 'Your life is hid with Christ in God.' The Prophet, speaking in the name of the Lord, says, 'I will turn to the people a pure language.' This may be fitly applied as speaking or preaching under the imme-

diate influence and clothing of the Lord's power, and not in the wisdom and art of man, with all or any of his gathered stuff. And indeed the true ministry, though it may be with trembling lips and a stammering tongue, is made a certain instrumental means in build- ing up the church, the body of Christ, and bringeth honor and glory to the Most High and holy Name. 'A dry doctrinal ministry, however sound in words, can reach but the ear, and is only a dream at the best.'

"There are a few Friends here, who though they appear not unto men to fast, go mourning on their way with sackcloth underneath, humbly desiring that the Lord may condescend to preserve them unto the end.

"With desires for thy encouragement in the path of duty, I remain thy friend,

JONATHAN EVANS."

(To be continued.)

Gigantic Tree.

We rode into the hills to see certain springs and a certain tree; and well worth seeing they were. Out of the base of a limestone hill, amid delicate ferns, under the shade of enormous trees, a clear pool bubbled up and ran away, a stream from its very birth, as is the wont of limestone springs. Then we went in search of the tree. We had passed, as we had rode up, some Huras (sandbox-trees,) which would have been considered giants in England, and I had been laughed at more than once for asking, "Is that the tree? or that?" I soon knew why. We scrambled up a steep bank of broken limestone, through ferns and Balsifers, for perhaps a hundred feet, and then were suddenly aware of a bole which justified the saying of one of our party—that, when surveying for a road he had come suddenly on it, he "felt as if he had run against a church tower." It was a Hura, seemingly healthy, undecayed, and growing vigorously. Its girth—we measured it carefully—was forty-four feet six feet from the ground, and as I laid my face against it and looked up, I seemed to be looking up a ship's side. It was perfectly cylindrical, branchless, and smooth, save, of course, the tiny prickles which beset the bark, for a height at which we could not guess, but which we luckily had an opportunity of measuring. A wild pine grew in the lowest fork, and had kindly let down an air-root into the soil. We tightened the root, set it perpendicular, cut it off exactly where it touched the ground, and then pulled carefully till we brought the plant, and half a dozen more strange vegetables, down on our heads. The length of the air-root was just seventy-five feet. Some twenty feet or more above that first fork was a second fork; and then the tree began. Where its head was we could not see. We could only, by laying our faces against the bole and looking up, discern a wilderness of boughs carrying a green cloud of leaves, most of them too high for us to discern their shape without the glasses. We walked up the slope, and round about, in hopes of seeing the head of the tree clear enough to guess at its total height, but in vain. It was only when we had ridden some half mile up the hill that we could discern its masses rising, a bright green mound, above the darker foliage of the forest. It looked of any height, from one hundred and fifty to two hundred feet; less it could hardly be. "It made," says a note by one of our party, "other huge trees look like shrubs." I

am not surprised that my friend St. Luce D'Abadie, who measured the tree since my departure, found it to be one hundred and ninety-two feet in height.

I was assured that there were still larger trees in the island. A certain locust-tree and a Ceiba were mentioned. The Morias, too, of the southern hills were said to be far taller. And I can well believe it; for if huge trees were as shrubs beside that sand box, it would be a shrub by the side of those locusts figured by Spix and Martins, which fifteen Indians with outstretched arms could just embrace. At the bottom they were eighty-four feet round, and sixty where the boles became cylindrical. By counting the rings of such parts as could be reached, they arrived at the conclusion that they were of the age of Homer, and 332 years old in the days of Pythagoras. One estimate, indeed, reduced their antiquity to 2052 years old; while another (counting, I presume, two rings of fresh wood for every year) carried it up to 4104.

So we rode on and up the hills, by green and flowery paths, with here and there a cottage and a garden, and groups of enormous Palmistes towering over the tree-tops in every glen, talking over that wondrous weed, whose head we saw still far below; for weed it is, and nothing more. The wood is soft and almost useless, save for firing; and the tree itself, botanists tell us, is neither more nor less than a gigantic Spurge, [Euphorbia] the cousin-german of the milky garden weeds with which boys burn away their warts.—*Kingsley's West Indies.*

Selected.

It were greatly to be wished that all men would hold themselves unconcerned in disputing about what they have not received an assurance of from the Holy Spirit; since they beat but the air and obtain no solid satisfaction, neither can they upon any other bottom. God never prostrates his secrets to minds disobedient to what they do already know. Let all practice what they assuredly know to be their duty, and be sparing in their search after nice and unknown matters. Weighty and reasonable was and is the Apostle's saying, "Nevertheless, wherunto we have already attained, let us walk by the same rule." Where he both limits us to the present knowledge communicated to us, and exhorts us to live up to that; and if anything further be necessary for us, God in due time will reveal it by his Spirit, that only gives to know, discern and judge of the things that are of God.—*Wm. Penn.*

Selected.

Extract of a letter from Samuel Pothergill, 2nd mo. 4th, 1757:

"One general hint from my own experience, would I suggest to young people. Let all your conduct demonstrate that you remember the worthy deceased with due affection, and though he be dead with respect to the body, yet let him speak. I have found it my duty and great advantage to place in view my worthy father, and in matters of importance, or dubious cases, to consult what would have pleased him, who was ripe in experience and judgment. I believe this reverence to the memory of a worthy and religious parent, is an oblation of sweet incense before the Everlasting Father."

Influence of Forests on Climate.

Forests always cool the neighboring atmosphere, for their foliage offers an immense warmth-radiating surface, so that the vapors readily condense above them and descend in frequent showers. At the same time their roots loosen the soil, and the successive falling of their leaves forms a thick layer of humus, which has an uncommon power in attracting and retaining moisture. Their thick canopy of verdure also prevents the rays of the sun from penetrating to the ground, and absorbing its humidity. Thus the soil on which forests stand is constantly saturated with water, and becomes the parent of perennial springs and rills, that spread fertility and plenty far from the spot where they originated.

The rain attractive influence of forests did not escape the attention of Columbus, who ascribed the frequent showers which refreshed and cooled the air, as he sailed along the coasts of Jamaica, to the vast extent and density of the woods that covered the mountains of that island. On this occasion he mentions in his journal that formerly rain had been equally abundant at Madeira, the Canaries, and the Azores, before their shady forests were felled or burnt by the improvident settlers.

The wanton destruction of woods has entailed barrenness on countries renowned in former times for their fertility. The mountains of Greece were covered with trees during the great epoch of her history, and the well-watered land bore abundant fruits, and sustained a numerous population. But man recklessly laid waste the sources of his prosperity. Along with the woods, many brooks and rivulets disappeared, and ceased to water the parched plains. The rain gradually washed the vegetable earth from the sides of the naked hills, and condemned them to sterility. When the snow of the mountains began to thaw under the warm breath of spring, it was now no longer retained by the spongy soil of the forests, and gradually dissolved under their cover; but, rapidly melting, filled with its impetuous torrents the beds of the rivers, and overflowing their banks, spread ruin and devastation along their courses.

Forests, when once destroyed are not easily restored, and it requires many centuries ere the bare mountain side reassumes its pristine verdure of shady woods. First lichens, mosses, and other thrifty herbs, content to feed upon nothing, have to prepare a scanty humus for the reception of more pretentious guests. In course of time some small stunted shrub makes its appearance here and there in some peculiarly favored spot, and after all requires great powers of endurance to maintain itself on the niggard soil, exposed to the full enmity of wind and weather. This paves the way for a more vigorous and fortunate offspring; and as every year adds something to the vegetation on the mountain's side, and opposes increasing obstacles to the winds, the falling leaves and decaying herbage accumulate more and more, until dwarfish trees first find a sufficiency of soil to root upon, and finally the proud monarch of the woods spreads out his powerful arms and raises his majestic summit to the skies.

While Greece and Asia Minor have seen their fertility decrease or vanish with the trees that once covered their hills, other countries have improved as their vast woods have

been thinned by the axe of the husbandman. In the time of the Romans all Germany formed one vast and continuous forest, and its climate was consequently much more rigorous than it is at present. All the low grounds were covered by impervious morasses, and winter is described by historians in terms that we should employ to picture the cold Siberia.

But the scene gradually changed as till usurped the sylvan domain. The excess humidity of the soil diminished, the swar disappeared, and the heat of the sun, peering into the bosom of the earth, developed its productive powers. Thus the chest and the vine now thrive and ripen their fruit on the banks of the Rhine and the Danube where 2000 years ago they could not possibly have existed. But Germany would also her fertility decline, if the destruction of forests which still crown the brow of many of her hills should continue in a considerable degree. Numerous rivulets would then dried up during the warm season, in consequence of the more rapid descent and thawing of wintry snows, and most likely refresh summer showers would be far less frequent. Even now the inundations which almost annually desolate the banks of the Elbe, the Oder, and the Rhine, are ascribed by competent judges to the excessive clearing of forests in the mountainous countries where the rivers originate. These few examples suffice to prove to us the power of man in modifying the climates of the earth, and the great importance of the study of terrestrial physics. By planting or destroying woods he is able to compel nature to a more equidistribution of her gifts. In marshy and low countries, he may remove the superfluous waters by drainage, and increase the productivity of arid plains by judicious irrigation. Thus man is the lord and master of the earth; but hitherto he has done but little to reap the advantages he might have obtained in his dominion, if he has not even used it to his own detriment. Drainage, irrigation, and judicious management of forest-lands, are beginning to be understood even among the most enlightened nations. A great part of our damp island (Great Britain) still remains undrained, and we allow the rivers of it to pour their waters into the sea, instead of diverting them upon her thirsty plains. There can be no doubt that as knowledge increases, man will gradually learn to prey every soil with the measure of humidity which is requisite to make it bring forth its fruit to the greatest abundance. Views such as these teach us, that, far from having attained the summit of civilization, we are still on the threshold of her temple, and that most illustrious descendants will look down upon our present condition as we do upon that of our barbarous ancestors.—*Hartwig.*

A Holy Jealousy.—I have thought it rather usually of late of the withdrawing the glory from the assemblies of our Society. I am jealous that it lamentably increases. What then must they do, who are yet infinite mercy and condescension measure preserved alive? What but increase in diligence and deepness of private retirement, wearing sackcloth as within on their flesh. I desire above all things a capacity for inward steady waiting frame of spirit, but well assured that it is the safest state for

es, and most acceptable to the majesty of
even.—Richard Shackleton.

The Banana.

he inhabitants of America, Africa, and
the natives of the Pacific islands,
appreciate the great value of this plant
which sustains a large part of the races in-
habiting tropical regions.

We have the banana, in Florida at least, as
a plant of our own also. Here, as every where,
not a tree, but annual in its growth, al-
though the root is perennial. In one year the
plant grows from the root to about twelve
feet high, bears its one bunch of fruit and
leaves. Other shoots are however coming up
from the mean time from the root; they in turn
bear their fruit, each after a year's growth,
this method of growing brings the plant
to an extensive and beautiful groups. Every
year in Key West has its banana patch, and
the grand glossy leaves lend beauty to the
white cottage, as well as to the imposing
avenue.

The plant sends up a single round and
thick stem, of a yellowish green color,
which terminates in a fanlike expanse of large
leaves, six feet long and from eighteen
to twenty inches in breadth. A strong mid-
rib traverses the leaf, but the latter is so ten-
acious that it is almost invariably torn into
ribbons by the winds. The flower bud is con-
trasting finely with the green of the
leaves. It expands into a noble spike of
flowers about four feet high, rising from the
base of the leaves eight or nine months
before the planting of the vegetable. The
flowers are soon followed by the fruit, which
about eight inches long, and from one to
two in diameter. These long spikes of fruit
sometimes weigh 70 pounds, and look like a
cluster of grapes formed of a large num-
ber of fruits, which frequently count as
many as 150 or 160. When the plant is strip-
ped of its fruits the stem also is cut down,
which prevents the plant from drying up and
leaves the suckers at its base to grow up more
freely, providing thus for another crop six
months afterward. The growing plant is
removed from time to time by cultivating the
ground it, but this is all, and hence ban-
ana plantations, usually placed near rivers,
are easily kept up with very little care.

As a weight for the banana is inferior
to that as nutritive food, but much more
valued on the same extent of ground. It
is estimated that an acre of land in the tropics
devoted to bananas, would produce food
enough for the support of fifty people.—
Gleaner.

The Use of Snails as Food.—At Cheswick
in England, is the home of the Duke of Devonshire,
there is a picture painted by Murillo,
representing a beggar-boy eating a snail-pie!
A terrible! Yes, so it certainly seems to those
who never have indulged in this peculiar form
of astronomical luxury; but the custom of
eating snails, though as old as the hills, is fol-
lowed at this day in certain parts of the world.

Our authority as to olden times, we can
cite the Petronius Arbitrator, who twice mentions
snails as served at feasts of Nero, first as fried,
afterwards as broiled on a silver gridiron.
Pliny tells of a man who had the art of
roasting snails with paste, until the shells
could hold several quarts. One old time

writer gives the quantity a snail-shell was
capable of holding as ten quarts.

To-day it would seem the snail-eaters are
more numerous than ever. At Ulm, in Wur-
temberg, Germany, snails are fed in great
quantities for the markets of Germany and
Austria. At Vienna, snails that have been
fed upon strawberries are esteemed a great
luxury. In Switzerland there are gardens in
which thousands of snails are fed with es-
pecial regard to their sale during the time of
Lent. In France, great attention is given to
the snail. The proprietor of one snailery, not
far from Dijon, is said to make \$1,500 annually
from it. Snails abound in the vine-growing
lands of France. They are gathered by
peasants, who put them in pans, where they
are kept a few days, with frequent applica-
tions of salt-water. They are afterward boiled,
taken out of the shell, and eaten with a sauce
by the wine-dressers. In Paris, the favorite
manner of cooking snails is to fry them in
butter.

On the Isle of Bourbon, a snail soup is
made for invalids, and at Covent Garden
Market, in London, large white snails are sold
for consumptive patients. These are eaten
after having been boiled in milk. In the year
1863, it is said there were in France fifty
restaurants, and more than twelve hundred
private tables, where snails are considered a
choice delicacy. In Vienna, seven snails are
valued at the same price as a plate of beef.

The glassmen of Newcastle have a snail-
feast once a year. The snails are always
gathered on the Sunday before the feast, for
what reason does not appear. Edible snails
abound in the chalk districts of England, and
were imported to the United States as early
as the year 1859, in old casks. They travel
very well, arranging themselves on one an-
other around the cask, and leaving a vacant
space in the centre.—*Hearth and Home.*

Daily Preservation.

Some years ago, an inmate of the Chester
County poorhouse, in Pennsylvania, believing
himself to be near the end of life, and feeling
his conscience burdened with sins that he
had committed, desired the steward to send
for a Roman Catholic priest, to whom he
might make confession. There was no priest
living in the neighborhood at that time, and
at the suggestion of the steward, the poor
man related to him as a substitute, the crimes
of which he had been guilty. After telling
him that he had set fire to the house of a
man, who probably had offended him, and
thereby destroyed his building and with it
his two children, who perished in the flames,
he went on to say, that as he was travelling
in the southern part of Chester county, in
the neighborhood of London Grove, he passed
a new house, which was about being finished.
He stopped to look at it, and found no one
within. It was noon-time, and the carpenters
had gone to the farm house, a short distance
off for dinner. A pile of shavings lay on
the floor and the devil suggested to him, how
easy it would be to burn the building by throw-
ing a burning match into the pile! An obedient
servant of the prince of darkness, he lighted
the match and applied it to the pile of shavings,
and the flames spread so rapidly, that when
the carpenters returned from dinner, it was
too late to save the building, which was burnt
to the ground.

This incident, related by our late friend

Samuel Cope, who was an intimate friend of
the carpenter, that had built the house thus
wantonily destroyed, brought with it a series
of reflections. The incendiary in this case
probably did not even know who was the
owner of the building he burnt, much less had
any cause of complaint against him. The
enemy of all good is ever busy infusing into
the minds of all, especially of those who yield
to his suggestions, temptations to do evil in
various ways. It is so easy a matter for one
evil-disposed to light a fire in a barn or
building, or to injure another in a multitude
of ways, that one almost wonders that such
evidences of wickedness do not much more
abound; that any are saved, rather than that
a few are destroyed. What is it then to which
we must attribute our safety and preservation?
It has seemed to me that it is to the
overruling power and protection of our Al-
mighty Creator and Caretaker, that we owe
our prosperity in our outward concerns, as
well as our spiritual blessings. We are as-
sured that He feedeth the sparrows, and that
the very hairs of our head are all numbered,
so that no detail of His creation, however
minute and insignificant, escapes his notice
and care. We cannot conceive the infinite
number of perils and accidents to which we
are constantly exposed, nor can we fully
realize how absolutely dependent we are on
Divine regard for our daily preservation.
We are all ready to acknowledge it in general
terms, and even to recognize it, in what seem
to us important events—but it may become
to us a source of inexpressible comfort, and
a strength and support of priceless value in
our journey through life, to have an abiding
feeling, that our Heavenly Father is ever
round about us, watching over us for good,
and directing our steps by His gentle intima-
tions in our hearts (gentle, yet intelligible to
him who reverently listens for them, and
faithfully follows them.) A good man's steps
are all ordered of the Lord, is the language of
Scripture. He who comes to have this same
sense of the Divine presence, and through
grace is made willing in all things to be sub-
ject to its influence, is prepared to appreciate
and adopt the beautiful language of the
Psalmist, "The Lord is my Shepherd, I shall
not want. He maketh me to lie down in green
pastures; he leadeth me beside the still
waters. He restoreth my soul; he leadeth
me in the paths of righteousness for his
name's sake. Yea, though I walk through the
valley of the shadow of death, I will fear no
evil; for thou art with me." And again in the
fulness of his faith the Psalmist declares:
"The Lord is my light and my salvation;
whom shall I fear? the Lord is the strength
of my life; of whom shall I be afraid? Though
an host should encamp against me, my heart
shall not fear; though war should rise against
me, in this will I be confident. For in the
time of trouble he shall hide me in his pavilion;
in the secret of his tabernacle shall he
hide me; he shall set me up upon a rock."

The want of sufficient faith in Divine
protection and help often causes us far more
anxiety and trouble of mind, in relation to
our business concerns, than is needful or best
for us. One who is naturally of an anxious
temper, often dwells much upon the future—
picturing to him or herself the evil con-
sequences which may follow if such and such an
undertaking should prove unsuccessful. It is
well to take so much thought for the future as

may lead us to use all proper means to protect our crops and our business, so that no calamity may overtake us, which is justly chargeable to our own neglect or idleness, but it is very desirable, when this has been done, to be able to rest our temporal as well as our spiritual interests in the hands of the Ruler of the universe, trusting that He will send as much of a blessing on our labors as he sees to be for our real good. Then, when trials and losses overtake us, we may remember the declaration, that all things work together for good to them that love God, and the promise will be truly applicable to us—"Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Selected.

Much of my outward employment from the time of my being married, was teaching school, and having many children, Friends and others, placed under my care, I found it always best to ask counsel of Him, who is the great Lord and Lawgiver, that I might know how to instruct these dear children, thus committed to my care, not only in instruction necessary to fit them for business in this life, but also to train them in the fear of God, and in His nurture and admonition. And when I was careful and waited on the Lord for direction, I had great comfort in conducting my school.—C. H.

THE FRIEND.

FIFTH MONTH 4, 1872.

SUMMARY OF EVENTS.

FOREIGN.—The London Observer of the 29th, says the reply of Secretary Fish to Earl Granville's note has reached the U. S. Secretary. The Observer is informed that it is a long paper, amicable in its tone, but the position of the American government in regard to consequential damages is maintained.

A thunder storm of unusual violence passed over the midland counties of England, on the 29th ult., doing great damage. Many houses were unroofed and some lives are reported lost.

The British House of Lords has passed a bill to pay Roman Catholic chaplains for their services in prisons. In the debate on the bill it was stated that many sections of the country, notably Liverpool and its neighborhood, were intensely Catholic, and the passage of this bill was as much a measure of policy as of justice.

The recent weather throughout England has been fair and favorable to the growing crops.

It is now believed that the steamship *Ispahan*, from Bombay for London, has foundered off Brest, France. Fifty persons who were on the *Ispahan* are supposed to have gone down in it.

The whole number of registered voters in Great Britain is stated to be 2,526,423. A motion was made in the House of Commons on the 29th ult., that householders residing outside of Parliamentary boroughs, be placed on the franchise, and others opposed the motion which was negatived, 148 to 70.

A Naples dispatch of the 25th says: The eruption of Mount Vesuvius, which has been increasing in violence since the first signs of commotion, has now reached an unworked pitch of grandeur. A new crater has formed and streams of lava are pouring down the mountain range from the crater, which is already crowded with vessels, and tourists are arriving from all parts of Europe to witness the spectacle. On the following day a fresh crater opened in the mountain, and the scene became grand and terrible beyond description. The lava and ashes again drove many thousands of people from their homes, and a considerable number lost their lives. On the 28th a new crater opened, but with every fresh opening the violence of the eruption abated. The stream of lava which flowed out of the volcano was six-

teen feet in depth. The destruction caused by the eruption has been very great, a number of villages being entirely destroyed, and thousands of acres of cultivated land overwhelmed by ashes and lava, the vineyards and farms being buried out of sight. The government will take the measures to provide for the people who have thus been rendered homeless.

The threatened Carlist insurrection has broken out in Spain, but the insurgents are concentrated in large numbers only in a few northern provinces. They hold important points, and generally keep to the mountains. The Carlists having cut telegraphic wires in many places, but few dispatches relative to the insurrection reach Madrid. Marshal Serrano has been sent to Catalonia to direct operations, and it was believed in Madrid that the insurgents would be soon dispersed. The generals who are members of the insurrectionist radical party, have officers to assist in suppressing the Carlist movement. The provinces of Navarre, La Rioja and Biscay, have been declared in a state of siege. The whole number of insurgents is estimated at from 10,000 to 15,000.

An Italian bark with a cargo of petroleum, took fire at Marseilles in the midst of the crowded shipping of the port. Through the energy of the officers and crew of the United States fleet lying in the harbor, the burning vessel was isolated and an extensive conflagration averted.

Von Arnim, German Ambassador to France, has arrived in Versailles. It is reported that the Count is instructed by his government to assist President Thiers that the recent alarming reports relative to the relations between France and Germany are groundless. The French government has adopted measures for the prompt arrest and severe treatment of Spanish insurgents found on French soil. A cordon of troops has been placed along the frontier, and all refugees who are taken will be immediately sent beyond the line. The trial of persons who were charged with murdering hostages in the prison of La Roquette during the reign of the Commune, have terminated. One of the accused was sentenced to death, and thirty others to imprisonment for various terms. A large number of members of the International Society have been arrested at Lyons. In the French Assembly a motion opposing the abolition of the passport system for travellers to and from England and Belgium, without the sanction of the Chamber, was rejected by a considerable majority.

A Berlin dispatch of the 29th says: The labor troubles have continued. The builders and master masons have joined the carpenters in the lock-out movement. Thousands of working men are thrown out of employment. The discharged journeymen, of all trades, have united in appealing to the public for support. They discontinue the use of force or threats to prevent others from working.

In the British House of Commons on the 29th, it was stated by Prime Minister Gladstone that the government had agreed to guarantee a Canadian loan of £2,500,000 sterling for the construction of a railway to the Pacific, providing Canada should accept the Washington Treaty.

Two thousand cartmen of Liverpool struck work on the 29th ult., causing an interruption of all business at the docks and warehouses, and throwing a great number of laborers out of employment.

London, 4th mo. 29th.—Consols, 93 1/2. U. S. 5-20's of 1862, 90 1/2; of 1867, 93 1/2; ten-forties, 89 1/2.

Liverpool.—Uplands cotton, 11d.; Orleans, 11 1/2 d. Particulars of the late earthquake in Syria have reached England. The number of persons killed in the city of Antioch is less than three hundred; but it is known that sixteen hundred people living in the surrounding towns and country lost their lives.

A Naples dispatch of the 29th says: The view of Mount Vesuvius from that city is now the grandest that has been witnessed since the year 1631. Many persons, on account of the panic among the people of the towns which were threatened with destruction to take whatever goods they could find, and the government has been compelled to take measures for the protection of the abandoned property. In Naples business is almost entirely suspended. The people use umbrellas to protect them from the falling ashes. Rain is greatly desired to prevent the city from being destroyed. It was hoped on the 29th ult., that the worst of the eruption was over.

City of Mexico advises to 4th mo. 15th, say that the country is becoming more quiet, and confidence in the government is increasing. The insurgents have been defeated in several encounters with the government forces.

UNITED STATES.—Miscellaneous.—There were 396

inments in Philadelphia last week, including 53 1/2 small pot, 58 consumption, and 24 inflammation of lungs.

The Senate Committee on Privileges and Elections to whom were referred the House resolution declaring that the substitution by the Senate of its Tariff bill of the House bill to repeal the duties on tea and coffee was unconstitutional, have the Senate separated from the true principle in the case.

The census of last year shows an increase in Miss. of 539,283 or 45.63 per cent.; in Texas 241,364 inc. or 35.48 per cent. Florida increased 33,669 per cent. Georgia 17.7 per cent. Mississippi 4.63 per cent. The States of New York and Louisiana only 2,670 per cent. Florida, Texas and Missouri, seem to have been free of emigrant or fugitive population from the slave States during the war.

The Markets, &c.—The following were the quotations on the 29th ult. New York.—American gold, 10 U. S. sixes, 1881, 117 1/2; ditto, 1868, 115 1/2; ditto, 10 U. S. per cents, 110 1/2. Superfine flour, 86.55 a \$7; 1 brands, 87.25 a 13.25. Red western wheat, \$1 amber, 1.93; white Michigan, 2d. Oats, 52 a 58 1/2. Rye, 93 cts. a \$1. Western mixed corn, 76 a 77 1/2. Yellow, 77 cts.; southern white, 78 cts. *Philadelphia*—Cotton, 29 1/2 a 34 cts. best choice and New Orleans, 86.25 a 11.25. Penna. and western red, \$1.90 a \$1.92; Michigan white, \$2.10. Rye, \$1.10 a corn, 69 cts. Oats, 52 a 56 cts. Lard, 9 a 9 1/2. Clover-seed, 81 a 91 cts. Timothy, \$2.87 per bush. About 2100 bee-fatted sold at the Avenue Droveys for 4 a 8 1/2 cts. a few choice and New Orleans, 7 1/2 cts., and common 4 a 5 1/2 cts. per lb. gross. Ch. sheep sold at 10 a 10 1/2 cts. per lb. gross; fair to 9 1/2 a 9 1/2 cts., and common, 7 a 8 cts. Corn fed 1st \$7 a \$7.25 per 100 lbs. net. *Baltimore*.—Red west and southern wheat, \$2. White corn, 71 cts.; yellow mixed, 68 cts. Oats, 55 a 60 cts. *St. Louis*.—Rye, \$8.25 a \$9.80. No. 2 spring wheat, \$1.40. No. 3, \$1.95; No. 2 winter red, \$2.05. No. 2 corn, 43 1/2 cts. Oats, 40 cts. *Albany*.—Spring extra flour, \$6. \$7.25. No. 1 spring wheat, \$1.47; No. 2, \$1.35. No. 3 corn, 42 cts. No. 2 oats, 35 cts. Rye, 74 cts. Bar 6 1/2 cts. *Cincinnati*.—Early flour, \$3.35 a \$3.50. wheat, \$1.77 a \$1.80. Corn, 49 a 50 cts. Oats, 45 cts. Lard, 8 1/2 cts.

WANTED.

A Friend as Principal of the School under the German-town Preparative Meeting. The school graded one well supplied with useful appliances a full academic course, and the salary offered is liberal.

Apply to

Alfred Cox, Germantown, Samuel Morris, Olney, Phila. James E. Rhoads, Germantown. Jane E. Mason, No. 15 S. 7th St., Phila. Mary R. Haines, No. 926 Spruce St., do.

WESTWOLD BOARDING SCHOOL.

Wanted, a Teacher of Penmanship, Grammar, in the Girls' department. Apply to Susan E. Confort, Knox St., Germantown, Elizabeth Rhoads, Marple, Del. Co., Penn. James A. Richie, No. 44 N. Fifth St., Phila.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application may be made to James Whitall, 10 Race St., Edw. J. Mattingly, 101 1/2 Arch St., Philadelphia, or Geo. M. Starbuck, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOSHUA H. WINGGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, in Nether Providence township, Delaware on the 12th of Third mo. 1872, SARAH, wife of Thackeray Palmer, a beloved and valued elder and a cheerful member of the Monthly Meeting of the church of her age. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, they rest their labors, and their works follow them."

WILLIAM H. PILE, PRINTER, No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FIFTH MONTH 11, 1872.

NO. 38.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend,"

Colonial Adventures and Experiences.

(Continued from page 292.)

In Bush-travelling you should always be very careful to keep a good supply of matches, not only for camping and lighting pipes, though this is important, but also because, should you meet a 'Bush-fire' you can escape danger by setting fire to the Bush to leeward and walking on the burnt portion. There are numerous cases on record, of shepherds and travellers having been burnt to death by Bush-fires. It is next to impossible for a man should escape simply by his own exertions. Bush-fires arise from various causes. A man lights his pipe and drops the match among the grass, or drops the smouldering among it. Many fires are caused by blackwings, who set fire to the Bush to drive their prey; sometimes a traveller lights a fire and blows the sparks to be blown about. Some are caused by lightning, and there is little doubt that spontaneous combustion, combined with the heat of the sun, occasionally does its work. With all these agencies at work, the inflammable nature of the material being concerned, there is little need for wonder at the frequency of 'Bush-fires.' I once met a Bush-traveller when in charge of a flock of ewes and lambs. The grass was very long and dry, and the breeze was strong, so that the fire leapt upon me almost as soon as I first obeyed it. Fortunately the sheep happened to be feeding on the banks of a long narrow lagoon, full of water, and I hastened to place them so that they were protected by this. I had no difficulty in driving the ewes where I pleased them, but with the lambs it was a very different matter. Australian lambs, when about three weeks old, are very vexatious creatures to have to do with; they can run like the wind, and usually band together and scamper in every direction, much to the annoyance of the shepherd. It is not a bit of fun trying to drive them; one might as well try to drive a refractory elephant as a Queensland lamb, and they often scamper off, frisking and jumping into the Bush, and the only way to save them from being lost is to drive the ewes after them. Just as I flattered myself that I had got them all into a tolerably safe position, and was occupied in burning up the grass at the corners of the lagoon so

as to isolate our position, a large 'mob' of lambs, about four hundred, broke away, and began one of their usual games. I ran as hard as I could to try and head them back, but they were too much for me, and away they went sweeping across the Bush right in front of the fire, now retreating a little, and then dashing right into it, each time leaving a large number on the ground, smothered and burnt; but the survivors seemed to consider it the greatest fun in the world, leaping, and jumping, and racing into the flames, until there were very few of them left. Meantime, the ewes were getting uneasy, and some of them also ran into the fire, after their lambs, and when the fire had gone roaring and crackling by, leaving the ground strewn with ashes and smouldering trunks and logs, there were burnt and smothered lambs and sheep in every direction. I had been almost suffocated as the fire went past, and could not have endured the heat and smoke for many minutes. Altogether I lost that day about three hundred and fifty lambs and forty sheep, and probably had we been caught away from the lagoon, I should have lost the whole flock, and my life into the bargain. These fires are not confined only to the grass, but the flames rise high in the air and soar among the branches of the trees. The Bush looks very desolate for a few days after a fire, and the dead timber continues smoking and smouldering for days, sometimes for weeks. But the grass soon sprouts up again fresh and green, and in a month is probably long and dry again. At certain seasons of the year, the Bush is fired on purpose, in order to produce this green herbage, and I have been paid five shillings a day for doing it, just riding along with a firestick in my hand, and stooping occasionally to apply it to a tuft of grass.

"People who live in the Bush are usually very sparing of matches, and when I was shepherding I seldom used one. The only matches which are any good in that climate are the wax vestas, and they are very expensive; I have paid five shillings for a box containing five hundred. There are always plenty of logs at hand to keep your fire from going completely out, and it can, at any time, be kindled with the help of small sticks. I used to keep one or two hollow logs burning, in different parts of the run, so that supposing my fire went out, I could easily obtain a fresh light at one of them; and I carried about with me a firestick, generally a piece of smouldering bark, with which to light my pipe.

"Travelling in the Bush, at any distance from water, one cannot help being struck with the scarcity of animal life. Few of the birds are ever found straying far from water. Sometimes one might fancy that the Bush was altogether uninhabited, were it not for the constant wearisome buzz of a kind of cicada, called by the colonists a locust. You cannot tell whence it comes, it is in the air and all pervading. By diligent search you may find

its author, on the stem of some tree, but you will oftener find his empty skin, out of which he has walked, leaving the legs clinging to the trunk, and, apparently, the lenses of his eyes, in their proper position. I am not sufficiently acquainted with natural history, to be able to account for these shells being so perfect in every respect. The insect is there entire, only his stomach appears to have gone for a walk; his legs cling tightly to the tree, and his eyes are as bright as any pair of optics that can be imagined, but he has no inside!

"As soon, however, as you approach water you see plenty of birds, especially in the morning and evening. Glittering parrots fly in flocks like starlings, twittering, screaming, hanging from the boughs in clusters, upside down, anyhow, dropping the husks of seeds upon your head. Parties of sulphur and pink crested cockatoos flout, and flap their white wings, and scream in their enjoyment of life. Ducks and waterfowl, by hundreds, float on every pool of any size; and great pelicans, grandest of birds in Capricornia, flap their way on dreamy wing. But of all the birds there is not one that has a decent song, and very few that can utter even a musical note. The magpie has three notes, which are plaintive and sweet, but they are seldom varied, and the ear soon tires of them. Of real singing birds there are none at all; yet, I fancy, in no country could the notes of birds be more grateful to the ear, for they tell of water.

"There are few wild fruits in Capricornia, and such as there are, are poor and tasteless. There are wild plums, which grow, by the bye, on one of the few shade-giving trees. These are large and luscious to the sight, but on examination are found to consist almost entirely of stone, with a thin, a very thin, covering of skin and pulp. In some of the creeks (another name for small rivers) grow huge native fig-trees, the figs growing in clusters on the trunk; but these have little flavor, and moreover are found when ripe to be full of small flies, in which state they are detested by the natives, with great relish. On finding any fruit not before seen, it is advisable to ascertain whether the birds are in the habit of eating it, for some of the most tempting looking fruits of Capricornia are poisonous. If, however, the birds eat them, they may be considered safe. As I said, however, there is very little fruit of any kind to be met with.

"In the north of Queensland the cinchona tree grows plentifully, and from its berries and bark a drink may be made which is a specific for fever and ague. The sarsaparilla is also very abundant in some parts, and this is a cure for scurvy. Thus, for the two commonest forms of disease in Capricornia, a plentiful natural remedy is at hand. The root of the wild arrowroot, a parasite, which grows in the forks of trees, is also a cure for dysentery, and other internal complaints.

"A Bush-life is generally a very healthy one. I suppose that the open air and active employments are conducive to this. But after the rainy season, when the sun raises exhalations from the ground, fever and ague, and low fevers, are very rife, and few who have resided in the Bush for any length of time are lucky enough to escape them. A good deal, of course, depends on habits and diet. Scoury is the result of the continuous use of unfermented bread and salt provisions, and is also promoted by inactive and sluggish habits; it is, therefore, most frequently found among the shepherds."

(To be continued.)

For "The Friend"

A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 293.)

The language of T. Story, as quoted in the present letter, may be referred to as a succinct and philosophical statement of the doctrine of the inward Light, hardly capable of any improvement, and forming its own best commentary.

The subjective and objective parts of knowledge. Subjective knowledge, that which relates to the *thinking mind*; objective knowledge, supposed absolute knowledge of those outward objects about which the mind forms its thoughts. Now, we have no positive knowledge of outward objects; all we can know of them is the impression they produce on the mind through the senses; absolute knowledge, therefore, can only be the *subjective*, the mind's knowledge of itself. This is one of the "hard sayings" of modern metaphysics, a science which is only for those of a certain quality of mind; and more, otherwise of superior intellect, finding in it no healthful aliment, and many others of less robust powers, finding it positively injurious. Much of the obscurity with which it has been invested, however, is due only to those who, not being naturally endowed with the *metaphysical turn* of mind, have nevertheless put themselves forward as the exponents of the science, and mistaken the obscurity of half-comprehension for that of profundity. James Logan appears to have hit the truth above stated in the course of his private speculations on the subject, ("I have lately concluded that all our certain knowledge, &c.,") for the "schoolmen" had as yet only discriminated and named the two kinds of knowledge, without having asserted the want of *absoluteness* in the *objective*. This want of absolute certainty as to things external to the mind seems to make the need of an *inward* guide more apparent to the *reason*, though thousands of unlearned men have felt the necessity and benefits of that Guide, without reasoning, through His own self-revealing light, and *this* is the only acquaintance with that Guide, that can avail to salvation.

"But on the whole," &c. He says "if reason cannot act without the influence, assistance, or presence of that essential truth, then the same reason, which is the discriminating faculty between man and brutes," "is that Logos, and then what becomes of the Spirit," &c. A singular argument indeed. That his acute faculties had become somewhat clouded on this subject is now obvious, when it seems he cannot perceive that the very words above, which make "the essential truth" the assistant of "reason," imply that the assistant and the thing assisted are two distinct things, and

that it is only by conceding the *very matter in dispute*, (his own presupposition, namely, that "reason" is of itself alone capable of moral discrimination,) that his inference can reasonably be drawn from these words. For his inference, if put into the syllogistic form, could only be shaped into this,—

But 2. Reason can and does act (of itself).

Therefore 3. Reason and its assistant the Logos, are one and the same, and thus, he imagines, he has reduced T. Story's position *ad absurdum*. But the absurdity is in his own minor premise, for both premises, as every logician knows, must be positions granted by both parties, whereas the second or minor premise is here the very point in dispute. The syllogism, in fact, is one in which the major is asserted by the first party and denied by the second, and the minor asserted by the second and denied by the first.

"Which when ardent desires are raised," &c. He does not see the *unphilosophical* character of his "philosophy," shown in its giving a *compound* explanation of moral sentiments where a *simple* one is all-sufficient. I must have, first, a heart to *originate* desires to know and perform the will of God, and then, the "something Divine," to come in, to "purify, animate, and strengthen." A double operation! though, in the very words in which he speaks of the origin of these desires, he cannot avoid the passive form "are raised," which implies something, other than the heart itself, which *raises* the desires in the heart. He then goes on to admit that this *sometimes arises immediately* from the Divine influence, without the intervention of the human will or reason. How much simpler the explanation of T. Story, that "the heart," (or moral sensibility,) is a passive and dormant *capacity* of feeling, and the reason a dormant power of discrimination, until the Source of life and light, the Spirit that once "moved upon the face of the waters," by its illuminating power enables the one to feel, and the other to discriminate, and that no less, though in a less obvious manner, in physical than in moral truths. This assigns all illumination of the heart and mind to *one* source, the Spirit.

But in expressing his difficulties, a modesty and great carelessness to avoid anything like hastiness or assumption, is evident, and it is clear from the expressions towards the close of the letter, that the venerable man, not being able to proceed in these speculations to his own satisfaction, and having wisely stopped when he found them leading him into confusion, was gradually and gently coming round again to the safe and firm ground of the faith of Friends on this point. Having found the purely physical or rather *natural* theory of moral sentiment, as based on the reasoning of preceding philosophers, to be irreconcilable with the clear and pure light thrown on the subject by Friends' doctrine, he appears to have quietly abandoned the further prosecution of his projected work. We are not to judge of what it might have been, by the careless style of these familiar letters, but rather by that of the Charge, of which it is not too much to say that it is remarkably lucid, vigorous and elegant. His bias towards a physical or natural theory of morals is easily intelligible when we reflect on his extensive correspondence with the natural philosophers of that day, and on the imperfect state of physics

then, as compared with that which obtains present, as well as on that attempt in his charge as head of a court, to set forth a system of morality which should be founded on such *religious* principles as are *common* all, (and on those of metaphysical science, and philosophy,) which was the origin of the more extended treatise. The confusion which such an attempt will land an inquirer who wishes at the same time to retain a hold on a sound philosophy and on the unaltered principles of the Gospel, unless adopt that grand solution of the difficult Friends' doctrine of the inward Light Christ, in its full meaning, is instructively shown in the present instance.

An intervening letter from T. S. to J. I. not in the *Memoir*, is alluded to in the report of the latter, next below:

James Logan to Thomas Story.

Stenton, 19th 9ber, 1738.

Esteemed Friend,—I was favored with thine of the 2d of 1st month in due time aft its date, and perhaps ought to have acknowledged it sooner, but as thou gave me reason to expect something larger from thee, I was desirous to receive that first; of which having heard nothing further, it is incumbent on me at least to acknowledge not only that, but thy kind present of thy four sermons, which have not only looked into myself, but caused my two daughters, on First-day evenings, read to their mother and me together, an employment on their part that they, as well as the hearers, were very well pleased with. And indeed, I cannot but admire the singular favor and goodness of Divine Providence extended to thee, in not only furnishing thee with bodily strength to undergo such exhausting labors, but also in preserving thy intellectual faculties as serene and clear as ever while I, whom I suppose thou wilt not scruple to allow a good many years behind thee, (though last month I entered my 65 year,) am very sensible of my natural decay in most respects, and that I am now far short of being capable of performing many things that I might in a more vigorous age be better purpose, or at least with more ease to myself with the like advantages of leisure and other conveniences about me. For I truly very much doubt whether I shall ever be capable of completing those things I have hinted thee, which I began about this time three years ago, (for the letter thou hast seen of vegetation was purely accidental, and writt the year before.) But, by our late Governo death the subsequent summer, and our travels from Maryland that directly ensued though I was no way accessory to them was entirely diverted from them, (the other things alluded to above,) and have never since resumed them. Yet I have written some other little things on different subjects, in Lat which I suppose will soon be printed in England, or one of them, on a mathematical subject, probably by the Royal Society in the Transactions. But in these last studies, most sensibly and evidently feel my decay, not being able in any measure to carry on calculation as formerly.

But, to return to thy Discourses, I have matter of objection to any part of them; the contrary, I heartily wish we could have more of the kind from our galleries. It is very true that what is principally to be regarded in our preaching is what affects a

ches the heart, for all besides is lifeless amongst us. Yet it cannot but be more edifying, as it is certainly more effectively persuasive, if directed to that end, when what is delivered carries at the same time our reason along with it, so that the natural understanding is no less wrought on than the heart.

As to those points in my last thou speaks in thine, I choose entirely to decline the subject till I hear further from thee, or, if you please, forever. Yet if that should be the case, to wind up the whole I shall here say, that that gift or grace, whatever it be, or whatever men may agree or disagree in explaining it, is the only source of true happiness attainable in this life; and that the only path that will lead to the true and real enjoyment of it is that of humility and a sincere charity, without which all profession of religion is empty show, and no better than hypocrisy, however attended with zeal, or the appearance of a fervent devotion. I should, however, be well enough pleased to see what thou hast committed to writing on the subject; and what would add to this desire is the surprise I am under at the short hints thou hast given me of thy hypothesis concerning the commencement of this present state of natural things, which thou conceives to have been uncalculated, (a word I would advise thee to change for some better,) and that to that prior state, (as I understand thee,) are owing the shells, &c., that are found in the strata of the old earth. This, indeed, is a notion that I believe is not only new to myself, but to all mankind. If thou truly means it, as I take that matter was generally animated before the world was made of it, which last are thy words, I confess it surpasses my understanding. Thou says no one has seen it except Dr. Clark. If thou means Samuel Clark, brother of St. James's, I imagine this must be something thou hadst written before thou was my charge, because, if I mistake not, the doctor was dead sometime before. Whatever he, I could wish to see something more of, for, from thy brief hints, it appears to me very extraordinary.

My family are all, through mercy, in health, and my wife and daughter salute thee. I am, with kind love, thy real friend,

JAMES LOGAN.

(To be continued.)

Selected.

The Guacharo (*Steatouris Caripensis*) inhabits caverns on the northern coast of South America and the adjoining islands. Its habits are thus described by Humboldt, who visited the Cave of Caripe, one of their principal haunts.

The Guacharo quits the cavern at night, especially when the moon shines. It is almost the only frugivorous nocturnal bird that is known; the conformation of its feet scientifically shows that it does not hunt like owls. It feeds on very hard fruits, as the tuckera and the Pyrrhoceras. The latter nestles also in clefts of rocks, and is known under the name of night-crow. The Indians assured us that the Guacharo does not pursue either the lamell-corn insects, or those Phalæna which serve as food to the goat-suckers. It is sufficient to compare the beaks of the Guacharo and goat-sucker to conjecture how different their manners must differ. It is difficult to form an idea of the horrible noise occasioned by thousands of these birds in the

dark part of the cavern, and which can only be compared to the croaking of our crows, which in the pine forests of the North live in society, and construct their nests upon trees, the tops of which touch each other. The shrill and piercing cries of the Guacharos strike upon the vaults of the rocks, and are repeated by the echoes in the depth of the cavern. The Indians showed us the nests of these birds by fixing torches to the end of a long pole. These nests were fifty or sixty feet high above our heads, in holes in the shape of funnels, with which the roof of the grotto is pierced like a sieve. The noise increased as we advanced, and the birds were affrighted by the light of the torches of copal. When this noise ceased a few minutes arose as we heard at a distance the plaintive cries of the birds roosting in other ramifications of the cavern. It seemed as if the bands answered each other alternately.

"The Indians enter into the Cueva del Guacharo once a year, near midsummer, armed with poles, by means of which they destroy the greater part of the nests. At this season several thousands of birds are killed; and the old ones, as if to defend their brood, hover over the heads of the Indians, uttering terrible cries. The young, which fall to the ground, are opened on the spot. Their peritoneum is extremely loaded with fat. The quantity of fat in frugivorous animals, not exposed to the light, and exerting very little muscular motion, reminds us of what has been long since observed in the fattening of geese and oxen. It is well-known how favorable darkness and repose are to this process. The nocturnal birds of Europe are lean, because, instead of feeding on fruits, like the Guacharo, they live on the scanty produce of their prey. At the period which is commonly called at Caripe the "oil harvest," the Indians build huts with palm-leaves near the entrance, and even in the porch of the cavern. Of these we still saw some remains. There, with a fire of brushwood, they melt in pots of clay the fat of the young birds just killed. This fat is known by the name of butter or oil of the Guacharo. It is half liquid, transparent, without smell, and so pure that it may be kept above a year without becoming rancid. At the convent of Caripe, no other oil is used in the kitchen of the monks but that of the cavern, and we never observed that it gave the aliments a disagreeable taste or smell.

"Young Guacharos have been sent to the port of Cumaua, and lived there several days without taking any nourishment, the seeds offered to them not suiting their taste. When the crops and gizzards of the young birds are opened in the cavern, they are found to contain all sorts of hard and dry fruits, which furnish, under the singular name of Guacharo seed, a very celebrated remedy against intermittent fevers. The old birds carry these seeds to their young. They are carefully collected and sent to the sick at Cariaco, and other places of the low regions, where fevers are prevalent.—*Kingsley's West Indies.*"

It was Christianity which first broke down the barriers between Jew and Gentile, between Greek and barbarian, between the white and the black. *Humanity* is a word which you look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth.—*Max Muller.*

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 291.)

"1817. Seventh month 4th.—In reading the 13th chapter of the 1st book of Kings, I have at this time been much instructed, and am ready to take the lesson to myself as a warning or special admonition. Herein we see, that it availed nothing in respect to the future, that the prophet had (though so lately) been favored with a divine commission, and was hitherto upright in the faithful discharge of that arduous duty which devolved upon him from his Lord,—even that of openly proclaiming the vengeance of the Almighty against the idolatry that had overtaken the people,—and boldly asserting the destruction of the priests even to their faces, and in the presence of their king; saying to him in reply to his invitation,—'If thou wilt give me half thine house, I will not go in with thee; neither will I eat bread or drink water in this place:—yet after all, he was weak enough to give up his own clear convictions of duty, as revealed in and to himself, (the truth of which was indubitably evinced and sealed by the miracle which attended the partial performance of them,) and to prefer obeying the old prophet before compliance with 'the word of the Lord.' O! how greatly have I longed in a peculiar and especial manner for myself, as I am now situated and circumstanced, that I may steadfastly adhere to no other law but the law written on the heart; and closely to attend to the secret dictates of Best Wisdom alone. For assuredly there is no safety, but in implicitly giving up to the reproofs of instruction, which are and ever will be the way to life. 'Be ye followers of me,' says the apostle Paul; but he adds,—'even as I also am of Christ;' intimating surely that the examples of others in life and conversation are to be followed, only so far as they accord with the example and precepts of Him, who said, 'I am the light of the world;—' whilst ye have the light believe in the light;—' I walk while ye have the light.' So that in looking back at such acts of dedication, as have been (according to my belief) required at my hands, and in contemplating the peace which has ensued after even the smallest surrender, when the sacrifice has been offered out of a sincere and upright heart; I have earnestly, and I may truly say above every other earthly consideration, desired that nothing may be suffered to hinder me—to turn me aside, even in trifling as well as in great matters and concerns, from carefully, closely, unremittingly attending to, and abiding by, the counsels and teachings of that divine principle, even the Spirit of Christ, which is given to every one for his guide in the way of salvation. I have found amongst many other acts and false suggestions and temptations, which the enemy makes use of to deter us from giving up ourselves to the guidance of the Holy Spirit, one which is much talked of and acted upon by many, through their own inexperience and the deceit of the prince of darkness; namely, that these leadings and secret influences and inspirations, are not distinguishable from the workings of our own mental or rational powers; and if they are distinguishable, that these persons have not felt them or known them. Now in answer to this, which has been my own delusion, I may say, that every one who has for a long season habitually stifled

by disobedience this divine monitor, cannot expect to hear or to understand so plainly its voice, as those do who have for a long period listened to its secret whispers, and surrendered themselves unreservedly to its injunctions: these can testify, that they follow no uncertain vapor or idle tale; but that its reproofs are to be plainly perceived, and its incitements early to be felt; and that the peace they witness cannot be imitated, neither can it be expressed to the understandings, or conceived by the imaginations of such, as have none of this blessed experience. Nor let any poor, seeking, sincere, or serious minds be discouraged, that they do not upon submission immediately or very quickly feel what they wait to feel, even the arising of that secret, influencing, actuating, constraining and restraining power or Spirit of the Lord. Let them not be discouraged if this be their case, nor be dismayed if even after some considerable sacrifices and trying testimonies of sincerity, they find not that rich reward of peace which they had expected. Let such remember, it is written, 'he that *endureth to the end*, the same shall be saved;' now where there is a moment's enduring only, and that prevails to or whilst in the performance of what is required, this cannot be called 'enduring to the end;' but O! it is that 'resistance unto blood' (as it were) in faith and faithfulness, that 'patient continuance in well-doing,' in defiance of difficulties, discouragements, darkness, doubt, and distress, which will give us the victory, and will make us through the mercy of God in Christ Jesus, heirs of that eternity of peace, and rest, and joy, which we know is prepared for such as overcome.

"1817. Ninth month 6th.—For more than a week past, I have been plunged by the permission of Best Wisdom, into such a depth of darkness and discouragement, without any perceptible glimmer of alleviation or ray of comfort, that my poor, tossed, troubled soul seems on the very point of giving up the contest, and losing hold of its only support and security. Whilst the heavens were as brass, and the earth as it were iron, what is frail, helpless man to do for himself? It seems to my view, that there is nothing left for him to do to aid himself, or to deliver himself out of his forlorn situation, but to sink down into his own nothingness, and there, as in the dust, to remain all the Lord's determined time, until he shall see meet to appoint unto him 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' When I praise for the spirit of heaviness. When I took my pen to write what has thus been written, I did not expect to come to the preceding conclusion, or that any such reflection would arise out of the subject. The Lord grant that what I have written, may be more than mere words; and that through and over all difficulty and distress, I may come forth the wiser and the better, and more devoted to his disposal, and more patient under his dispensations.

"1817. Ninth month 17th.—I believe myself called upon to bear an open, unequivocal, unflinching testimony, not only against all pride, extravagance, ostentation and excess, but also in a peculiar manner against all the secret insinuations and covered appearances, under which they are creeping in, and growing up amongst us as a Society. I have for years believed, that the declension amongst Friends from the true standard of simplicity is great; and I am of the mind, that if they

had diligently hearkened unto, and implicitly obeyed the dictates of Best Wisdom, they would have been led to 'apply all the gifts of Divine Providence to the purposes for which they were intended.' I believe that it is my duty to live in such a humble, plain, homely, simple manner, as that neither in the furniture, food, nor clothing used, any misapplication of the gifts of Divine Providence be admitted or encouraged.

"1817. Ninth month.—'Day unto day uttereth speech, and night unto night showeth knowledge;' and where is an end to praising the Lord for his mercy, which 'endureth forever,' and which is abundantly shed abroad, to the rejoicing of the hearts of those that seek to serve Him, and to the great comfort of their souls in the midst of much tribulation. O! that there may be more and more reliance, unshaken, immovable reliance on Him, who thus daily scatters and profusely deals out tokens of his living-kindness. O! that there may be an increase of faith experienced, an increase of resignation proportioned to the nearer approach of perplexity and difficulty, and embarrassment of every hand. And now when the waves of affliction run high, and the floods seem irresistible, may the Lord Almighty, who 'is mightier than the noise of many waters,' in his own time lift up a standard against them,—saying 'thus far but no farther.' O! surely He who remains as ever to be the only sure confidence of all the ends of the earth,—He who can overrule events for the good of those that sincerely seek him, will not overlook or despise any of those, who desire to look unto, and who lean upon Him alone in all their troubles.

"O! Lord God of my fathers, art not thou God in heaven? and rulerst thou not over all the kingdoms of the heathen? and in thy hand is there not power and might, so that none is able to withstand thee? Art not thou my God, art not thou my joy, my delight, my glory, the crown of my rejoicing? Art not thou He, that hath hitherto helped me, that hath brought me out of much evil, that hath inclined my heart to seek thee, and my soul to love and fear thee? Wilt thou not arise for my help in the time of trouble, of temptation, of darkness, of distress, from whatever cause these may proceed, whether by thy permission, or by thy appointment? O! Lord, thou knowest perfectly, what are the causes of my present disquietude, and how to dispose of all things for the best, both as to the present and as to the future: thou knowest how poor, and weak, and utterly incapable I am to help myself in any exigency that may arise; and that without thee, nothing but confusion, and sorrow, and desolation, is likely to be my portion: O! make me yet more deeply and lastingly sensible of this, and that 'I have no might against this great company that cometh against me, neither know I rightly what to do.' I beseech thee, renew daily and hourly my faith and dependence, and watchfulness unto prayer, and my love and fear of thee. O! arm me with thy gloriously impenetrable armor; and make me strong in thee and in the power of thy might; that through thy abundantly sufficient grace and truth, I may be fit for all occasions and trials, to which thou mayst see meet to call me: that so, my eye being continually upon thee, thy precious cause may prosper, and thy name be exalted by me, in me, and through me, both whilst my soul is

confined in this frail body, and for ever a-
ever. Amen.

(To be continued.)

TRY TO BE GOOD.

Children, try to be good!
That is the end of all teaching,
Easily understood,
And very easy in preaching.
Is it easy to do?

Speak, if you've really been trying
To be entirely true,
And honestly self-denying.

To weep with those that weep,
To be just in every dealing;
A careful watch to keep
On temper and tongue and feeling;
Your greatest joy to find
In giving another pleasure,
And trying not to mind
That yours is the smallest measure;

With a heart to hold and bless
Both loyalty and freedom;
With a loving little Yes,
And a smile for those who need them;
Yet all the time to show
Of steadfast faith the beauty,
And be able to say No,
When saying No's a duty.

Children, try to be good!
That is the end of all teaching,
Easily understood,
And very easy in preaching;
And if you find it hard,
Your efforts you need not double;
Nothing deserves reward
Unless it gives us trouble.

GREEN THINGS GROWING.

Oh! the green things growing! the green things growing,
The fresh sweet smell of the green things growing,
I would like to live, whether I laugh or grieve,
To watch the happy life of the green things growing,
Oh the fluttering and pattering of the green things
growing,
Talking each to each when no man is knowing,
In the wonderful white of the weird moonlight,
Or the gray dreamy dawn when the cocks are crowing,
I love I love them so, the green things growing,
And I think that they love me without false showing
For by many a tender touch they comfort me so much
With the mute, untear comf of green things growing;
And in the full wealth of their blossoms glowing,
Ten to one I take they're on me bestowing,
Ah, I should like to see, if God's will it might be,
Many, many a summer of my green things growing.
—Molock.

Gum Copal.

It is almost impossible to give a report of the average export of copal from Zanzibar in 1834 there was little if any export tract in it, but in 1859, it amounted to 875,571 pounds, valued at \$198,534. According to the late Col. Hamerton, it varies from 800,000 to 1,200,000 per annum, and if properly worked there is no reason to believe that the supply will become limited for many years, as the copal producing districts are very extensive and at present they are but imperfectly worked.

At one time it was generally believed that the class of copals and amber, which is nearly allied to them, were all of mineral origin, and that it had either flowed from the ground in a manner similar to petroleum oils, or is, as some people still think, a bituminous substance ranking between the liquid petroleum and coal. In a French work, now before the author says:

"A communication was made to M. Tourfort in the year 1700, saying that the yellow amber was found in the most sterile an

d clefts of the rocks of Provence, which he writes of the communication to be that the amber was a mineral gum and a vegetable one, and that the amber of age of Dantzog was not dropped from trees, brought over by torrents.

In the year 1703, M. Galland made known he had found yellow amber at Marseilles, at the bottom of the sea, at a place where there were no trees, and where the sea was dried in on all sides by steep rocks. The amber must have been detached from the rocks and fallen in the sea."

To-day, it is well known that both the gum and copal once flowed from trees. It is only does the copal itself point to a vegetable origin, but copal producing trees to-day be seen growing on the island of Zanzibar, and all along the eastern part of it, and one may watch the gum as it oozes from the tree, and see the ants and the spiders they are entombed by it, and follow up the process of gradual hardening. And though copal of to-day's formation is of very little value as a varnish gum, this is not due to its remote origin, but to another reason, its purification, which we shall speak of presently.

Richard F. Burton describes the copal tree of Eastern Africa, thus:

"The tree still lingers on the island and on the mainland off Zanzibar. It is by no means rare, may be supposed, a shrubby tree; its principal bole has formed canoes sixty feet long, and a single tree has sufficed for the construction of a brig. The average height, however, is only about half that height with from ten to six feet high near the ground. The trunk is smooth, the lower branches are often in the reach of a man's hand, and the tree frequently emerges from a natural ring of dense vegetation. The trunk is of a bluish-whitish tinge, rendering the tree conspicuous amid the dark African jungle growth, and dotted with exudations of raw gum, which is found scattered in bits about the trunk, and it is infested by ants, especially by the ginger-colored and semi-transparent variety, called by the people "boiling water," which they bite. The copal wood is yellowish, and the saw collects from it large quantities. When dried and polished, it darkens to a honey brown, and being well veined, it is used for the panels of doors. The small and delicate branches form the favorite bassing instrument of those regions; after long use, they become brittle. The natural habitat of the tree is the alluvial sea coast, and the anciently raised beach, though extending over the coast of the latter formation, ceases to be found at any distance beyond the landward counterslope, and it is unknown in the interior."

As regards the origin of the true copal, it is said, "The ripe copal, properly called *krusi*, is the product of vast extinct forests, which were thrown in some former age by some violent action of the elements, or exuded from the joints of the tree by an abnormal action, and exhausted and destroyed it. That it is the produce of a tree is proved by the discovery of pieces of gum embedded in touch-stones which crumbles under the fingers."

A very little of the "raw copal" is imported from America, it being valueless in the manufacture of fine varnishes. It is smoky or grey, feels soft to the touch, and becomes brittle when exposed to the action of

alcohol, and when acted upon by the solution used for washing the true copal it becomes viscid. Now the marked differences which exist between the characteristics of the ripe and the raw copal, are without doubt due to the bituminization of the former. It has been found that the character of the soil in which the copal is found has a very important influence upon the character of the copal. Thus, when the soil is white and clayey, the copal found therein is whitish, but of less value than in a golden soil, when the copal takes an amber shade, which, when clear, is the most valuable quality. The redder the earth from which the gum is dug, the better the gum. Magagnoli, Kwaly, Burgamoier, and the coast in the vicinity of these places, produce the most valuable copal. As you leave these places the soil grows white and more clayey in proportion to the distance that you extend, and so in the same proportion does the copal grow poorer and poorer. In the case of the best specimens of copal, undoubtedly a slow chemical action has been kept up between the soil and the gum for century after century, during which process the soil has been at work removing impurities from the gum, and the gum in its turn has been extracting certain important principles from the soil. Being buried of a depth beyond atmospheric influences, it has, like amber and similar gummisins, been bituminized in all its purity, the volatile principles being fixed by moisture, and by the exclusion of external air.

How long this action has been going on, or in what age the great mass of copal was deposited, are questions upon which we cannot speak with any certainty. On this point the *Pacific Monthly* has an article written by Wm. C. Hines, late consul to Zanzibar, in which he says:

"At the diggings, no copal trees are found, nor any signs of them, and to this time it is mere conjecture in what ages these deposits of copal were made, but probably it was many thousands of years ago. The merchants often try to get specimens of anything the negroes may dig up with the copal, but they in every case say they get nothing whatever."

Dr. Packard, of Salem, thinks the antiquity of the copal is not so great as has been generally considered, and judging from the remains of vegetable and animal life which are found in it, he is of the opinion that its origin should be referred to the age preceding the historical, namely, the Tertiary age.

Prof. W. D. Gunning refers it to an earlier period saying:

"We no longer wonder how the insect got into the copal, but how long it has been there. We have no data by which we can fix the time, but we know enough to assure us that it must be reckoned in thousands of years. The revolutions of nature, from forest to desert, are never achieved in a day. The crimes of men 'have dried up realms to deserts.' Nature has done the same, but she is not a swift architect of ruin. To have wrought the extinction of a race from Africa, and buried the soil which bore them under eighty feet of sand, must have required many ages."

We will now conclude this series of papers by referring to the so-called "goose skin" which is commonly found on the best varieties of Zanzibar copal. What made this "goose-skin?" The first copal dealer you ask will probably tell you he doesn't know; the next

one will tell you that it is generally thought to be the impression of the particles of sand, which were imparted to the copal while in a soft state. We have never believed in this theory, for three reasons: First, the impressions are too regular; Second, they are utterly different from what would be made by sand. The surface consists, not in depressions, but in small and regularly molded protuberances, and does not show indentations, as would be caused by the pressure of sand against it when in a soft state, but its surface is rounded into a continued series of *excrescences*. A third, and very forcible argument against the common theory, is the fact that we have often examined pieces of copal which were partly enveloped in decayed vegetable matter, which crumbled under the touch; and, beneath this covering, which protected the copal against any contact with the sand, was found the same *goose-skin*, as perfect and as regular as on pieces not so protected. Does not this fact decide the matter? We think so. If not, here is another fact which is given in the *Quarterly Journal of Science*.

"At the meeting of the Linnean Society held May 5th, 1870, Dr. J. D. Hooker read a communication from Dr. Kirk, Her Majesty's Vice-Consul at Zanzibar, on the distinction between the recent and fossil states of the resin known in commerce as copal. One characteristic by which fossil copal is known from the recent resin is the so-called 'goose-skin.' Dr. Kirk has ascertained that the fossil copal shows no trace of this *goose-skin* when first dug out of the earth, but that it makes its appearance only after cleaning and brushing the outer surface."

This not only goes towards unsettling one theory, but it gives the hint of another and more plausible one, which we had previously been led to by other premises, namely, that the "goose-skin" is caused by the contraction of the gum (sometimes before and sometimes after digging), which follows the evaporation of moisture and the volatile principles previously contained by it, and in the process of contraction its surface is swelled or depressed into regular forms. Instances of a similar formation are very common. We have often seen it on the surface of ice.

Such is gum copal, its formation, its position as an article of commerce; and such is the principal ingredient of coach and car varnishes.—*The Hub*.

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 293.)

"11th mo. 11th, 1837. I think I see in the light of Truth, and I believe I am not mistaken, that the religious Society of which I am a member, and have been for more than forty years, was raised up by the mighty power of God in a marvellous manner; that by the same power it has been preserved to this day; and will be to the latest period of time. It has been designed not only to be a distinct, but a peculiar people, zealous of good works. Although now, as of old, all are not Israel that are of Israel, yet the faithful now, as they were then, are safe under the protection of that Power, which was and is and ever will be over all the powers of darkness.

"This day I am sixty-four years old. Truly I view it as a marvellous thing that I am yet alive. Suffering has been my portion pretty much all my time—a complication of afflic-

tions! Yet I have, I trust, many a time been enabled to magnify and adore that gracious hand that wounds to heal, and kills to make alive. At this moment the prayer of my heart is, Lord keep me the little time I may have remaining, from sinning in thy sight, either in thought, word or deed.

MILDRED RATCLIFF."

There is hope and encouragement conveyed in the foregoing memorandum of Mildred Ratcliff, respecting not only the manner in which our Society was raised up by the mighty power of God; but because notwithstanding now as of old, all are not Israel that are of Israel, she believed she had seen in the light of Truth, that it had by the same Power been preserved; and would be through the faithfulness of the faithful, to the latest period of time. She says further, that it has been designed not only to be a *distinct*, but a *peculiar* people, zealous of good works.

Her remarks have reminded, that as the children of Israel were brought out of Egypt by a mighty hand and an outstretched arm, to the praise of the Great Name, so were our forefathers from the varied religious Professors of their day, to be a distinct, inward, and spiritually-minded people; to maintain and exemplify more fully the doctrines and testimonies of the new covenant dispensation of light and life as they are revealed in the Scriptures and by the dear Son and sent of God in the heart. But though the language used toward ancient Israel is, "The Lord thy God hath chosen thee to be a special people unto himself, above all people upon the face of the earth;" yet His preservation of them, with the opening of His hand to them in blessings, was ever conditional, viz: "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and statutes, which he hath commanded thee." And "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." "It shall be if thou do all forget the Lord thy God, and walk after other gods, and serve them and worship them, I testify against you this day, that ye shall surely perish; * * * because ye would not be obedient unto the voice of the Lord your God." When we reflect how minute, and, to the natural mind perhaps, insignificant some of these statutes and ordinances under that theocracy were, we too may well "beware" lest we be not obedient to the Lord in what are called the smaller tithes or testimonies as we have received them, and which will be required at our hands. Remembering that to Him, whose are "the cattle upon a thousand hills," and "all nations before him are as nothing," the lesser requisitions of His will are, in point of obedience, as important as the greater; because that the great things of God have usually small beginnings; and because it is written, "He that is faithful in that which is least, is faithful also in much." And again, "He that contemneth small things shall fall by little and little." This is also very observable in the following biblical narratives, viz: If Moses had not submissively taken off his shoes at the command of the I Am of his people, would he have been further instructed in His will, or sent to show the signs and wonders he did before Pharaoh, and so marvellously to lead Israel out of Egypt with the all-sufficient promise, "Certainly I will be with thee?" If Joshua, and the men under him, had not blown with the rams

horns, as enjoined by the Most High, would the walls of Jericho have fallen, and the mighty hand of God been, through him, exalted? or would he afterwards as Moses' successor, and with "the arm of the Lord revealed" been instrumental in conducting His chosen people to the promised inheritance? If the youthful David had not put off Saul's armor, saying, "I have not proved it," and had he not instead gone forth with his staff, the five smooth stones out of the brook, and his sling in his hand—simple equipments—is it to be supposed that he would have slain the giant and delivered Israel; or that he would have been advanced to the post of dignity and of honor unto which the Lord promoted him? If Naaman had not dipped himself, after all his disappointment, misgivings and rage, seven times in Jordan, according to the saying of the man of God, would his flesh have returned like that of a little child, or he been healed of his leprosy? If the blind men, sent by the Saviour to the pool of Siloam, had not obeyed His mandate, would the restoration of their sight have been effected? Had the poor widow, in the record of our Lord, not have cast the two mites of her penny into the treasury, would she have been commended by Him; or would her simple dedication have received a world-wide, and world-enduring celebrity? If Mary had not washed the feet of Jesus with tears, kissed them, and wiped them with the hairs of her head, and had she not also anointed them with the ointment, then would the odor thereof have filled the house; or would her devotion and faithfulness in all these, have been memorialized, and handed down for the example and encouragement of future generations? Well, are not these, with the many more that might be cited, comparatively little things? Yea, was not man's first disobedience in eating the fruit of the forbidden tree, which brought death into the world and all our woe, to the trifler and skeptic, an insignificant act, unlikely to produce such an unequal result? But to call in question these is, in effect to call in question everything upon which our faith and hopes of salvation rest. How true it is, "there is nothing small that has a bearing upon the kingdom of Christ, or upon the destinies of eternity;" nothing small in the sight of Him, who works all His wonderful transformations from a state of nature to a state of grace in us, through overcoming strength by weakness, and through our obedience to Him in the day of small things, as the stepping stone to being made rulers over more.

Then is there not ground for jealous fear lest we as a people whom the Lord hath called and blessed, like ancient Israel, have turned aside from the testimonies and the promises delivered to our fathers? The promises to them, though under the more perfect covenant, were hardly less full and encouraging than to Israel. How, in the early day at least, might the language in measure be applied to both: "Thy shoes shall be iron and brass; and as thy days so shall thy strength be." "The eternal God is thy refuge, and underneath are the everlasting arms." "Israel shall dwell in safety alone." "Happy art thou O, Israel: who is like unto thee, Oh people saved by the Lord, the shield of thy help," &c. Had Friends kept to this primitive, practical ground, to which W. Penn thus alludes, "I cannot forget the humility and chaste zeal of that day." "How firm to

Truth's life, as well as Truth's principle—kept to the faithful support of—had been handed down to us from the beginning, surely the present death, the war uniformity in practice, with the confused notions too evident, would not have been mitted to come upon us. On account of things, are not those around us saying too much cause, "Wherefore hath he done thus," &c. And, "Then men shall because they have forsaken the covenant the Lord God of their fathers, which he made with them when he brought them forth of the land of Egypt"—or when he raised up to be a distinct and peculiar people.

When either an individual or a meeting declines in zeal and allegiance to the Lord to cease to regard the precious testimony faithful support of which cost our forefathers so much reproach and suffering, and we have been committed to us as a sacred trust, this is "as when a standard bearer faints. The compromise or giving up of one of the smallest (so called) of these, as we have our day had opportunity painfully to witness, but the opening door to others, till only the queries, but almost the whole of discipline has been modified to suit prevailing thirst for change; and still this is more, and yet more. Not satisfied that the doctrines have now become the object of criticism and proposed modification. And Robert Barclay's Apology for the Christian divinity, which for near two hundred years has been considered a standard work in the Society, and recognized as a faithful exposition of our principles, been denounced as a book of dangerous tendency, which young Friends are against perusing. Well, where began spirit of innovation, change and revolt? Was it not, as manifested in act at least, disregard of the unimportant (so called) moieties of our forefathers? May it not repeat, be thus legitimately traced? Will disobedience in the day of small things? A soaring above the witness for Truth, we ever leads into an humbling sense of our nothingness—into self-denial and the cross even in things accounted small, as language, &c. Then is there not cause in day for the admonition, "Beware," as conveyed to the children of Israel, and renewed the beginning of this essay? Beware lest we forsake the Lord, in turning away from a faithful support of all the testimony handed down to us to maintain, by a sistent life and conversation before the world. Beware lest on these accounts—"because hast left thy first love"—thy candlestick removed out of his place. Beware of a going disregard, if not contempt, for the old principles, and for testimonies long and approved. Beware of lukewarmness of a benumbing apathy and indifference eternal things. Beware of removing the ancient landmark (or bound) which thy father have set. Beware less we be unsuspected farther and farther from the footsteps the flock of Christ's companions. And beware too of the grave admonition: "He breaketh a hedge, a serpent shall bite him." We have no doubt there are those, true faithful, and deeply tried ones left even when these changes have most taken place, cannot conscientiously yield to the new of things! These are the suffering servants whom their dear Saviour's rega-

a remind of the language, "Thou hast a name even in Sardis," &c. These may be rejected or over-ridden, but as they keep places in the faith, and patience, and filiality of Jesus, He will ever make a way for them, and overrule all for their good. In this class, whoever and wherever they are, they are encouraged to trust in the Lord their Father, who is mighty to save and to preserve; and who remains to be the ever-present Helper and sufficiency of His poor;—who fear before Him, and put their trust in Him.

On the other hand, if there be those, who, whatever cause it proceed, whether it be the increase of riches, the apathy of indifference and lukewarmness, or the love of the world, allow their carnal wisdom to get above the voice and cross of Christ which brings lowliness and meekness, with the mortification of self; and allow themselves also to be above "the plain and homely manner, yet true and substantial way" of our forefathers in the Truth, then what need there is watching unto prayer with all perseverance; lest they fall into temptations of the world, the flesh, and the devil. Moreover when this wisdom appears on a spiritual appearance, O, how easily deceived and hardened such may become, even to the beating "of the men-servants and maidens" of the true household, as seen in the parable of our Lord. Nevertheless "The rod of the wicked shall not rest upon the lot of the righteous." But how diligent it is to watch steadily against Satan's temptations, but especially so, when as an angel of light he endeavors to beguile from narrow way by inflating the head with presentations. He ever lieth in wait to deceive, as the Apostle says, "if it were possible, he would deceive the elect." Where is our safety, but in the littleness and entire dependence of teachable children at the feet of the Lord; that we "may be renewed in the renewing of our minds, and that we may receive the wisdom of the meekness and the engraving word which is to save the soul?" As we thus above all things seek to abide in Christ Jesus, the Vine and the Branch, He will watch over and help us with His parental regard; so that "When our enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." He will encamp round about these, as mountains are round about Jerusalem, "that they shall not be afraid in the evil time, in the days of famine they shall be satisfied."

(To be continued.)

THE FRIEND.

FIFTH MONTH 11, 1872.

An epistle "From the Yearly Meeting of our Friends, held in London by adjournment from the 19th to the 22d of the Fifth month, 1777, to the Yearly Meeting of women Friends in Philadelphia," carries with it, we think, even at this day, somewhat of a savor of life-giving sap which circulates through various branches of the true Vine, cementing them together in the unity of the Spirit and the bond of peace. Its opening paragraphs show that then as now, the members of the mystical body of Christ are often gathered near to each other in the fellowship of the Spirit, and also are led to encourage and

strengthen each other, by bringing into view that these self-abasing dispensations have always been, more or less, the portion of the Lord's true-born children, and that it is often in and through them that He enables them to partake of that hidden manna which the world knows not of, and which nourishes the soul up unto eternal life.

"Dear Friends, in an especial manner such as have been permitted in the unerring counsel of Divine Wisdom, to be renewably baptized into suffering, we would in a degree of the fellowship of the gospel, affectionately salute you. We desire that you may, by the invincible power of the Highest, be enabled to gird up the loins of your minds and hope to the end, remembering these encouraging expressions of a tried minister of the gospel in early times, 'Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Keep this in view, dear Friends, and labor to trust in the Lord at all times."

It is impossible for the finite mind of man to conceive the awful depth of suffering which the adorable Son and Sent of the Father underwent when the weight of the sins of the whole world were upon him, nor to approximate to any adequate sense of his agony when "His sweat was as great drops of blood, falling down to the ground," but to the two disciples, whose mother besought that they might sit, the one on his right hand and the other on his left in his kingdom, He declared, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized," and so, in their respective measures, has it been with every one of his dedicated followers from that time to the present. The apostle speaks of participation in this suffering as one of the privileges of the believer, where he says: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

Sarah Lynes Grubb, speaking of these sufferings and the consolations rewarding them, observes: "Oh! the deep baptisms the Lord's precious ones have to pass through! Oh! the bitter cups they have to drink of as years revolve! and to be enabled to continue with Christ through all temptation or proving, is indeed that which sorely tries the faith and exercises the patience. But it is not suffering alone which Infinite Wisdom dispenses to his own: their consolations abound likewise; and I fully believe that the truly dedicated, lowly followers of the crucified Immanuel, would not barter their privileges, peace and rest in the Spirit's Beloved, for all the ease, the fleshly indulgence, the transient joy and gratification of such as seek their "good things" in this life, regardless of pursuing the "one thing needful."

Would that we had more among us in the present day, of those who, by being willing, and undergoing these baptisms of suffering and death, gave evidence they are born again of incorruptible seed by the word of God, and are therefore fit instruments for him to work by, and fewer who though they may talk fairly about Christ and the redemption purchased by him, and act largely in works ostensibly religious, give little or no evidence of enduring that chastening which, the apostle declares, God dealeth to all his legitimate

In reading the epistle referred to we have been much impressed with the following short but suggestive paragraph. After alluding to the number of valuable Friends, ministers, &c., who were in attendance, they say, "Some of the most deeply baptized ministers have been led fervently to exhort to a more entire dependence upon the inward teaching of Divine Grace." May not this convey instruction to us of the present day, setting forth as it does, in few words, the efficient cause of growth in the knowledge of divine things, and the means of preservation to those in our religious Society who have realized and held fast the profession of our faith firm unto the end, and no less truly indicating the source whence so many others have made shipwreck of faith and a good conscience, and the decadence of the Society from its original brightness and power.

This "entire dependence upon the inward teaching of Divine Grace," as necessary to every step in the way and work of salvation, and in every religious act to which we may be called, whether in our individual walk among men, or in the church of Christ, is a fundamental doctrine which Friends were specially called to promulgate from the beginning. "Their characteristic or main distinguishing point or principle," as Wm. Penn says, was "The light of Christ within, as God's gift for man's salvation;" and it was their close attention and obedience to this "unspeakable gift" that enabled them to know the effectual work of regeneration, and to exemplify to the world the simplicity and spirituality of the gospel of Christ. It was this that gave them power to endure the contradiction and persecution of sinners, and by their faithfulness thereto to triumph in patience and resignation over the machinations of their enemies, and to commend the "glad tidings" to the acceptance of thousands, while holding up a pure and perfect standard of christian doctrine agreeably to the Scriptures. As with those worthy sons of the morning, so it has been with every faithful minister and member in the Society in every generation since.

Gladly recognizing that in the great work of salvation Christ is all in all, they have inculcated, by precept and example, that to be made partakers of his redeeming, sanctifying power, the soul must be brought into humble, reverent waiting on the measure of Divine Grace, which, in his boundless mercy He dispenses unto every man. That it is by giving heed to the convicting power of this inspeaking word of life, any are made partakers of living faith in the Lamb of God, and of that forgiveness of sins and reconciliation to God, which are freely offered to the true believers in Christ.

But alas; very many, dissatisfied with the sound faith of our fathers, have been carried away by a less self-crucifying, less rigidly restraining system of belief and practice, and resting in an outward confession of what Christ mercifully perfected for man's salvation when personally on earth, have learned to overlook the necessity for "entire dependence upon the inward teaching of Divine Grace," in order to be made partakers of that salvation, and our helplessness and darkness without the indispensable guidance of the Holy Spirit in every act of worship, or in ordering the affairs of the church.

As an inevitable result, important testimonies of the gospel, which our fathers bore

faithfully amid scorn and contempt, have lost their value in the estimation of such, and in many places, are almost entirely, laid waste, and the garb and manners of the world having been adopted, the effort is kept up to approach more and more nearly to the opinions, and the modes of worship of other religious professors. But though worldly minded professors may deceive and destroy themselves, the ordination of the Head of the church cannot be changed, nor the foundation on which He builds it removed, and if, as a Society, Friends are restored to that sense and feeling of divine things they once possessed, they must return more universally to a practical "entire dependence upon the teaching of Divine Grace," so that the axe may be laid to the root of the corrupt tree, defecation be put down, and the heavenly life be known to circulate throughout the members, wherein their unity and fellowship will stand.

The sympathies of Friends, as well as others, of this city and vicinity, were greatly excited last fall by the fires at Chicago and other parts in the north-west; and many of them contributed of their means for the relief of the sufferers. As it may be a satisfaction to some of the donors to know how this money was distributed, we subjoin an abstract of the statement furnished by Samuel R. Shipley, who acted as Treasurer of the fund under the care of Friends:

The whole amount received, including \$2657.39, the proceeds of £500 sterling sent by Friends in England, was \$11074.12.

Of this, there were sent at different times to Joseph Jones, Treasurer of a relief committee of Friends at Chicago, sums amounting to \$8525; paid for clothing, dry goods, shoes, &c., sent to the State Relief Committee at Detroit, Michigan, and Green Bay, Wisconsin, \$517.67; cash sent to the committee at Detroit, \$2500; to the committee at Green Bay, \$2000; to Samuel S. Garrigues, at East Saginaw, Michigan, \$500; to S. M. Hyatt, Howard, Wright Co., Minnesota, \$17; paid for telegraph dispatch, stamps, &c., \$14.45.

There were also received from Friends in England, seventeen bales of blankets; of which nine were sent to Chicago, three each to the State Relief Committees of Wisconsin and Michigan, and two to S. S. Garrigues, of East Saginaw, Michigan.

SUMMARY OF EVENTS.

FOREIGN.—The London Times of the 4th inst., urges President Grant to send to the Geneva Tribunal Arbitration a communication which shall supersede the original American cause, containing the claims for consequential damages.

The strike of the Liverpool cartmen resulted in the employers yielding all that was demanded, on which the men resumed work.

In the House of Lords Earl Granville, in reply to an inquiry from Earl Derby, said the reply of the American government to the objection of indirect Alabama claims had been received, and gave grounds for hope of a settlement of the entire matter satisfactory to both countries. He desired that the House would not ask for the papers at present. Prime Minister Gladstone made similar statements in the House of Commons. The London papers of the 6th, comment upon the nomination of Horace Greely, though they seem to regard his election as out of the question. The News praises Greely, but doubts his fitness for the position of chief magistrate of a great nation.

London.—Consols, 92½. U. S. 5-20's of 1867, 93½; ten-forties, 89½.

Liverpool.—[Uplands cotton, 11d.; Orleans, 11½ a 11½.]

Marshal Bazaine, who was censured by the Committee on Capitulations for his conduct at Metz, will be

tried by court-martial. The trial it is supposed will probably last over one hundred days, and require the attendance of twelve hundred witnesses.

The speech was delivered in the Assembly on the 4th by Deputy Pasquier, upon the conduct of army contractors, whom he stigmatized as shameless and dishonest. The speech created much feeling in the Chamber, and the Assembly passed a resolution ordering it to be printed and copies circulated throughout all the departments of France.

The Assembly, after warmly debating the project for the organization of a Council of State, refused, by a vote of 353 to 322, to allow the President to appoint its members.

Count von Arnim, German Ambassador, has had an interview with President Thiers. The most satisfactory assurances of Germany's friendly sentiment were given, and the statements to the contrary which have been current were contradicted.

The report of the Commission of Capitulation having criticized with severity the part taken by General Wimpfelmeyer in the surrender at Sedan, the general officers, protesting against the censure of the Commission as unjust, and requesting that he be retired from the army.

The Swiss government having remonstrated against the maintenance of the French passport system with regard to Switzerland, while in the absence of Switzerland and Belgium, orders have been issued that passports will no longer be required for travellers to and from Switzerland.

The Rhine is now crossed by eight pontoon bridges, which connect Alsace with the Grand Duchy of Baden, and with Switzerland. The German troops have voted resolutions in favor of compulsory primary instruction and compulsory military service, and almost all have addressed addresses of confidence in Thiers, many also expressing themselves favorable to a republican form of government.

Minister Goulard has informed the Committee of Liberation that the German troops will evacuate France immediately when the payment of the indemnity is completed. No definite negotiations have been opened to anticipate the payment of the three milliards due in 1874, but the manner in which the overtures of France have been made indicates a favorable disposition on the part of Germany.

The Carlist insurrection in Spain proved to be more formidable than was at first anticipated. It has been fomented and aided by many of the priests who have endeavored to make it a religious war. The Carlist forces were broken up into many small bands, and their military engagements were successful. On most occasions, however, when collisions occurred, the insurgents were routed by the government forces. Don Carlos arrived at Vera, in Navarre, forty miles north of Pampeluna, on the 24th inst., and immediately issued proclamations calling the Spaniards to his banner, and promising them peace, abundance and liberty. He was here joined by Roda with a considerable body of troops. On the 4th a severe engagement took place, resulting in the complete defeat of the insurgents; after which Don Carlos fled toward France with 200 of his followers. On the Carlist forces engaged 40 men were killed and 630 captured. It was supposed at Madrid that this defeat would soon end the outbreak. The Carlists have at various given in their submissions to the government in various parts of the kingdom.

The eruption of Mount Vesuvius has ceased, and the inhabitants of the villages threatened with destruction are permitted to return to their homes. Additional troubles, however, have fallen upon them. A hurricane of terrible violence has swept over and devastated the country, greatly damaging the villages and remaining crops. No harm whatever has been done to Naples by the eruption, although there have been frequent shocks and quakes at the base of the volcano, which latter fell to the depth of several inches in the city.

The city of Madras and its vicinity has been visited by a terrific cyclone, which caused a serious loss of life. A number of vessels at anchor in the roadstead, which were intended to go to sea on the day, and were in the approach of the cyclone were wrecked, and most of their crews perished.

Advices from Zanzibar to the 15th ult., state that the island has been visited by a terrible hurricane. One hundred and fifty vessels of all classes were sunk or stranded on the coast. The tower of Zanzibar was very badly damaged, and the loss was estimated at \$10,000,000.

UNITED STATES.—The Cincinnati Convention—A large assembly of dissatisfied Republicans from all parts of the country, met in Cincinnati last week, and took

measures for the organization of a new party under the name of "Liberal Republicans." The convention nominated Horace Greely, of New York, for the presidency of the United States, and B. Gratz Brodhead, of Missouri, for the Vice Presidency.

The Public Debt, less cash in the Treasury, amount on the first inst., to \$2,197,743,041; the decrease of the Fourth month having been \$12,558,089. The decrease of the public debt during the administration of the late President, from \$2,719,815,000 to the total amount in the annual report, is \$1,472,089.

The interests in Philadelphia last week, num 354, including 35 deaths from small pox. The temperature of the Fourth month, by the Pennsylvania Hospital record, was 54.31 deg., the highest during the month, was 60.32 deg., the lowest, 48.97 deg., the mean for the month was 2.50 inches. The rain fall of the first four months of the present year has been inches; in the corresponding months 1871, the amount was 14.17 inches. The average of the mean temperature of the Fourth month for the past 83 years stated to be 56.51 deg.; the highest mean during entire period was in 1871, 58.15 deg., the lowest was 1798, 44 deg.

Both Houses of Congress have passed the bill moving the import duty from tea and coffee, and an bill has been signed by the President. It goes into effect on the first of March next. The duty present is 10 cents on the pound. The bill proposes to compound upon coffee, and fifteen cents a pound upon tea.

An examination of the figures of the United States census of population furnishes the following statement of the native and foreign races during the past 7 years:

	1870.	1860.	1850.
Total population,	38,555,983	31,443,321	23,116,112
Native,	32,989,437	27,304,624	20,911,112
Foreign,	5,566,546	4,138,697	2,205,000

The deaths in New York last week numbered including 36 from small pox.

A destructive fire took place in New York City 6th inst., entirely destroying Niblos Theatre, and only damaging the Metropolitan Hotel and buildings. The total loss exceeded \$300,000.

The Markets, &c.—The following were the quotations on the 6th inst. American gold, 113½. U. S. 1861, 118½; ditto, 1868, 116; ditto, 10-40, 5 per cent. New York.—Superfine flour, \$6.50 a \$6.80; Choice Pennsylvania red wheat, \$2; amber, \$2 a \$2.167; red, 1870; Michigan spring, \$1.80. Rye, Western rye, 91 cts. Western mixed corn, 75 a 76 southern white, 78 cts. Philadelphia.—Mid-ling ton, 23½ a 24½ cts. for uplands and New York Superfine flour, \$5.50 a \$6.50; finer brands, \$6.75 Choice Pennsylvania red wheat, \$2; amber, \$2 a \$2.167; red, 1870; Michigan spring, \$1.80. Rye, Yellow corn, 69 cts. Oats, 54 a 56 cts. Canx western hams, 12 cts. Lard, 9 a 9½ cts. Clover \$½ a 9½ cts. Timothy, \$2.87 per bushel. About beef cattle sold at the Avenue Drive-yard at 7½ a 8 for extra, 6 a 7½ cts for fair to good, and a 5½ cts for common. The receipts of sheep about 16,000 head. Choice sold at 10 cts.; fair to a 9½ cts., per lb. gross. Corn fed hogs, sold at a 87 per 100 lbs net. Receipts, 327 head. Choice Extra spring flour, \$6.50 a \$8. No. 2 spring wheat, \$1.42; No. 3 do., \$1.32. No. 2 mixed corn, 48 cts. No. 2 do., 48 cts. New York, 56 a 57 cts. Lard, \$1.50. St. Louis.—Family flour, \$9 a \$10. No. 2 spring wheat, \$1.50 a \$1.52; No. 3 fall, \$2. No. 2 mixed corn, 2 cts. No. 2 oats, 42 cts. Cincinnati.—Family \$7.85 a \$9. No. 2 winter red wheat, \$1.98. Oats, 45 cts. Onepce.—White Canada wheat, \$2; red, \$1.70. Corn, 48 cts. Cleveland.—No. 1 winter wheat, \$1.90; No. 2, \$1.80. Corn, 57 cts. No. 1, 46 cts. New Orleans.—Flour, \$7 a \$9.75. Mixed 7½ a 72 cts. Oats, 63 a 64 cts. Lard, 9½ a 11½ cts.

WANTED.

A Friend as Principal of the School under the Germantown Preparative Meeting. The school is now open, and a full academic course, and the salary offered is \$1000 per annum.

Apply to
Alfred Cope, Germantown.
Samuel Morris, Olney, Phila.
James E. Rhoads, Germantown.

WILLIAM H. PALE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FIFTH MONTH 18, 1872.

NO. 39.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Stage, when paid quarterly in advance, five cents.

For "The Friend"

Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 259.)

"The letter thou hast seen on vegetation," this letter, was published, under the title *Experimenta et Meletemata de plantarum operatione*, in Latin at Leyden, in 1739, and in London in Latin, by Dr. Fothergill, with an English version on the opposite pages, in 1747. The experiments and observations, personally made by J. L. on the generation of plants, "amply demonstrate the capacity of the author for successful philosophical research." (*W. Armistead*.) James Logan was correspondence, on subjects in which they took a common interest, with Peter Collinson and John Bartram, (the latter styled by Linnaeus "the greatest living botanist,") whose interesting reciprocal letters have already, in part, appeared in "The Friend." The experiments on maize, by James Logan, formed a beautiful demonstration of the Linnæan doctrine of the sexes in plants.

"As to those points in my last," &c. This declining of controversy was not in anger, but from a fear of the unsettling effects of lengthened disputation. He says in a previous letter, "I will enter into no disputes, nor do I believe myself inclinable thereto." And accordingly we find T. Story, in his reply, closing his argument in a manner so pleasant, as to have none of the feeling of defeat with his friend, and at the same time to impress his own and the correct view. So that they were drawn together than before the controversy; pleasantly exhibiting the benign results of confidence of self, love, and the wisdom that comes of love, in cases where friends may not be quite alike.

"The surprise I am under at the short hints thou hast given me." James Logan might well express surprise at this hypothesis of T. Story, for in it, by a really wonderful intuition, he seems, without devoting to geological studies more than the scanty leisure of a man devoted to more important and useful labor for the good of men's souls, to have anticipated, by a century at least, some of the views of modern geologists.

The interesting and valuable sermons of T. Story, alluded to above, were reprinted within a few years.

Thomas Story to James Logan.

London, 2d mo. 11th, 1738.

Esteemed Friend,—My last was of the 8th of 12th month, which may be come to hand by this time, and as I said therein that I intended to send thee a transcript of what I have written on thy *Charge*, it comes here-with for thy perusal and correction, and if it be or can be made conformable to thy own sentiments, and be thought of any service, I am willing to be at the cost of the publication of some few of them, or the matters contained in them, in some form or other. I do not know there is anything in it counteracting any part of the *Charge*, (nor did I design any), but if there be, in thy apprehension, please to assign the places, and alter them by some separate notes and references. In pages 10 and 11, I had missed the matter in transcribing it, but have supplied it in the margins, which I think will be intelligible. In some places I have repeated several of thy sentences, but in so doing I have added some further observations, comments, explanations, or expatiations upon them, all which I freely submit to thy own censure. What I have advanced concerning the primitive production of *inert matter* may be true, though I may not be easily understood, for want of proper terms whereby to express my sentiments on subjects so uncommon and abstruse; yet as the effects point back to the causes, and as the wisdom of the operator is known by the work, so by tracing nature backward by the manner of her own productions and issues, we may, better than by any other means I can think of, come to the knowledge of her first form and the state of, and from thence to her present perfections, in her various parts and circumstances, and again, in the whole connected thing composed of many particulars. For it is plain to demonstration, that all animals as well human as others, are now first in an animalcule state in the bodies of their immediate producers, before they issue into visibility, and so, likewise, are all vegetables in a state of farina before they attain such degrees of perfection as to become clear and distinct objects of sense. The bodies of the animal kinds being as so many sorts of soil into which the animalcula, as seed, are sown, in which they take root and are nourished for a time, till they arrive at the perfections assigned them there, and are fitted for transplantation into another soil, wherein they attain their full stature and strength, and answer the ends proposed by the Creator, in perpetual succession. And in like manner, it is with vegetables after their kinds. They are first in a farinal state in those plants which contain them, and they issue thence in their blossoms and flowers; and attaining their proper aptitude in that condition, they then descend into their several germina, vagina, and stamina, gradually, as by so many stations, until they attain to the state of seeds after their various species, which are as plants wrapped up in

pellicles, now capable of taking root in the earth, and imbibing the water, and the various chemical substances therein contained. They are thereby, and by the action of the sun and atmosphere, expanded, and sending forth their tender roots, they attract their first nutriment more powerfully, as likewise the minute particles of the pre-existing inert earth originally congenial to themselves, whereby they then also continue to proceed to their perfections for their several ends and uses, in perpetual succession, and decline gradually, as all animals (do), and resign their bodies at last into the earth from whence they were borrowed, and used for a time. So that there is a perpetual revolution of all things, but no proper annihilation of any, save only of form but not of substance.

But, leaving this, I proceed a little upon another and more material subject. The present posture of affairs in Europe and the western parts of Asia, among the Turks and Christians, seems to tend to some general revolution, which the instruments thereof do not see nor understand. For the minds of mankind are generally under some uncommon dissatisfactions and agitations, but of very different kinds and to various ends; the princes thirsting after absolute power over their subjects, and France over the whole, of which that seems more likely now to prevail than heretofore, by a fresh and close alliance with Spain, being all of one house, and intermeddling in the affairs of all others, making herself as common arbitrator, whether requested or not, and taking advantage of every accident to add to her own power and the extent of her dominions. Of this the other powers, especially the Protestant, being fully apprized, seem ready to enter into some new confederacy for their common safety, and though some seem to abandon all religion as only the invention of priests for their own ends, and in concert with princes to supplant the rest of mankind and rule over them all, yet one may with some pleasure observe the sober concern that many of all sects are under in matters of religion, which generally tends to the acknowledgment of an inward principle and work; not excepting some Jews here in London, of whom I heard yesterday, that some of the more considerable sort among them having lately had some business with a Friend, (from whom I had the account,) after their matters were settled, desired to have some conversation with him concerning religion, in which they told him that they, (that is, many of the Jews,) are weary of their own ceremonies as mere empty shows of no value, and have been looking into all the books of controversy among the Christians they can find, to see which of the sects and their principles appear most like real religion, which they agree is only the mind, and is spiritual. In the end, one of the most eminent among that of that sect in England, declared that if he should leave his religion and embrace Chris-

tianity in any form, it should be that of the Quakers, for he did not see anything like real religion in any other sect.

And again, that continued zeal and concern among the Germans which thou hast heard of, may contribute a good part towards the advancement of religion. And among the young men at Oxford and Cambridge, called Methodists, some of whom appear publicly as preachers, are very much followed and by many approved, but their brethren the clergy do not only now refuse them their pulpits, but begin to revile them as enthusiasts, indeed to stir up persecution against them by the government. However, the most noted of them, (Whitefield,) is still preaching, sometimes to prisoners in the jails, and in the fields and houses to multitudes of people who seem much to admire him, as likewise another of the same in Yorkshire, who has been into Germany to see that people there, and I hear has a very good opinion of them as a spiritual-minded and innocent people. And here and there, we have some fresh movings among us, divers young persons of both sexes, here and in the country in several places, lately appearing (speaking) in our meetings in public, and are hopeful, with some in other parts lately convinced. So that upon the whole it looks like a fresh spring coming on, by those buds, sprouts, and blossoms, in so many places and forms, which, may the great and good husbandman further cultivate to his own glory and the completion of the salvation of mankind.

I may have tired thee by this time, and therefore shall only add, that things are at present pretty peaceable here among us. Desiring to hear from thee at thy leisure, with love to thyself, family and relations, I conclude, and am thy sincere friend,

THOMAS STORY.

(To be continued.)

Potatoes, Rice and Sugar.

The potato was first brought to Europe about 1550, by the Spanish conquerors of South America, who converted the Indian name of *papas* into *battata*; but very little heed was paid to it till 1586, when Thomas Hariot—one of the unfortunate party with which Sir Walter Raleigh attempted to found his colony of Virginia—returned to England, and wrote a learned account of the botanical and other curiosities of the district he had visited. Here he described the potato as a plant with "round roots hanging together as if fixed on ropes, and good for food, either boiled or roasted, in which way it was commonly used by the natives." A few years later it was recommended by another writer, Gerarde, as an excellent ingredient for "delicate conserves and restorative sweetmeats." "To give them greater grace in eating," Gerarde also said of potatoes, "they should be boiled with prunes." Nearly a century passed before the real value of potatoes was discerned. Hariot, or some of his comrades, brought over a few plants, which were cultivated as rarities. Raleigh, receiving from Queen Elizabeth a grant of land at Youghal, in the south of Ireland, took them to his new home; and by him, as Sir Robert Southwell said in 1693, some were given to his grandfather, and naturalised in the country to which they were to prove so important an article of diet. But in 1663 the best that Boyle, discoursing to the Royal Society, could

say of these Youghal vegetables was, that they were "very good to pickle for winter salads, and also to preserve." A year before that, however, some one else had suggested to the Royal Society that famine might be prevented "by dispersing potatoes throughout all parts of England." The idea, with or without the help of learned men in London, was quickly taken up. Before the end of the seventeenth century the potato had become a cheap luxury all over Ireland, and its cultivation had extended to Scotland and the north of England. Once established as a popular favorite, it quickly became a great staple of food.

Other garden stuffs, some of them hardly less useful, were introduced among us [in England] rather earlier. Garden economy, still insufficiently practised in England, was a thing almost unknown in these islands until the Flemish colonists—who came in frequent tides under the Plantagenets, and most abundantly in Queen Elizabeth's reign—set our forefathers a good example of thrift and tact. During the Middle Ages, even a common cabbage was a present fit for a king, only to be obtained through the intervention of some friend trading with the Low Countries. The Flemish and Dutch refugees, however, who fled to England from Philip II.'s persecutions, brought their habits with them; and carrots, celery, and a dozen other vegetables, as well as cabbages, first grown in the neat little gardens that they planted in Kent, Norfolk, and various parts of the country, were by them established as common articles of food.

Of other substitutes for bread imported into England, but not fit for native growth, rice is the chief—a staple food to a greater number of people than any other grain, and grown extensively in India from the most ancient period. It was in early times occasionally brought to Europe as a curiosity, and as soon as the East India Company became influential, regular trade in it began. But the Indian merchantmen had better cargoes at command, and rice was chiefly shipped by them for the use of their sailors during the passage. About two hundred years ago, however, a vessel coming to England from Madagascar, being driven by winds upon the coast of Carolina, its captain gave a little bag of rice-seed to a colonist named Woodward, who had befriended him. Woodward sowed the seed in some marsh land, and a good crop resulted; but the colonists knew not how to clean and prepare the grain for use, and the rice was neglected. Finding the soil congenial, it continued to grow and spread, so that it covered a wide area before the residents took any trouble to learn what use they could make of it. That they at length did; and then they found themselves possessed of a commodity of great value in itself, and of greater value in that it grew, almost, without cultivation, in districts too swampy to be made much use of in any other way. It was principally by help of its rice, used at home and sent in large quantities to Europe, that Carolina thrived during more than a hundred years, and it still vies with cotton as a profitable article of trade.

Sugar is another commodity that has wandered from the far East to the far West. Honey was the only sweetening ingredient known in Europe till the last days of the Roman empire, when sugar was introduced as a sweetmeat and a medicinal adjunct, and described as "the Indian salt, in color and

form like common salt; but in taste and sweetness like honey." It came from India by the spices and other rarities brought by Oriental traders, but nothing appears to have been known of its production till the eleventh or twelfth century. The Crusaders learnt like it, and the taste which they encourage was soon partly gratified by the Arabs & Moors, who planted the sugar-cane in Rhodé, Cyprus, Crete, and Sicily, and afterwards Spain and Portugal. In 1420 the Portuguese introduced it to more congenial soil in Made (discovered and colonised by them in the previous year), and in 1503 it was taken by the Spaniards to the Canaries. Thence it was quickly carried to the Spanish and Portuguese settlements in the New World. Hispané and Brazil furnished most of the sugar conveyed to European markets until 1641, when its cultivation was established in the English colony of Barbadoes. There it flourished well, and by that time its value was so well understood, that in 1676 Barbadoes sugar furnished employment to four hundred vessels with an average burthen of 150 tons a-piece. It soon spread to the other West India colonies, and to the Dutch settlement in Guiana. But sugar was a tolerably rare commodity in England till shortly before the year 1700 when some 20,000,000 lbs. were consumed in the country. By 1782 that quantity was multiplied eight times, and it was again doubled by 1840. More than 1,000,000,000 lbs. a year annually consumed in Great Britain and Ireland.

For "The Friend."

From the Letters and Papers of John Barclay
(Continued from page 306.)

The "deep plungings with buffetings at toilings and groanings of spirit" as "the bon and afflictions that await us" here, alluded in the following memoranda by J. B., remin of the language of David: "I am this weak, though anointed king;" of the record concerning Gideon and the three hundred men that went with him, that they pass over Jordan "faint yet pursuing;" of the who "wandered about in sheep-skins at goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy;" Him, our Lord and Saviour, who was made perfect through suffering; and had not woe to lay His head; but whose language to the Apostle Paul was, "My grace is sufficient for thee." Though trials have ever, and will ever attend "the good fight of faith" here, "the arm of the Lord revealed" is the christian unfailing refuge and help, and consolation in every time of trial. It was this which enabled king David, though a stripling, to contend with the proud Philistine, the bold defender of the armies of Israel. It is this "strength made perfect," and arm revealed—not of power at our command—the might and power of the Holy Spirit of Christ in the inner man—that still remains to be the invincible arm the stronghold of every prisoner of hope; through light, the life, and the joy of those who though "troubled on every side," "perplexed and persecuted," yet through and over a can praise the Lord. The same which Job Barclay found to be "the Rock of our strength, the immovable foundation of a true wisdom."

"1817. Ninth month 20th.—Truly do I rejoice in believing, that I find myself lost, more and more of that authority and ability,

to anything for the service of the blessed one, which proceeds from the creature; and this happy experience, I see advancement as well as safety. O! that all shadow and appearance of confidence in the fleshly part, may be still farther removed; that there may yet a more firm establishment on the rock of sure strength, the immovable foundation of all true wisdom. Man may possibly think in his reasoning that a smooth path is set for the Christian pilgrim: little knowing that it is, that 'we must through much tribulation enter the kingdom'—except perhaps as respects outward affliction. Yet we do see, in some of us feelingly know, that deep afflictions with buffetings and toilings and agonies of spirit, are the 'bonds and afflictions that await us,' down to the final hour of our departure hence: and we can truly declare at times, that such heavily pressing dispensations are by the permission of the Author of all good in love to ourselves; and we are sometimes enabled, in the blessed moment, when we feel ourselves on the banks of deliverance, to extol His holy name; who hath made us a path through the mighty waters, and sustained us in the wilderness. O! how shall my soul forbear to sing and unto Him, who has preserved it in its travel through a land of pits and of snares, through unspeakable darkness, and an almost utterly disconsolate state; and has given me an hour of rest and of peace, this little interval of refreshment and joy and great consolation. O! that this precious season had been graciously given unto me, rather than that I should after such tender mercies, run away from following the Lord in the 'idle moment,' when he may again be pleased to 'hide his face.'"

To J. F. M.

"London, 22d of Ninth month, 1817.

My dear friend,—There are some bright moments in this wilderness journey, and I think you will recognize them by my faint descriptions; when as from an eminence we are enabled to see to a considerable distance both before and behind us; feeling ourselves as it were removed into a purer atmosphere. We may even distinguish the little stumbling-blocks that have impeded our progress, the rough and rocky ground that has sorely wounded our feet, the very brambles and thorny thickets that have jaded us, the narrow passages and threatening precipices through which we have escaped, and on the edge of which we have been preserved. Here it is, on this interesting elevation, whilst the eye of the mind is rapidly traversing over and surveying the windings of the road by which we have come, that we remember where and when the troubles of our hearts were entangled; we call to mind the perplexity that attended us, the secret conflicts that attended us, the temptations that waylaid us; we can precisely point out the spot where 'we sat down by the rivers of Babylon,' where 'we sat when we remembered Zion,' and 'hanged our harps upon the willows,' and refused to be comforted; we can tell where it was that we fell among thieves, who stripped and wounded us, and left us, as it were, half dead; we shall not easily forget where the good Samaritan found us, and had compassion on us, and how tenderly he treated us, how diligently he took care of us, and provided for our wants. O! which of us at such a time

can fail to discover, and to admire the hand that is over us continually for good; how seasonably it has been stretched out for our deliverance, for our encouragement, when there seemed no one near to help, and nothing to do but to give up the tedious travel. It is in such a season that we are truly enabled to 'praise Him, who is the help of our countenance and our God;' and to repose anew in His our confidence and trust for the time to come.

Thy very affectionate, J. B."

"1817. Ninth month 28th.—During the present and past fight of afflictions, which the Lord has in wisdom appointed unto me, I have at times, through the assisting grace of Him, who has been pleased to fight for me, maintained a fierce and desperate contest; and in degree have been enabled to stand firm against the fury of the enemy. Yet at other seasons, after having been a long time under arms and very weary with watching and fasting, there has been a relapse or retreat experienced; and the ground that had been gained by hard fighting has been lost or relinquished. O! how difficult at such a moment, when harassed and oppressed, faint and ready to drop, to keep from utterly falling away, and fleeing before the emboldened adversary; who, exulting in his success, is proudly pushing forward at this critical juncture, to make the most of his advantages. But firmly persuaded I am, that with the Lord there is sufficient strength and power to enable us to overcome all our enemies; I do very earnestly desire to trust in Him, and not be afraid, to repose my reliance upon Him afresh day by day, to keep near to Him at all times, to be very faithful unto his requiremets, to be very patient in waiting for his aid and counsel, and increasingly watchful against the snares of the enemy. And may his blessing come upon me, and prevent my utter dereliction, which at times seems fearfully impending. O! where is there hope, but in the Lord!

"1817. Ninth month.—O! it is good to trust in the name of the Lord, to repose in his arm of strength, his parental tenderness and compassion. It is good to have our many strongholds invaded, our misplaced confidence unhinged, our secret props struck away; that we may more closely cling unto that, which is not of ourselves, nor of our brethren, but comes only from the Source of all might and of all mercy. O! it is good to have all sense of hope and of help withdrawn,—to be laid low in the dust with all our pride and selfishness; that we may feel that which is good to flow in upon us in the Lord's own time as an unmerited gift, and thus be enabled to give the praise to Him alone, from whom comes grace and glory, and every good thing. O! how great is my desire, that the Lord would rather give me darkness and distress; than that, enjoying his favor and blessing, I should be unmindful of the Giver, or grieve him by saying or doing anything inconsistent with his blessed will concerning me."

(To be continued.)

It is an eminent sign that one is a child of our heavenly Father, and a pupil of our Lord Jesus Christ, and a dwelling of the Holy Ghost, if he has learned of him to love his enemies, and to carry a gentle heart towards them that have done him ill, and to be peaceful with them that hate peace.

For "The Friend."
Colonial Adventures and Experiences.
(Concluded from page 208.)

We will conclude these selections by a few extracts illustrating still further Australian customs. At one time our author was employed by a blacksmith to get bark for the roof of a shop. He says: "The uses of bark in Capricornia remind one of those of the camel in Arabia, or the reindeer in Lapland, two animals whose sphere of usefulness I have regarded from my childhood with feelings of admiration not unmix'd with awe. For example, my hut in Capricornia is either roofed with bark or entirely built of it; my bed probably consists of a stiff sheet of it; the board on which I mix my frugal damper is also bark. I make to myself, if I like to take the trouble, dishes, plates, and spoons of bark. I make a lid for my teapot of the same material; and if I die in the Bush, I shall probably be rolled up in a sheet of bark, or flattened down like a sandwich between two, and deposited under some gum-tree, on the bark of which, perchance, some pious friend or stranger may cut an inscription, commemorative of my fate and virtues. I am quite sure I have not enumerated half the uses to which this box-bark is capable of being put; but I will now proceed to describe the method of obtaining and preparing it.

"The box-trees usually grow in low-lying situations, and usually on what is called 'black-soil'; they seldom flourish far from water. They are not, as a rule, so large as many other of the forest trees, but they are usually more shapely, and often attain a considerable size. The trunks, too, are smooth, and pretty free from bends and knots.

"The nearest available box-flat was distant about two and a half miles, for the trees which grew nearer had already been stripped, and every tree so stripped dies, and eventually falls.

"I had never been engaged in stripping bark before, but had a pretty good general idea of the method of proceeding, formed from what I had heard. The instruments required are an axe and tomahawk, a foot adze with a tolerably long handle, and a long pointed stick called a stripper.

"The first step in the operation is to make with the axe a ring through the bark, at the distance of about a foot from the ground, another ring has then to be cut about seven or eight feet above this. Next comes the operation of joining these rings by a perpendicular slit, and then the pointed stick or stripper comes into operation. The point is inserted in the perpendicular slit, and separates a part of the bark from the tree. As soon as sufficient progress has been made, it is necessary for one man to pull back the flap of the bark while the other works with the stripper, and in this way the bark is gradually stripped right round the tree and finally drops off. Care must, however, be taken not to be too rough, as the bark is liable to split, and become useless, if not handled tenderly. Our plan was to have each sheet of bark leaning against the trunk, as we stripped it, and about a couple of hours before sundown to collect the sheets, 'fire them and pile them.' Each sheet of bark requires to have a fire lighted underneath it, in order to straighten it, otherwise it would retain the shape of the tree. The firing is done by means of dry grass. The last operation is to pile the sheets, plac-

ing bouchs of trees to keep them flat; they will be ready for use in a couple of days. The bark thus prepared is tough and flexible, and will keep out wet for a long time. The box bark is preferred to that of other trees, as it strips without breaking, if properly handled. The bark of some of the species of gum, is considerably thicker, but comes off in flakes and pieces. The 'stringy bark,' preferred by the blackfellows, is too thin for ordinary purposes, although it strips well."

Heat.—"The ground sometimes grows frightfully hot in Capricornia, and I often wondered how the children could stand it. Any iron tool thrown on the ground, and exposed to the sun, will shortly become so hot as to burn and blister the fingers. Unfortunately, in the hottest times and warmest regions, I had not the opportunity of consulting a thermometer, but a hundred and twenty to a hundred and forty is no uncommon degree of heat in the height of summer. I have seen the parrots falling dead from the trees, and have known an old sheep, who walked incautiously out, from the shade where the rest lay, to spin round and round, and roll over dead. Men do not, however, generally experience much inconvenience from the heat, as the air is fresh and clear."

Lost.—"In the middle of the day, to add to my evil case, I lost myself altogether, or rather, (which was much the same thing,) lost the track on which I had been travelling. Now I had only a general notion that I wanted to go in a south-westerly direction, but I knew that it would be quite possible to walk hundreds of miles in that, or almost any other direction, without arriving at a habitation of any kind; it being very easy to pass within a quarter of a mile, or less, of a station, without having the least cause to suspect its existence. After searching for some time for marked trees, and finding none, I sat down on a log to smoke a pipe and consider.

"I had kept the track all right, until it had emerged on a small plain, thinly sprinkled with grey grass. I had followed it to about the middle of this plain, and my attention had been suddenly attracted by a turkey stalking along with a brood of young ones at her heels, and when I looked for the track again, it was not to be seen. There was not much of it at the best of times, only here and there a horse's footprint, and the faint trace of the wheels of a horse-cart, which I knew had gone along about a week before me; there was not the faintest chance, either, of any one turning up, to help me out of my difficulty. As I smoked, an idea came into my head: I had often heard, that people who were lost, had recovered themselves by following the watershed—one small gully leading to a larger one, and this again to another, and so eventually to water.

"Now in Capricornia (water being a scarce article) its presence usually indicates the neighborhood of human habitations, or at least of a road leading thereto. I had, at all events, clearly ascertained that looking for the track which I had lost was only so much waste of precious time. So I took the first little dry gully which I could find, and traced its course; I knew that there were shepherds' huts scattered here and there in the valleys and on the creeks, but I might be many miles from any of them. After following my gully for a couple of miles or so, it brought me, as I anticipated, to a larger one. This was a deeper watercourse, with abrupt and well,

defined banks—not a mere temporary channel, made by the last thunderstorm; and having found which way the current had been running, for the ground here had no perceptible slope, I continued my way. The banks of this creek were clothed with the different kinds of grass-tree, and tropical ferns, showing that there was water underneath. The grass was long and tangled, and walking through it was no easy job; moreover the seeds stuck into my legs like little arrows, causing constant annoyance.

"It was clear, from the appearance of the country, that I was in a region which few if any, white men had ever traversed, nor were there any signs of blackfellows. Solemn tree-trunks and waving grass, far as the eye could reach, and the noise of my own progress was quite distressing to my ear; all else was so still. I began to think that this was the worst fit I had ever been in, in my life. Still I stumbled on somehow, fighting my way through grass higher than my head, and tumbling over logs and branches. I felt that my only chance was to persevere; but after a couple of hours of this work I began to feel exhausted, and the sun was getting uncommonly low; there was not more than an hour and a half of daylight.

"My perseverance was, however, soon rewarded. I began to emerge into a different kind of country, the grass became thinner, and instead of the everlasting iron-bark and gum-trees, I saw an occasional box-tree. This was encouraging. The soil, too, instead of showing nothing but clay or black soil, now became sandy. I was evidently near the mouth of my creek. When there was about half an hour of daylight remaining, I arrived at a large sandy creek with timber growing in its bed, and an occasional sheet of water gleaming between the trunks. I could now hold out for a day or two at all events. Just as the sun was setting, I came upon some fresh sheep-tracks, and about ten minutes afterwards, there was just light enough left, for me to distinguish a bark gnyah, and the shepherd was just coming up with a bucket of water from the creek. The joy which I experienced, and the surprise with which I was greeted, may easily be imagined, and before the sun was well down, I was sharing with him a good supper of tea, salt mutton and damper, and explaining and relating my late adventure. He was of course very glad to see me, as he would have been to see any one. He had once (so he told me) been a Cambridge under-graduate, and this fact at once established a bond of sympathy between us. Now some people may suppose that I talk too much about these educated shepherds, but the fact is that the majority of the shepherds whom I met in the north of Queensland were men of this class. Doubtless there were others, but my way was not thrown very much among them, and if it had been, my experience in that respect would have been hardly worth narrating.

"This man struck me as being unusually 'cranky' even for a shepherd; for in the middle of a sentence, or whenever the whim struck him, he would break into some quotations, from Virgil, or Shakespeare, or Homer, strolling up and down the while, and looking very fierce. I stopped there, of course, that night, and he insisted on my stopping the next day also; for he declared that he had not seen a civilized man for the last five years,

which was very probable; so the next day the sheep went their way, after the manner of well-organized flock, and we sauntered and sat in the shade together, or climbed branching plum-tree, and reclined among the branches. We called up a good many recollections, and discoursed learnedly about many things. After supper we played a game of cribbage, on a board made out of a bar soap, (I have already extolled this invention and after that a game of draughts, on a horn made board, with old trouser-buttons for men. I soon found that, like so many others, I had used to drink his money regularly; indeed he acknowledged no other end or a in earning it. He used to go regularly, about once in six months, to the nearest pub (about fifty miles,) and there revel in intoxication for a few days. He gave me a pair good boots, (for mine were rather dilapidated and in the morning, before I started, he went out to the corner of the yard, and began dig. I thought it was only a 'cranky' and could not make out what he was doing. Presently he brought out an old tin match box, and, opening it, produced some pieces paper, one of which he handed to me; it was a cheque for two pounds. He would not list to my remonstrances. 'You see,' said pointing to the box, 'this is my last three months' pay, and I have buried it here in a bank until the time comes when the six months are up, and I can spend it. It will only be glass or two less for me, and I shan't miss when I'm drunk, and it will help you on your way.'

Our author finally became thoroughly satisfied that Queensland furnished no field operations for men without capital, and were not fitted for manual labor; and through the kindness of his friends was enabled to turn to England.

For "The Friend"

Our Aims in Life.

[The following is a portion of an address delivered some years ago, to a class of young men about leaving school. It is published with the hope that it may be of use to some who may read it in these pages.]

It will be well to remember, in thinking this subject, that in the Providence of our Heavenly Father, it is not designed that a thing should be out of place, but that should work together in harmony; and that for each of us there must be a niche prepared in the great plan. In other words, that have each an individual work to do, both regards ourselves, and in doing our share furthering the design of our Creator. Therefore we cannot believe that there can ever occasion for the repining that is so often heard that any reason can exist for our concluding that we are of no use in the world. Each of us is a *whole unit* in the sight of our Father and surely if He regards the sparrows that fall to the ground, we need not fear his overlooking or forgetting us. Then let us rather of our responsibilities, and consider how we can best employ those talents so plainly committed to our keeping (to be required "with usury" in the end,) so that the prospect of a life well spent may be when we stand on the brink of the dark river and have nothing but the mercy of our Father to trust in, to help us across.

I hope you have anticipated me in the statement of what should be the *first aim* of

"To work out," to use the beautiful language of the Bible, "our own salvation, with and trembling." Notice the language;—*work out*. It is not by the work of an or a day or a year, that this is to be done, but by that of a *life*, from the time when on asserts her reign in our minds until abdicates her shattered seat. We all have a part of this to do, if our sojourn on this is to be followed by happiness hereafter; it is not of this that I wish to speak. I only call it up before you lest you should place inferior subjects before or above

What should be, then, our *aims* in life? We are differently constituted; each having peculiarities of mind, which will inevitably scatter us asunder in the world of work. That that one performs, will be impossible for the next perhaps, while the latter will find a time, in which the former would be cramped and confined. He, of you, who follows the law in after years, will not look with envy on him who writes an M. D. at the end of his life; and he who pursues the quiet routine of a mercantile life, will not begrudge an old fellow the pleasure of living among the talk and hum and whirl of incessantly moving machinery. Far be it from me to suggest, that there is not great advantage to be derived from an intelligent selecting of our occupation in life. On the contrary, I believe should make it a subject of much thought, to take into the account not alone its suitability to our intellectual or physical powers, but also to our moral needs and dangers. But dependent of particular professions, there are certain aims which we should keep constantly before us, as applicable to all.

In the first place it is our duty to recognise the importance of building up such a character as we grow older and older, that our influence upon our fellow men will be as great as possible on the side of truth and justice. In endeavoring so to do, we must not forget to remember that the moral element in a man's character, is by far the most powerful influencing others. How many examples we see in history by which this is proven beyond dispute! And how many have we known, even in the limited circle of our acquaintance, whose pure morals and integrity were weighed far more in counsels, and in influencing others towards the right, than their brilliant parts of men in whom these qualities were not so conspicuous. Therefore should be our earnest purpose, to build our characters upon the solid rock of perfect integrity and purity; believing implicitly that whatever storms may come, or whatever wind may blow, they will fail to overturn it, and that, whatever our other attainments are, light will not be hid under a bushel, but, our occupation what it may, will enlighten the circle in which we move. Remember that always, in all circumstances that can be, "the Heart is more than the Head;" and that we can only become truly great, can only approach the "fulness of the stature of a Christian man" by "taking heed thereto, to lose our way."

Secondly, we should become fully impressed with the importance of *intellectual culture*. I do not refer here to that education which we obtain in schools, though it is much to be prized, but rather to that daily work which lasts through life. We go to school mainly to learn how to study, not to perfect our

knowledge, and he who weakly imagines that when his school-days are over, he has an education which will serve to make him a useful citizen, will be by sad experience quickly undeceived. No, we stand, on leaving school just on the threshold of knowledge, a child in many things still. Another then, of our aims in life should be, constantly, day by day, to expand our knowledge, to strengthen and deepen our minds, to cultivate thoroughness, to treasure up in the storehouse of memory materials with which to work when the occasion requires. Bacon's Aphorism, "Knowledge is power," though not wholly true, as will be supposed, if my expressed views as to the necessity of moral power, are admitted, yet contains some truth, for there can be no doubt that, as an instrument in the hands of integrity, it is potent beyond almost any other.

And here let me remark, that we should, in all our endeavors, aim high. What if we do not reach our goal? The upward pointed arrow will go further than that directed to the earth, even if it does not hit the stars, and so even if our attempts at improvement do not bring perfection (as they assuredly will not) we shall yet be conscious of gradually mounting higher and higher up the hill, and constantly becoming more and more able to perform our work in the world, to our own satisfaction, and to His glory who placed us here for that purpose.

But is not this daily work a constant struggle? Are we not meeting difficulties and discouragements every hour, almost, in our endeavors thus to perfect our character? Undoubtedly so. But in what is it otherwise? This life of ours is one long struggle, made so, in mercy, by our Heavenly Father. "In the sweat of thy brow shalt thou eat thy bread," was the doom pronounced upon our first parents, and it has not been removed from us. Labor is necessary to almost every thing we obtain, and it is an unquestionable fact, that the more labor is bestowed, the richer the reward, while that which is obtained with little, is often not worth possessing. But this we are sure of, that if with high purpose we endeavor to bear up under all discouragements, light will spring up where all seemed darkness, way will be made where there seemed no way, and capacities and capacities will be shown us, of which we had no idea before. One of the richest silver mines in the world was discovered by the *giving way* of a bush, that the Indian had grasped in his toilsome ascent. So some of our difficulties, and failures even, may disclose powers hidden before, which, thus brought to light, will increase our usefulness in the world.

Let me ask you to consider these things. Let me impress once more upon you the fact, that the formation of your characters rests much upon yourselves,—upon your *aims* in life, and that upon your characters, depends almost altogether the influence, either for good or evil, which you will exert upon your fellow men.

We are all of us very weak; and are often constrained to say, as a good man of old did, "That which I would I do not," yet if we endeavor to do right, if our *aims* are in the right direction, and our purpose pure, we shall be helped with strength that never failed, and be enabled to feel that, while our example is useful in guiding others, we are being guided

ourselves to a home where all difficulties end, and discouragements are no more.

SLEEP.

Selected.

"So He giveth his beloved sleep." Psal. cxxvii. 2.
He sees when their footsteps falter, when their hearts grow weak and faint,
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And folded in fair green pastures,
He giveth His loved ones sleep.

Like weary and worn-out children, that sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose;
So He calls them in from their labors ere the shadows around them creep,
And silently watching o'er them,
He giveth His loved ones sleep.

He giveth it, oh! so gently, as a mother will hush to rest
The babe that she softly pillows so tenderly on her breast;
Forgotten are now the trials and sorrows that made them weep;
For with many a soothing promise
He giveth His loved ones sleep.

He giveth it! friends the dearest can never this boon bestow;
But He touches the drooping eyelids, and placid the features grow;
Their foes may gather about them, and storms may round them sweep,
But, guarding them safe from danger,
He giveth His loved ones sleep.

All dread of the distant future, all fears that oppress to-day,
Like mist, that clear in the sunlight, have noiselessly passed away;
Nor call nor clamor can rouse them from slumbers so pure and deep,
For only His voice can reach them
Who giveth His loved ones sleep.

Weep not that their toils are over, weep not that their race is run;
God grant we may rest as calmly when our work, like theirs, is done!
Till then we would yield with gladness our treasures to Him to keep,
And rejoice in the sweet assurance,
He giveth His loved ones sleep.

Golden Hours.

Forest in Trinidad.

My first feeling on entering the high woods was helplessness, confusion, awe, all but terror. One is afraid at first to venture in fifty yards. Without a compass, or the landmark of some opening to or from which he can look, a man must be lost in the first ten minutes, such a sameness is there in the infinite variety. That sameness and variety make it impossible to give any general sketch of a forest. Once inside, "you can not see the wood for the trees." You can only wander on as far as you dare, letting each object impress itself on your mind as it may, and carrying away a confused recollection of innumerable perpendicular lines, all straining upward, in fierce competition, toward the light-food far above; and next of a green cloud, or rather mist, which hovers round your head, and rises, thickening and thickening to an unknown height. The upward lines are of every possible thickness, and of almost every possible hue; what leaves they bear, being for most part on the tips of the twigs, give a scattered, mist-like appearance to the under foliage. For the first moment, therefore, the forest seems more open than an English wood. But try to walk

through it, and ten steps undecives you. Around your knees are probably Mamures, with creeping stems and fan-shaped leaves, something like those of a young cocoa-nut palm. You try to brush through them, and are caught up instantly by a string or wire belonging to some other plant. You look up and round, and then you find that the air is full of wires—that you are hung up in a network of fine branches belonging to half a dozen different sorts of young trees, and intertwined with as many different species of slender creepers. You thought at your first glance among the tree-stems that you were looking through open air; you find that you are looking through a labyrinth of wire-rigging, and must use the cutlass right and left at every five steps. You push on into a bed of strong sedge-like *Sclerias*, with cutting edges to their leaves. It is well for you if they are only three, and not six feet high. In the midst of them you run against a horizontal stick, triangular, rounded, smooth, green. You take a glance along it right and left, and see no end to it either way, but gradually discover that it is the leaf-stalk of a young Cocotree palm. The leaf is five-and-twenty feet long, and springs from a huge ostrich plume, which is sprawling out of the ground and up above your head a few yards off. You cut the leaf-stalk through right and left, and walk on, to be stopped suddenly (for you get so confused by the multitude of objects that you never see any thing till you run against it) by a gray lichen-covered bar as thick as your ankle. You follow it up with your eye, and find it entwine itself with three or four other bars, and roll over with them in great knots, and festoons, and loops twenty feet high, and then go up with them into the green cloud over your head, and vanish, as if a giant had thrown a ship's cables into the tree-tops. One of them, so grand that its form strikes even the negro and the Indian, is a *Liantasse*. You see that at once by the form of its cable—six or eight inches across in one direction, and three or four in another, furbelowed all down the middle into regular knots, and looking like a chain cable between two flexible iron bars. At another of the loops, about as thick as your arm, your companion, if you have a forester with you, will spring joyfully. With a few blows of his cutlass he will sever it as high up as he can reach, and again below, some three feet down; and, while you are wondering at this seemingly wanton destruction, he lifts the bar on high, throws his head back, and pours down his thirsty throat a pint or more of pure cold water. This hidden treasure is, strange as it may seem, the ascending sap, or rather the ascending pure rain-water which has been taken up by the roots, and is hurrying aloft, to be elaborated into sap, and leaf, and flower, and fruit, and fresh tissue for the very stem up which it originally climbed, and therefore it is that the woodman cuts the water-vine through first at the top of the piece which he wants, and not at the bottom; for so rapid is the ascent of the sap, that if he cut the stem below, the water would have all fled upward before he could cut it off above.

Soon you will be struck by the variety of the vegetation, and will recollect what you have often heard, that social plants are rare in the tropic forests. Certainly they are rare in Trinidad, where the only instances of social trees are the *Moras* (which I have never seen

growing wild) and the *Moriche* Palms. In Europe a forest is usually made up of one dominant plant—of firs or of pines, of oaks or of beeches, of birch or of heathens. Here no two plants seem alike. There are more species on an acre here than in all the New Forest, Savernake, or Sherwood. Stems rough, smooth, prickly, round, fluted, stilted, upright, looping, branched, arched, jointed, opposite, leaved, alternate-leaved, leafless, or covered with leaves of every conceivable pattern, are jumbled together, till the eye and brain are tired of continually asking "What next?"—*Kingstey's West Indies.*

For "The Friend."
Memoirs of Mildred Ratcliff.

(Continued from page 303.)

Benjamin W. Ladd to Mildred Ratcliff.

"Near Smithfield, 12th mo. 22d, 1837.

"Beloved Friend,—Thy two letters were acceptable to myself, and such as have had the opportunity of seeing them. Many of us hereaway can feelingly respond to the discouraging prospects which seem at seasons to attend thy mind in regard to our once highly favored Society. Never, I believe, has there been so great an apostasy as the late one, since we have been a people. And never was the adversary permitted to make a more bold, and I fear a more successful attempt to bring the Society and the worthy founders of it into discredit, than is now, and of late has been made by poor E. Bates. Thou perhaps hast seen, or will see his late book of between three and four hundred pages, entitled, 'Bates' Examination of Quakerism.' In this work the author has put forth his strength and wit to render George Fox and other early Friends, odious in the eyes of other religious societies; laboring hard to fix upon them, particularly dear George Fox, the character of a blasphemer, an idolater, a heretic, &c.; and worse than all, contemning and ridiculing that blessed divine principle of light and life in the soul, by which early, and indeed all genuine Friends profess to be guided. In this particular, how awfully is verified that scripture declaration, 'If therefore the light that is in thee be darkness, how great is that darkness.' Poor Elisha! I never see him but I mourn at his awful downfall. He must have been once highly enlightened; but leaning to his *own understanding*, the root of Divine life has dried up. For the high and holy One will not give his glory to another, nor his praise to graven images.

"I have from my youth firmly believed in the sufficiency and certainty of the guidance of the Holy Spirit to those who in singleness wait for and upon the influence and leadings thereof. In this faith I hope to end my pilgrimage, however small a measure of this blessed principle may be vouchsafed to me. And I think I have seen with indubitable clearness, and been confirmed more and more of late in the sentiment, that in proportion as the Lord's messengers minister in the ability which He alone gives, the Truth rises into dominion, and the people partake of the baptizing power: whilst that teaching or preaching which is in the words which man's wisdom teacheth, brings death to the living. My spirit is often of late clothed with mourning under an apprehension that too many under our name, in various parts of the world, are seeking to accommodate our doctrines and practices to those of other religious denomina-

tions, rather than maintain with integrity the principles and testimonies into which worthy predecessors were led by the insings and unfoldings of the light of the glorious gospel of our Lord and Saviour Jesus Christ. These principles being too pure for the acceptance of the high professors, are them like the gospel of old to the Greeks, foolishness. But amid all these encouragements, I trust there will be those served, who while they weep as before the porch and the altar, will be concerned to up their petition, 'Spare thy people, O Lord, and give not thine heritage to reproach,' that the grand adversary with all his devices and all his agents, will never be permitted utterly to lay us waste as a christian society. "With my own and wife's love to the conclude with feelings of christian sympathy thy attached friend,

BENJAMIN W. LADD.

Mildred Ratcliff to Sarah Morris.

"4th mo. 3d, 1837

"My dear and precious friend Sarah Mor.—I think I am sure it is not from any abatement of that love which has lived in my heart from first acquaintance with thee and thy loved children, that has been the cause of long silence! Nay, verily; but from a multitude of other causes, many of which the pen of a ready writer would fail to describe. I have often been in sweet remembrance brought near and made dear in the fellowship of light and life which will endure forever. So that I can say thy letters have been as a refreshing brook by the way, when my poor mind has been ready to faint. O, what a favor receive a few lines from a kindred spirit! I with me, desires above all things the purity of our Zion, so that not one of us stinks may ever be removed. In this matter my soul is satisfied that our Society was raised by the power of God, and by the same call upon to be a distinct people, who were not to mix with others in their will worship. Not by a deep dwelling in the power of endless life, to draw others that they too might become partakers of the same heavenly treasure laid up in bags that wax not old. I alas! how is it now? How is the sword turned backward—the sword of the Divine Spirit—and instead of drawing others in the right way of the Lord, too many of us a people, are drawn somehow or other by the world, the flesh, or the devil, or all combine into the by-ways and crooked paths which lead down to the chambers of death. A surely for these things, the rightly concern every where do mourn! Yea, and must moan the desolations of our Society. To be permitted to be one of these is a privilege which we ought to be humbly thankful, although all hold fast the profession of a faith in Him who said, 'Blessed are they that mourn, for they shall be comforted.' O! it a comfort to feel that in that we can trust. That the truth changes not; no, not the everlasting to everlasting. And under its influence the faithful can sometimes, through and over all, rejoice in the Lord, and joy the God of their salvation, though thousands fall on the right hand, and ten thousand on the left. It is a blessed truth, 'The foundation of God standeth sure, having this seal the Lord knoweth them that are his.' We, dear S., be of the number that are set

is searching eye to be building upon that foundation which God through Jesus Christ laid for his people to build upon. Here only here we are safe, through every combat of flesh and spirit; so that even the gates of hell cannot prevail against these faithful Friends, yea, all from the very dawn to this day, have known this in their own experience. And though often tossed with a tempest, or with many and sore trials, both within and without, have been, by the power of God, enabled to stand firm for the law and the testimony, so that notwithstanding he who was permitted to afflict Job from the crown of his head to the sole of his foot, may also be permitted thus to afflict with the faithful even until now, yet all high praises are due unto Him who is our best what is best for his people everywhere. This I do believe, and greatly desire myself and dear friends, that we may be enabled to stand firm, holding fast our faith and power which first raised us up to be a people distinct from those who think they need for their much speaking. How much speaking may do for other people, I must leave; but for us I am deeply persuaded it will not do. I greatly fear many of our name, in this day of declension, when they that speak and they that hear, somehow or other through the craft of a wicked enemy, got upon his enchanted staff. May the Lord by the might of his Spirit please to help us, and turn the battle that straight gate which leadeth unto eternal life. I don't want to say too much, feeling as I do, bowed down under the burden of affliction for Zion's sake, it seems I cannot but thus speak when writing to my dear sister, who I hope can understand the need in the fellowship of feeling and of praying for the blessed cause sake. Will not pray for me that my faith fail not? Truly I need the help of the faithful in approaching to the Divine majesty, being overwhelmed with ever much sorrow, and to pass through every day much of it to an extent known only to the Lord, here it is not that His power is underneath ever all, I must long ago have been numbered with the dead. O I do desire to bless my Name, for He is good, and has been to me, a poor nothing, all my life long. My love sweetly flows to thee and thine; my friends in Philadelphia, as though they were here. Your Yearly Meeting is near at hand. May the Lord be with you, and bless his dear children in true and living love, so that neither men nor devils will be able to hurt you, is often my very soul's desire.

Please to write soon, and let us try to enter the golden chain, in that fellowship of truth that is precious.

MILDRED RATCLIFF."

(To be continued.)

profitable servant, is a language I can vocally adopt, and, if I sound through the whole earth what is my heartfelt belief, would be in unison with the apostle's declaration. Not by works of righteousness which I have done, but according to His mercy toward us, by the washing of regeneration, and renewing of the Holy Ghost. My hope is, in the sum and substance of my hope, the merited mercy of God in Christ Jesus

for the remission of sins, and perfecting the work of preparation for admittance into eternal settlement.—*M. Dudley.*

THE FRIEND.

FIFTH MONTH 18, 1872.

We take the following from the Extracts from the Minutes of Philadelphia Yearly Meeting:

"The following minute, prepared by a committee appointed for the purpose, was fully united with, and directed to be printed with other extracts from the minutes of this Meeting, for the use of the subordinate meetings and members, viz:

"In considering the state of our beloved Society at this time, much religious exercise has prevailed in the Meeting for the best welfare of its members. Friends were affectionately encouraged to increased diligence in the attendance of all our religious meetings, and not to be disheartened because they were in many cases small—and to be engaged therein in reverent silent waiting upon the Lord for a renewal of their spiritual strength. As this religious exercise of mind is maintained before Him who knoweth all our wants, both in our public assemblies and in private retirement, the assuring and comforting language will be verified, 'Draw nigh to God and He will draw nigh to you.'

"Much concern has been evinced in relation to the subjects contained in the third Query. Our religious Society has from its rise been marked by its peculiarity as to language, manner and garb, and we cannot doubt that the great Head of the church designed that it should be so.

"The true Christian is called out of the spirit of the world, its maxims, its fashions and its follies, his faithfulness giving evidence that he has chosen a better Master, whom he is seeking to follow in that straight and narrow path of self-denial which our Lord and Saviour marks out for all who would be His disciples.

"A deep religious concern was manifested for the incitement of Friends to increasing faithfulness in the maintenance of our testimony to plainness of speech, behavior and apparel, in the renewed belief that the faithful members of our Society had been from generation to generation led to adopt these testimonies and practices, under the leading and guidance of the Light of Christ, and that a caution seemed now to be peculiarly needed, to guard our members against a disposition to undervalue them, and let them fall to the ground.

"We are sensible of the proneness of the human heart to rest in an outside profession of religion, and we would not give an undue prominence to those of our testimonies which render us peculiar in language, dress and manners, but we believe that they have their origin in the same scriptural and spiritual views of vital christianity from which our doctrines spring; that their consistent maintenance has had an important influence in keeping us together as a people, and in promoting the spread of our principles in the world at large. The three are closely connected with each other, and the abandonment of one, weakens our hands for the mainten-

ance of the others. We would therefore affectionately impress upon our beloved fellow members, the faithful support of them all, as parts of that consistent system of faith and practice which the great Head of the church has laid upon us, seeking to Him for grace and strength to bear them in singleness of heart for His name and Truth's sake. Parents and others, who have the care of children, having come under the yoke of Christ themselves, will find it their religious duty to keep them to plainness of dress and simplicity of manners; accustoming them to the regular attendance of all our religious meetings, instructing them in the truths recorded in the Holy Scriptures, and watching for suitable opportunities to turn their attention to the still small voice of their Saviour, and the necessity of obeying his admonitions, in order to experience a change of heart, and inculcating the duty of their endeavoring to draw near with loving hearts to their Father in heaven.

"Our Meeting has been affected to find by the answers to the 6th Query, that some in membership with us have so far forsaken our principles, and disregarded a wholesome rule of our Discipline, as to give countenance and encouragement to a hireling ministry; and we counsel that labor in the restoring love of the gospel be extended to convince such of their error, and to bring them into unity of faith and practice with us.

"A lively concern has also been felt at this time in view of the present condition of our beloved Society, that Friends may earnestly seek to be preserved as a people in the faithful upholding and maintenance of the doctrines and testimonies of Truth, which have been committed to us to bear before the world; that our own place and allotment in the universal church of Christ may be diligently and faithfully kept; that the gracious design of the blessed Head of the church in raising us up and committing to our keeping this precious trust, may not by any device or stratagem of the enemy be marred or wholly frustrated; that entering by the right door into the sheepfold, and coming under the government of the one Spirit, we may know more and more of a being baptized into one united body, and all made to drink into this one spirit.

"Words of caution were expressed amongst us by concerned brethren, designed to guard against the reception of any views, the tendency of which might be to lower in any degree our testimony in regard to ministry and prayer and true spiritual worship; fervently desiring at the same time to cherish and tenderly to sympathise with the least babe in Christ whose appearances in the line of the ministry or other religious service, give evidence of their having entered into the work in the right way. We crave the preservation of all, both older and younger, upon the alone sure foundation, for truly deep watchfulness unto prayer is needful for both young and old.

"Valuable counsel was offered to those who might be called upon to treat with any who had deviated from the path of right; that it might always be done in the spirit of the gospel of Christ, which is indeed a spirit of restoring love, and that in all our intercourse with such we should seek to create and to leave upon their minds the conviction of true religious concern for their best welfare, and not the mere administration of the letter of the discipline.

"In our being together at this our annual assembly, there has been, amidst much suffering, the evidence of a deep travail of spirit for the welfare of the church, in which it is comfortingly believed an increasing number, both of older and beloved younger Friends have been prepared and are preparing to participate. May the hands of these be strengthened, and their faith renewed and confirmed by the everlasting Shepherd. And how animating is the language of our Holy Redeemer to those who may be thus introduced into baptism and suffering on the behalf of Christ and His cause, and who continue faithful to the end. Ye are they who have continued with me in my temptations: and I appoint unto you a kingdom even as my Father also hath appointed unto me."

SUMMARY OF EVENTS.

FOREIGN.—In the House of Commons on the 13th inst., Prime Minister Gladstone announced the publication of the negotiations regarding the indirect claims of the United States, and the position taken by the British government. It was on the 10th of January, he said, that it first became known to him that such claims had been presented at Geneva. On the 3d of February the English government protested that indirect claims were not within the scope of the Treaty, nor within the intention of either party to it. The U. S. Secretary of State replied that he thought the Geneva Board ought to decide the entire question. Since then many communications by telegraph have passed between the two governments, and Gladstone, on a considerable time, has been expressing the views of the British Minister, was sent to Minister Schenck, and by him telegraphed to Washington. On the 11th inst. the U. S. Minister informed Earl Granville that the President had accepted and the Senate entertained that draft. Gladstone thought this fact was almost equivalent to ratification, and he asked further forbearance of the House now that the question was approaching a satisfactory issue.

Disraeli followed, with thanks to the Premier for his statement. We should not seek to embarrass the government. Whatever differences existed on other subject all parties united in a desire for a peaceful and honorable settlement.

The Great Western Telegraph Company, which intends laying the cable from New York to England, by way of Bermuda, have paid the contractors who are making the cable, the first instalment of £2,000,000.

The Scotch Education bill has been discussed in the House of Commons. A resolution providing that the Scriptures shall form a part of the instruction in the schools was carried against the government by a vote of 216 to 209.

London, 5th mo. 15th.—Consols, 93. U. S. sixes, 182. 9/4; 1867, 124 tortois.

Liverpool.—Wapland cotton, 10s. 10 1/2d.; Orleans, 11 1/2d. California white wheat, 12s. 9d. & 12s.; red western spring wheat, 11s. 8d. & 11s. 10d. per 100 lbs.

The French Commission on Capitulations declares that it finds itself incompetent to adjudicate on the question of the capitulation of Paris. The minister states, however, that the great responsibility for the surrender of the city rests upon Jules Favre, and exculpates Generals Trochu and Vinoy from all blame in the matter.

Gambetta, replying to an address from a deputation of Arians, said France must not speak of revenge. He advised them to adopt patience and tenacity as their watchword for the future; true to the policy of which these are the key notes, France would obtain satisfaction without resorting to the sword.

The Municipal Council of Paris has resolved to rebuild the Hotel de Ville, which was destroyed by the Communists. The new structure will cost 6,750,000 francs.

Marshal Ezine has surrendered himself, to stand trial by court-martial.

Madrid dispatches announce that Carlists in large numbers are surrendering and making peace. The insurrection is over. Dispatches from the frontier towns of Navarre report that the remnants of the Carlist bands are flying from Spain into France.

The Spanish annual budget has been published. The expenditures for the past fiscal year were 662,900,000 pesetas. Receipts 548,000,000. The budget proposes a

tax of ten per centum railway fares. Legacies are also taxed, and the tax on landed property is increased ten per cent.

A Berlin dispatch says that the new fortifications of Strassburg are to cost £7,000,000.

Prince Bismarck is again indisposed, and his physicians insist on absolute rest, or the consequences may be serious. He has therefore retired to his estate, intending to abstain from active participation in public affairs for several months.

The Pope declines to receive Prince Hohenzollern as ambassador from Germany. This is regarded as evidence of the Pope's want of appreciation of the Germans, their friendliness and disposition to conciliate. A telegram from Bombay brings intelligence of most disastrous floods in the southern part of British India. The town of Yellore, in the Presidency of Madras, has suffered terribly, and many of the inhabitants have been drowned. The number of lives lost is given at one hundred and thirty thousand. The inhabitants of the town have lost everything they possessed, the water having washed away their houses, and left them in a perfectly destitute condition.

Dispatches from the City of Mexico say that less anxiety now prevails in the central, western and southern States of the Republic. It appears that the present revolution has been arrested and the purpose of gaining influence in localities for the plunder and seizure of the revenue.

An election was held in Switzerland on the 12th inst. to ratify the revised constitution, which abolishes capital punishment and imprisonment for debt, and extends the franchise to all citizens and the purpose of gaining influence in localities for the plunder and seizure of the revenue.

A Paris dispatch of the 13th says: Reports have been received from Carlist sources that the insurgent town occupied Bilbao. Don Carlos entered Biscay and the Carlists are masters of three Basque provinces. The Spanish government has asked the Cortes for power to raise 40,000 troops.

UNITED STATES.—After protracted discussion of the Amnesty and Civil Rights bills, the United States Senate finally took action upon them as follows: The motion to substitute Sumner's Civil Rights bill for the House Amnesty bill was rejected by one vote. Sumner then moved his Civil Rights bill as an amendment, and it was carried by the casting vote of the Vice President. The amendments were then adopted, including all the members of Congress who aided the rebellion, as well as those who had taken part in the Ku-klux outrages, and the bill was then defeated for want of a two-thirds vote, the yeas being 32, the nays 22.

The interments in Philadelphia last week, numbered 407. There were 20 deaths, 50 burials, 60 of consumption, and 23 inflammation of the lungs.

The report of the Congressional Committee to investigate Senator Sumner's charges against the government for the sale of arms, is a complete vindication of the administration. The Committee assert that after a patient examination of all the papers they have reviewed, and their reflecting upon the admissions and nothing impeaching the conduct of those employed in the sales, or calculated to give offence to foreign powers. A minority report by one of the Committee asserts that the law in reference to the sale of arms was clearly violated, but he does not think that the Secretary of War was to blame, whose order was wise and judicious, and that those who failed to carry it out are censurable. No sordid or corrupt motive can be imputed to any of the government officials.

A bill reported by the Judiciary Committee in the House of Representatives, removing political disabilities from public officials who aided the rebellion, except Senators and Representatives in the 36th and 37th Congress, officers in the judicial, military and naval service of the United States, and heads of departments and foreign ministers of the United States, has passed by the requisite two-thirds vote. Another bill removing political disabilities from about 25,000 persons by name was also passed.

On the 13th, President Grant sent a confidential message to the U. S. Senate, in relation to the Alabama dispute, together with the recent correspondence between the two governments. The President, it is stated, has also sent a copy of the Senate's proposed new article to the treaty, withdrawing the claims for consequential damages, with the provision in substance, that whenever England or the United States shall be at war, and the other a neutral, the belligerent will make no complaints for any indirect, remote or consequential injuries or losses from a failure to observe neutral

duties. The message and documents were referred to the Committee on Foreign Relations.

Last week a most destructive fire occurred at So set, Penna., by which more than half the town was in ashes; estimated loss \$1,000,000.

The Markets, &c.—The following were the quotations on the 13th inst. *New York*.—American gold, 1 U. S. sixes, 118 1/2; ditto, 1868, 116 1/2; ditto, 1 U. S. sixes, 117 1/2. Superfine flour, \$7.15 to \$7.75; brands, \$8.15 to \$8.75. *Chicago*.—Wheat, red western, \$2.05 to \$2.09; red State, \$2.10. To 60 cts. rye, \$1.05. Western mixed corn, 7 1/2 to 7 3/4 cts. white, 7 1/2 cts. *Philadelphia*.—Middlings ton, 2 1/2 to 2 1/4 cts. for uplands and New Orleans Superfine flour, \$8.00 to \$8.50; finer brands, \$8.75 to \$9.25. *Pennsylvania* and *Western*.—No. 2 spring wheat, \$1.92; Pennsylvania and *Western*, \$2.18 to \$2.25; white, \$2.20 to \$2.27. Yellow 73 cts.; white, 75 cts. Oats, 54 to 60 cts. About beef cattle sold at the Avenue Drive-way, extra at 8 cts.; fair to good 6 1/4 to 7 cts., and common 5 to 6 1/2 cts. per lb. grass. Clipped sheep sold at 5 to 7 cts. per lb. Corn fed \$6.75 to \$7 per 100 lbs. net. *Baltimore*.—Western wheat, \$2.30; southern, \$2.25. White corn, 82 yellow, 73 cts. Oats, 54 to 55 cts. *Chicago*.—No. 2 spring wheat, \$1.60. No. 2 mixed corn, 47 cts. 70 cts. 33 1/2 cts. Rye, \$1.02. Barley, 70 cts. *St. Louis*.—Family flour, \$2.20 to \$2.0. No. 2 spring wheat, \$1.60. No. 2 winter red, \$2.20. No. 2 corn, 39 to 40 cts. Lard, 83 cts. *Buffalo*.—No. 2 Ch spring wheat, \$1.70. No. 2 Milwaukee, \$1.75. No. 2 corn, 38 to 39 cts. Oats, 45 1/4 to 47 cts. Timothy \$2.75 to \$3.00. Rye, \$2.18. Lard, 91 cts. *Chicago*. Family flour, \$2.30 to \$2.50. Red wheat, \$2.05 to \$2.15. Corn, 51 to 55 cts. Rye, \$1.06 to \$1.08. Oats, 42 cts.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Coma Room of Arch Street Meeting-house, on Thursday, mo. 28th, 1872, at 2 o'clock, P. M.

ROBERT CABBYR, Secretary.

Philadelphia, 5th mo. 1872.

WANTED.

A Friend as Principal of the School under German-town Preparative Meeting. The school ground one, well supplied with needful appliances full academic course, and the salary offered is liberal. Apply to

Alfred Cope, Germantown.
Samuel Morris, Olney, Phila.
Mary E. Rhoads, Germantown.
Jane E. Mason, No. 15 S. 7th St., Phila.
Mary R. Haines, No. 926 Spruce St., do.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Application may be made to

John W. Race, St.,
Edward Maris, M. D., 127 South Fifth
Geo. J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward.) Philadelphia. Physician and Superintendent—JOSHUA H. WINGGOT, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

MARRIED, on the 24th of Fourth month, 1872, Friends' Meeting-house, Hopewell, Iowa, C. H., son of Benjamin and Mary Ann Clendennan (later deceased) to BETTIE S., daughter of Thom and Lydia Ann Battey (the latter deceased).

DIED, on the 5th of Twelfth mo. 1871, in the 74th year of her age, LYDIA, wife of Isaac Lippitt, member and elder of Chester Monthly Meeting. She was enabled to bear a long suffering illness with patience and resignation, and we trust her end was peaceful.

At the residence of her sister, Orpha E. on the 24th of Third month, 1872, of 74 years, the 78th year of her age, a member of Hopewell and Springville Monthly Meetings of First Iowa.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, FIFTH MONTH 25, 1872.

NO. 40.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 296.)

For it is plain to demonstration," &c. we have the story of the origin and development of life from the embryotic or germinal cell, scarcely distinguishable from the simplest forms of animalcula, up to the perfect animal or plant, well and succinctly told. It doubtful whether it could have been better told, with the aid of the lights of modern microscopic botany and anatomy. (It may be remarked in passing, that the embryotic development from the simple animalcular cell, proceeds by that, first, of the spinal column, giving the appearance of a fish or reptile before that of the mammal is attained, is typifying the order of creation as established by geology, in which the period of molluscs and zoophytes preceded that of fishes, and was followed by those of reptiles and mammals. That T. Story had divined this analogy or analogy of the procedures of nature in two different cases, is plain from the development with which this general outline of vital development commences, "yet as the effects," &c. He closes in deducing that beautiful law, "nothing is lost or wasted in the operations of nature."

That continued zeal and concern among the Germans." This was the origin of the work of the Moravians, so called. "Another name is in Yorkshire," John Wesley, who is first convinced of the necessity of a more vital religion in communion with the Moravians, and about this time had spent a night at Herrnhut, their chief settlement, "a happy place," he calls it, "where I could gladly have spent my life." He returned with a feeling of unity with "the naturally minded" character of that people, without acknowledging their doctrines in points.

So that upon the whole it looks like a spring coming on." How bright and full are these words in the veteran of 75! The labors of Schleiden and Schwann in microscopic botany and anatomy, triumphantly demonstrate the grand result, that organic growth, whether of plants or animals, proceeds by the aggregation of simple beginning from a single primordial and

unitary cell, in all respects the counterpart of the monad, or cell animalcule.

Thomas Story to James Logan.

London, 12th mo. 8th, 1738.

Respected Friend,—I am much obliged by thine of the 19th 9ber, which I take this opportunity to acknowledge, and it gives me a sensible satisfaction thou took so much notice of that little collection (of sermons,) as to cause it to be read in thy family with approbation. And I must confess to the honor of our Creator, his great goodness in giving and preserving my strength of body and mind unto this age, through so many and various vicissitudes of life, personal dangers, fatigues, troubles, and exercises; all which, in his Divine wisdom, he hath ordered or turned to my good, preserving me in charity and goodwill to all mankind through many provocations to human nature, in which, in point of time, I may be about ten years before thee; but many more short with respect to acquirements, for which I never had suitable opportunity, or time, if capacity; but have this only to say, that by the grace of God I am what I am. But thy natural decays hinted at gives me some concern, considering how useful thou might yet be in the world, thine being no great age, in setting some things in a more lucid view, now, when kind Providence affords thee, as I suppose, a little more leisure from those labors of another kind, (which) thou wast thoroughly fitted for; and yet a more constant retirement may afford a recruit unexpected, which I could heartily wish as not impossible, though we ought to resign ourselves and our friends in all things to the Divine will.

As to anything that looked like controversy between us, I never meant any. What happened was only occasional—I only intended to support, or, as far as I could, to illustrate that great and fundamental truth, that there is in man, though not of man, nor essential to him as a creature, a Divine intelligencer and conductor, which, if believed and followed, will lead and guide into all truth necessary to mankind in their several stations here, and in the end to complete happiness. And, without doubt, is the same thing intended and meant in thine, where thou sayst, "I shall here say, that that gift or grace, whatever it be, or however men may agree or disagree in explaining it, is the only source of true happiness attainable in this life, and that the only path that will lead to the true and real enjoyment of it is that of humility, and a sincere charity, without which all profession of religion is empty show, and no better than hypocrisy, however attended with zeal, or the appearances of a fervent devotion, and as in this we undoubtedly agree, I am sure we are safe in leaving it there." To which I readily subscribe, since "the gift or grace of God is the only source of true happiness, attainable in this life," &c. And the gift and receiver are

not the same till united by the efficiency of Divine wisdom and power. I therefore rest satisfied on this point.

As to what I have written as a comment upon thy *Charge*, and on that occasion a short hypothesis concerning the commencement of inert matter, in order to the establishment of the present state of things, I did fully intend to send it according to the expectation given in my former, but was hindered by going into Yorkshire last summer, where I spent some months, especially at Scarborough, during the season, attending the meetings, at whose high cliffs, and the great varieties of strata therein, and their present positions, I further learned, and was confirmed in some things; and that the earth is of much older date, as to the beginning of it, than the time assigned in the Holy Scriptures, as commonly understood, which is suited to the common capacities of human kind, as to six days' progressive work, by which I understand certain long and competent periods of time, and not natural days, the time of the commencement and finishing of all those great works being undiscoverable by the mind of man, and hid in that short period, "In the beginning God created the heavens and the earth." And then the author goes on to set forth the further modifications of the terraqueous globe; and, I conjecture, very long after it had its being with the rest of the worlds.

But staying so long in the country, and some time at York, where were taken in short hand some things I spoke in the meetings, the others being much more spread in those parts than I was aware of, and being engaged in other matters ever since my return, I have not had any time to transcribe what I wrote on that subject; but intend to go upon it in a day or two, though I doubt I cannot finish it so as to send it by this opportunity, it containing thirty pages in quarto, and having to do everything of this sort with my own hands.

I am obliged to thee for the hint about the word animalcule. It may not be properly adapted to the subject; but is the best I yet have in things so unusual and hard to be expressed in any terms known to me; and yet, peradventure, when thou hast seen the whole, it may do; but shall be still more obliged by thy correcting it, and helping me to more appropriate terms where not fully so. This notion is not altogether new to myself, unless conceiving it in my own mind, and not from any other, may be called new, for I have had it in my thought some years; but never put it in writing till on this occasion; but it may be new to all others. What I mean is, that all inert matter was generally animated, consisting of innumerable animalcula and farinae, before the worlds were made of it; and I do not doubt but to bring it to thy understanding, at least that it may be the most probable way to account for the beginning of inert matter; and, well understood, may bring out many more truths yet undiscovered in nature;

and I apprehend that the Creator of all things never made anything dead in its first procedure from him, but living.

Dr. Clark is a Friend, a young man of good understanding, brought up under the famous Boerhaave, and has practised physic some years in London. I showed the hypothesis likewise to Dr. Fothergill, now going to Leyden for improvement; and he made some objections, which I have answered, whereby some things are made plainer. For as it appears to the rational man, that *God is*, by referring back from the creation to the Creator, even so by tracing the works of nature from their present state and manner of working, backward, we may thereby the better perceive the manner of her procedure, from her fountain and origin, the peradventure made to perfection in every particular.

I am obliged by the salutation of my good friends, thy wife and daughters. My love salutes them, and likewise thyself. I am thine and their sincere friend,

THOMAS STORY.

(To be continued.)

Tree Inhabitants.—The noble Moriche palm delights in wet, at least in Trinidad and on the Lower Orinoco; but Schomburgk describes forests of them—if, indeed, it be the same species—as growing in the mountains of Guiana up to an altitude of four thousand feet. The soil in which they grow here is half pitch pavement, half loose brown earth, and over both shallow pools of water, which will become much deeper in the wet season; and all about float or lie their pretty fruit, the size of an apple, and sealed like a fire-cone. They are last year's, empty and decayed. The ripe fruit contains first a rich pulpy nut, and at last a hard cone, something like that of the vegetable ivory palm, which grows in the main land, but not here. Delicious they are, and precious, to monkeys and parrots, as well as to the Orinoco Indians, among whom the Tamaecos, according to Humboldt, say, that when a man and woman survived that great deluge, which the Mexicans call the age of water, they cast behind them, over their heads, the fruits of the Moriche palm, as Deucalion and Pyrra cast stones, and saw the seeds in them produce men and women, who peopled the earth. No wonder, indeed, that certain tribes look on this tree as sacred, or that the missionaries should have named it the tree of life.

In the season of inundations these clumps of Mauritia, with their leaves in the form of a fan, have the appearance of a forest rising from the bosom of the waters. The navigator, in proceeding along the channels of the delta of the Orinoco at night, sees with surprise the summit of the palm-trees illuminated by large fires. These are the habitations of the Guaraons (Tritivas and Waraweties of Raleigh), which are suspended from the trunks of the trees. These tribes hang up mats in the air, which they fill with earth, and kindle on a layer of moist clay the fire necessary for their household wants. They have owed their liberty and their political independence for ages to the quaking and swampy soil, which they pass over in the time of drought, and on which they alone know how to walk in security to their solitude in the delta of the Orinoco, to their abode on the trees, where religious enthusiasm will probably never lead any American Stylites. . . . The Mauritia

palm-tree, the *tree of life* of the missionaries, not only affords the Guaraons a safe dwelling during the risings of the Orinoco; but its shelly fruit, its farinaceous pith, its juice, abounding in saccharine matter, and the fibres of its petioles, furnish them with food, wine, and thread proper for making cords and weaving hammocks. These customs of the Indians of the delta of the Orinoco were found formerly in the Gulf of Darien (Uraba), and in the greater part of the inundated lands between the Guerapeche and the mouths of the Amazon. It is curious to observe in the lowest degree of human civilization the existence of a whole tribe depending on one single species of palm-tree, similar to those insects which feed on one and the same flower, or on one and the same part of a plant.—*Kingsley's West Indies.*

For "The Friend."

From the Letters and Papers of John Barelay.

(Continued from page 307.)

"1817.—O! how shall words set forth the dispensation of desolation as to anything like good, that seems to have come over my soul? Darker and darker,—deeper and deeper,—what will be the termination of this distress? Yesterday I attended Westminster Meeting; upon sitting down my sorrow began to arise like a whirlwind, and I was ready soon to burst into tears, exclaiming in secret, 'the Lord hath forsaken me, he hath utterly forgotten and rejected me.' After a time of great trial and tossing, a young Friend got up with these words, 'Fear not, for I am with thee, be not dismayed for I am thy God; I will uphold thee by the right hand of my righteousness.' Soon after which, F. Smith arose, and in a very tender manner addressed the poor, afflicted, tossed, tried servants, whose conduct he described as being so heavy; and their souls almost in despair; he expatiated on the number of promises contained in Scripture for such as these, if they still continued faithful and steadfast to the end,—if they still persisted in hoping in, waiting for, and trusting to the Lord alone. He said he believed there were some present, whose language was,—'the Lord hath forsaken and forgotten me;' with much more for the encouragement of such to patience and perseverance under suffering. As for me, I seemed utterly unable to receive any comfort or hope, as if all hold was gone and out of reach, and like poor Job, who refused to be comforted. This evening, after a day of heavy exercise and tears, my brother read a portion of the Psalms. Whilst he was preparing to read, my heart said, 'It is all over with me, there is no good at all for me; I am rejected of the Lord, his presence and blessing is departed;' however, when he began to read, the first words awfully ran through me, 'My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring?' O my God! I cry in the day time, but thou hearest not, and in the night season I am not silent.' Then I was somewhat comforted in remembering that this was the language of David in great distress: yet he was not forsaken, but was greatly helped every way by the Lord in the appointed time.

"1817. Date uncertain.—My mind has been much burdened, and weightily affected with the present aspect of things relating to the growth and prosperity of the ever blessed

Truth: and not only do I allude to the lot state of things within my own bosom, and the circle of our privileged Society, but al in the world at large. Under a very humble sense of the infinite condescension, which it spares us from day to day, and from year year, and of the unfathomable compass which still pities, helps, preserves, and provides for us with paternal tenderness, I ready to cry out, 'Who will not love, a fear, and obey thee, O Lord; and give the selves up to be moulded into accordance with thy blessed will?' But O! the ravages, t desolations, which the enemy hath effect on the face of all the earth; how hath blighted the blooming bud, and blasted t richest grain, and parched up the fruitful fee so that the time of harvest is become the he of desolation and darkness! Here and there through the gloom of this vast howling wilderness, a patch of green revives the droopi eye, and cheers the desert scene; here a tree, amidst the straw and stubble in t great field, the earth, a few single ears are be discovered raising their heads; and is j sufficient to show what the glory of the cr and of the harvest would have been, had escaped the destroyer's hand, and not be trampled down by the wild beasts.

"1817. Tenth month 2d.—When the Le turned again the captivity of Zion, we l we like them that dream. Then was our mo filled with laughter, and our tongue with siring; then said they among the heathen, 'T Lord hath done great things for us, when we were glad. Turn again our captivity, Lord! as the streams in the south. They t sow in tears, shall reap in joy. He that go forth and weepeth, bearing precious see shall doubtless come again with rejoic bringing his sheaves with him?' O! the p cious applicableness to my present condit which my soul perceives, and warmly feels the above written Psalm. I seem as thou I dare not omit testifying of the abund riches of his mercies and of his grace, whic the Lord hath profusely shed upon me to t joy of my heart, to the very fighting up my countenance. Weeping may endure the night season, but joy cometh in the mo ing, when the Sun of righteousness aris with healing in his wings, and gladdens t face of all things, making the whole herit of God shout for joy. My soul did, dur the several opportunities which were permi to us through this Quarterly Meeting, eas tly crave and wrestle for a blessing, ev for the slightest token of the Lord's comp sionate regard; and O! how sweetly has descended to answer my petitions, i cries, my longings for a little of the livi bread,—that precious power and presen which is only of and from him, and is i wisdom allotted or withheld. Much insti tion and comfort were also verbally convey at this time; and I was rejoiced to see s young persons, who appeared to have c cause of truth and righteousness at heart, well as their own individual advancement a preservation in the strait and narrow way which they have happily set their feet. 'alas! what a number of this class seem to ready to leave us! I believe with some e fidence, that but few of those who do lea our religious Society, truly thrive in a spual sense; not that I confine true religio our own profession by any means; but tha

love that there is that grace and truth to meet with, in a diligent and patient waiting the teachings of the heavenly Guide, which you leave us are in great measure unacquainted with, or do not much regard or value. I have found to be the case, even with one of the few who profess to leave us on scientific grounds. But O! if all left us for something, which after solemn inquiry, they believed to be nearer the Truth, how few should we have to lament the loss of! I was very earnestly desirous for our young Friends, during our sitting together in the Youths' Meeting (appointed at request of Mary Dudley) as well as during first sitting for worship; that they might be up, in the strength and power of the living principle of grace and truth, to the help of the great cause; that they might in some measure make up for the fragrant deficiency of standard-bearers apparent among our sect; and by such a steady, firm, consistent life conversation, by such an abiding in the good life and power and strength of the gospel, as is now too rarely to be discovered amongst us."

One date.—"I have been fearful of leaving anything on record behind me, but what upon conviction has appeared to be right; I have often seen the necessity of looking closely to what is thus committed to paper, so any thing that may be said or done, it being my earnest desire that nothing may be in secret be done or said, but what will be the test of being brought to light. It seems to many, who have not hitherto seen much, if at all brought under the refining and refining power of Truth, that heavy exercises as have been permitted some upon me, and as have come upon me, are nothing but the effects of a weak mind and a bewildered imagination; and such do not enter into any understanding or feeling of these trials, which are described in such terms. These may be yet more surprised when they read of such sudden changes of revolutions as some experienced in their various states. Yet in the natural world, so often do we see the greatest storm precede, and at other times followed, by the calmest, calmest weather. The analogy is striking, and it may be safely concluded, that these reverses are designed to produce a beneficial effect."

(To be continued.)

Beer, Tea, Coffee.

In ancient times the only drink common in England, besides water, was a poor sort of ale produced from grapes, grown in Gloucestershire and the neighboring counties. The ale thrived better in France, and during the Middle Ages Burgundian wine was almost the principal commodity imported into the country. Beer, now the national beverage, was introduced to the Anglo-Saxons and occasionally drunk, and even made at home, with wort instead of hops, throughout the subsequent centuries. But its use has only been general during the last four hundred years or so. The Flemings were the first hop-growers and the first beer-drinkers, and great was the esteem heaped upon them by the medieval English for their gross tastes in this respect. According to the old couplet—

"Hops, Reformation, baze, and beer,
Came into England all in one year!"
The year being 1524, when Flemish immi-

grants, settling in Kent, began to cultivate hops in their gardens. Kentish hops, however, soon became famous, and beer quickly grew into favour with the people.

The liking for beer has hardly lessened, in spite of the wonderful extension in England, during the last two centuries, of a taste for less stimulating drinks. Tea, used from the earliest known times by the Chinese, is mentioned occasionally by medieval travellers in the East; but only became an article of European trade in the seventeenth century. It first came overland to Russia. We are told of a Russian embassy to Mongolia, which received a present of tea in exchange for its costly gifts of sable furs. The Russians protested against such useless wares, but they took the parcel back to Moscow, where it was so well liked that more was sent for, and thus a trade began. About the year 1610 the Dutch began to trade with China by sea, and small quantities of tea were brought over by them; but it was not known in England long before 1660, when a law was passed by Charles II.'s first Parliament, levying a duty of eightpence on every gallon of tea, chocolate, or sherbet made for sale. In 1661 Pepys wrote in his Diary: "I did send for a cup of tea, a China drink, of which I never had drunk before;" and in 1667: "Home, and there find my wife making of tea, a drink which Mr. Pulling, the potticary, tells her is good for her cold and the defluxions." But Mrs. Pepys was lucky in being able to enjoy her new medicine. In 1664 the East India Company had difficulty in buying thirty-four ounces for a present to the king; and in 1669 we find the Company writing out to its servants in India to "send home 100 lbs. of the best tea they could find." In 1675 it imported 4,713 lbs.; but thereby the market was greatly overstocked, and during the following six years only 410 pounds more were brought into the country. Soon after that, however, a regular and steadily-growing trade began. In 1711 the consumption in Great Britain amounted to 142,000 lbs., and in 1781 to 3,500,000 lbs. In 1785 the duty was reduced from 119 to 12½ per cent. on the value, and the consequent reduction of price led to a much greater demand. In that year about 13,000,000 lbs. were consumed; in 1828 about 30,000,000 lbs.; in 1860 about 80,000,000 lbs.; and in 1866 about 140,000,000 lbs.

Coffee-drinking, though a much more modern custom than tea-drinking, began in England a little earlier. It was first practised in Arabia about the middle of the fifteenth century, when the story goes that the chief of a company of dervishes noticed that his goats frisked and played all night long whenever in the previous day they had eaten of a shrub growing wild in the neighborhood. Finding it difficult to keep his disciples awake during their evening devotions, he prepared a beverage of the leaves or berries of the shrub, and it proved so helpful to the midnight piety of the dervishes, that from that time coffee came into use. The coffee-plant being abundant and easily cultivated, the new beverage soon became a favorite all over Arabia. Great opposition was offered to it by many good Moslems, who urged that it was an intoxicating drink quite as bad as the wine forbidden in the Koran, and numerous raids were made upon the coffee-houses; but the very fact of its serving as, in some sort, a substitute for the juice of the vine tended to make it popular.

It reached Constantinople about 1554, and was of universal use in all Mahometan countries before the close of the sixteenth century. So essential was it deemed to domestic happiness that a Turkish law recognised a man's refusal to supply his wife with coffee as sufficient ground for her claiming a divorce. About the year 1600 it began to be talked of in Christendom as a rare and precious medicine. In 1615 it was brought to Venice, and in 1621 Burton spoke of it, in his "Anatomy of Melancholy," as a valuable article which he had heard of but not seen. In 1652, Sir Nicholas Crispe, a Levant merchant, opened in London the first coffee-house known in England, the beverage being prepared by a Greek girl brought over for that work. Other coffee-houses in abundance were soon opened. In William III.'s and Queen Anne's days they were the great places of resort for wits, beaux, fops, gallants, wise men, and fools, and as such are amply described in the *Spectator* and other works of the time. And coffee was not merely an excuse for social intercourse; its first drinkers in England knew how to drink it. Pope says:—

"For lo! the board with cups and spoons is crownd,
The berries crackle and the mill goes round;
On shining altars of Japan they raise
The silver lamp; the fiery spirits blaze;
From silver spouts the grateful liquors glide,
While China's earth receives the smoking tide.
At once they gratify their scent and taste,
And frequent cups prolong the rich repast."

The growing demand for coffee, of which more than 30,000,000 lbs. are now annually consumed in Great Britain, caused the plant to be cultivated in other districts as well as Arabia, where it is indigenous and thrives best. At a very early date the Dutch began to grow it in Java and their other East Indian possessions, and they were unintentionally the causers of its introduction to the New World. In 1690 some seeds were brought from Mocha to the Botanic Garden at Amsterdam, and from the produce of these seeds a single plant was, in 1714, sent as a present to Louis XIV., and by him transported up in Paris. In 1717 a Frenchman named Délicieux obtained a plant raised from one of its seeds, and carried it to Martinique. The ship was weather-bound, and before the Atlantic was crossed the crew were in grievous trouble for want of water. There was water on board, but the captain, anxious above all things to preserve his treasure, doled it out in meagre quantities to the men, while he nourished the coffee-plant without stint. And the plant made a good return for the care bestowed upon it. From its seeds, we are told, have descended all the coffee-trees now abounding in the West Indies and Brazil.

Because it is the unutterable goodness of God to people in these latter days, as the sum of scripture-prophecy, thus to make known himself [as an *indwelling* Spirit of Life, Light and Wisdom]; we are incessant in our cries unto them, that they will turn their minds inward (now abroad and taking up their rest in the externals of religion) that they may hear His heavenly voice and knocks, and let Him in, and be taught of Him to know and do His will, that they may come to be experienced and expert in the school of Christ; for never man spoke and taught, as He livingly speaks and teaches in the consciences of those who diligently hear him, and are will-

ing to be taught of Him the knowledge of His ways.—*Wm. Penn.*

NO TIME TO PRAY.

Selected.

No time to pray!

Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!

What heart so clean, so pure within,
That needeth not some check from sin—
Needs not to pray?

No time to pray!

'Mid each day's danger, what retreat
More needful than the mercy-seat?
Who need not pray?

No time to pray!

Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray!

Then sure your record falleth short;
Excuse will fail you as resort,
On that last day.

What thought more dear,

Than that our God's face should hide,
And say, through all life's swelling tide,
No time to bear!

Cease not to pray;

On Jesus as you all rely,
Would you live happy—happy die?
Take time to pray.

ARBUTUS.

Selected.

Oh have I walked these woodland paths
Without the best foreknowing,
That underneath the withered leaves,
The fairest flowers were growing.

To-day the south wind sweeps away
The types of autumn's splendor,
And shows the pale arbutus flowers,
Spring's children, pure and tender.

O prophet buds, with lips of bloom,
Outlying in your beauty,
The pearl tint of ocean shells,
Ye teach me faith and duty.

Walk life's dark paths, they seem to say,
With Love's divine foreknowing,
That where man sees but withered leaves,
God sees the sweet flowers growing.

Leighton.

For "The Friend."

Alcoholic Drinks.

Dr. Richardson, F. R. S., has furnished to *The Popular Science Review*, a valuable article entitled, "The Physiological Position of Alcohol," portions of which may be instructive to some of our readers. As may be inferred from the title of the essay, its author does not enter into any discussion of the great moral questions involved in the temperance movement, but simply points out the actual effects on the animal economy produced by alcohol. These effects have been ascertained by many observations and carefully conducted experiments.

Dr. R. says: "I would deal now with one part of the science side of the alcohol question, and which put in very simple language, would stand as follows: Is alcohol good for the health of man and the lower animals? Does it give them strength, readiness for work, endurance for work, length of days, happiness? To answer the question relating to the lower animals first, may, I think, come to the safe conclusion that alcohol is not good for animals under the rank of man,

Calves fed on gin-balls—barley meal and gin—are very soon prepared for the butcher, but are not exalted into any thing very sprightly and lively in the bovine kind. On the contrary they are rendered dull, slothful, and sleepy animals. Cats and kittens are equally deteriorated by alcohol. I knew some young people who gradually taught a favorite kitten to walk round the dinner table during dessert and taste wine. It was not long before the taste became a luxurious habit with the animal, but she soon began to fail under it. She slept half her life, lost all desire for play, and in the course of a month or two was dropsical and beyond cure. She contracted the liver disease called cirrhosis, and a very perfect specimen of the disorder she presented after her untimely death. I have observed that birds can be made to acquire a taste for alcohol. Pigeons and fowls, after a little training, will pick up peas saturated with spirit, and subsist on such diet. The animals fatten and sleep, but they lose their vivacity, and certainly lose their muscular power. The same rule holds good with fish. These animals, under the feeble but steady influence of alcohol, become indolent and sleepy, and soon die."

The following are some of the ascertained facts in regard to the use of alcoholic drinks by man.

"The first symptom of moment that attracts attention, after alcohol has commenced to take effect on the animal body, is what may be called vascular excitement; in other words, over action of the arterial vessels and of the heart, or, speaking still more correctly, over action of the heart and arterial vessels. The heart beats more quickly, and thereupon the pulse rises. There may be some other symptoms of a subjective kind—symptoms felt by the person or animal under the alcohol—but this one symptom of vascular excitement is the first objective symptom, or that which is presented to the observer. I endeavored in one research to determine from observations on inferior animals, what was the actual degree of vascular excitement induced by alcohol, and my results were full of interest. They have, however, been entirely superseded by the observations on the human subject, made by Dr. Parkes and Count Wollowicz.

These observers conducted their enquiries on the young and healthy adult man. They counted the beats of the heart, first at regular intervals, during what were called water periods, that is to say, during the periods when the subject under observation drank nothing but water; and next, taking still the same subject, they counted the beats of the heart during successive periods in which alcohol was taken in increasing quantities; thus step by step they measured the precise action of alcohol on the heart, and thereby the precise primary influence induced by alcohol. Their results were as follows:

The average number of beats of the heart in 24 hours (as calculated from eight observations made in 14 hours) during the first, or water period, was 106,000; in the alcoholic period it was 127,000, or about 21,000 more; and in the brandy period it was 131,000, or 25,000 more.

The highest of the daily mean of the pulse observed during the first or water period was 77.5; but on this day two observations are deficient. The next highest daily mean was 77 beats.

If, instead of the mean of the eight days or 73.57, we compare the mean of this day, viz, 77 beats per minute, with the alcoholic days, so as to be sure not to over-estimate the action of the alcohol, we find:—

On the 9th day with one fluid ounce alcohol the heart beat 430 times more.

On the 10th day, with two fluid ounce 1,572 times more.

On the 11th day, with four fluid ounce 12,960 times more.

On the 12th day, with six fluid ounce 30,672 times more.

On the 13th day, with eight fluid ounce 23,904 times more.

On the 14th day, with eight fluid ounce 25,488 times more.

But as there was ephemeral fever on the 12th day it is right to make a deduction, to estimate the number of beats in that day as midway between the 11th and 13th day, or 18,432. Adopting this, the mean daily excess of beats during the alcoholic days was 14,492, or an increase of rather more than per cent.

The first day of alcohol gave an excess of per cent, and the last of 23 per cent.; as the mean of these two gives almost the same percentage of excess as the mean of the six days.

Admitting that each beat of the heart was as strong during the alcoholic period as in the water period (and it was really more powerful), the heart on the last two days of alcohol was doing one-fifth more work.

The period of rest for the heart was shortened, though, perhaps, not to such an extent as would be inferred from the number of beats for each contraction was sooner over. The heart on the fifth and sixth days after alcohol was left off, and apparently at the time when the last traces of alcohol were eliminated showed signs of unusual feebleness; and, perhaps, in consequence of this, when the brain quickened the heart again, the tracings showed a more rapid contraction of the ventricle but less power, than in the alcoholic period. The brandy acted, in fact, on a heart whose nutrition had not been perfectly restored.

It is difficult at first glance, to realize the excessive amount of work performed by the heart under this extreme excitement. Little wonder it is that, after the labor imposed upon it by six ounces of alcohol, the heart should flag; still less wonder that the brain and muscles which depend upon the heart for their blood supply should be languid for many hours, and should require the rest of long sleep for renovation. It is hard physical work, short, to fight against alcohol; harder the rowing, walking, wrestling, carrying heavy weights, coal-heaving, or the tread-wheel selection.

While the heart is thus laboring under the action of alcoholic stimulation, a change observable in the extreme circulation—the circulation of blood which by varying shades of color in exposed parts of the body, such as the cheek, is visible to the eye. The peripheral circulation is quickened, the vessels distended. We see this usually in persons under the influence of wine in the early stage and we speak of it as the flush produced wine. The authors I have already quoted report upon it in definite terms. "The peripheral circulation (during alcoholic excitement) was accelerated, and the vessels were enlarged, and the effect was so marked as

er that this is an important influence for or for evil when alcohol is used."

Common observation the flush seen on cheek during the first stage of alcoholic intoxication is supposed to extend merely to parts actually seen. It cannot, however, so forcibly impressed on the mind of the seer that the condition is universal in the sex. If the lungs could be seen they, too, would be found by their vessels injected; if brain and spinal cord could be laid open they would be discovered in the same condition; if the stomach, the liver, the spleen, kidneys, or any other vascular organs or vessels could be laid open to the eye, the vascularity would be equally manifest. In the course of time, in persons accustomed to drink, the vascular changes, temporary only in the novice, become confirmed and permanent. The bloom on the nose, which characterizes the genial toper is the established sign of alcoholic action on vascular structure.

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 311.)

The following anecdotes of Mildred Ratcliff are noted about this period:—

At one of the sittings of New York Yearly Meeting, in 1838, the subject of slavery being introduced into the women's meeting, a great excitement was soon manifested in many, with much heat of manner, and warmth of passion. The solemnity of the meeting being rapidly dissipated, and two or three persons were speaking at once, when Mildred interrupted them, exclaiming with a loud clear voice, 'Peter's wife's mother lay sick of a fever.' The singularity of the scripture quotation, and the loud voice in which it was uttered, instantly brought all in the meeting to silence; and then Mildred added, 'When the Master laid his cooling hand upon her, immediately the fever left her.' A short discourse produced a wonderful effect. All excitement ceased, and anti-slavery sentiment for that year was at an end.

Being at Joseph Rhoads' on her return, said to Hannah, 'Be thou faithful in doing thy duty, as it is required of thee, without reasoning thy fitness; leave that to the Master; it is his business.' Hannah was soon exercised under an apprehension of duty at England.

On the same visit, Mildred attended for the first time, the North Meeting in Philadelphia. Her mind was filled with gospel love for the large body of young Friends present, and on her strong and energetic manner she was gazed, 'Dear young Friends, I grudge not the old serpent should have one of ye.'

Jonathan Evans to Mildred Ratcliff.

"Philadelphia, 5th mo. 24th, 1838.

'Dear friend, M. Ratcliff,—I received thy last evening, and can truly sympathize with thee in thy bodily and mental sufferings; and there is little to expect in the present, but deep depression and painful conflict; when the seed of life is under oppression, faithful must suffer with it. Our blessed Lord said, 'Where I am, there shall also my Father be.' Our ancient Friends labored not to engage the people to receive and be steadfastly under the crucifying power of Lord Jesus Christ; that the old man

and his deeds being put off, they might come to experience living faith in him—a being made pure in heart, and of those who shall see God; thus being sanctified, they in their several measures came to know a walking with him in great fear and awful reverence, and the weight of their spirits had often a reaching effect upon those about them.

"But alas! having now as a Society, rules, order and testimonies chalked out for us, how are we resting in the superficial observance and profession of these things. 'I had planted thee a noble vine, wholly thy right seed; how then art thou turned into the degenerate plant of a strange vine unto me.' O, my dear friend, it is a continual labor to keep near to the movings and teachings of the Spirit of our Lord that he requires of us now as well as formerly; for it is thus only that we are enabled to show forth the praises of him that hath called us to glory and virtue. But the humbling operation of the Spirit is so unmodish, and to the worldly wise so foolish, that the ingenuity of man has invented a way more in accordance with the polish and maxims of the world, that we may get along without derision, and in our imagination be heirs of both kingdoms.

"Surely the Lord will in his own time bring back his people to that lowly, trembling, watchful state, wherein they shall be enabled distinctly to hear his voice, to follow him, and to flee from the voice of the stranger; and this perhaps through the instrumentality of poor, weak, obscure individuals. If our ministers do not abide faithfully under the purifying hand of the power of Christ; and descend with him as to the bottom of the mountains, wherein they can discern the real state of the church, they may be tempted and betrayed into that most grievous snare, of seeking to please the people with fine words and smooth speeches, which like a leprosy will form and fashion us to make very near approaches, if not a coalition with those of other religious persuasions.

Thy friend, JONATHAN EVANS."*

John Hall to Mildred Ratcliff.

"Near Mt. Pleasant, Ohio, 7th mo. 22d, 1839.

"Dear friend Mildred Ratcliff,—I often remember the opportunity that I, with some other Friends, had by thy bedside, with feelings for thee of near sympathy and affection.

* To the general regret, no doubt, of our readers, the foregoing appears to be the last letter of that prince in Israel, Jonathan Evans, to Mildred Ratcliff. As supplemental to the close of a correspondence between two such spiritually gifted ones, it may be interesting to note, that the last time M. R. was at J. E.'s, and after a short but solemn silence before rising from the table, she addressed to him the following communication:—"I deem it a great privilege that I have been once more permitted to be refreshed at thy table: and as it seems to me that the last time that this privilege will be enjoyed by me, I cannot rise without expressing my earnest desire and belief, that we shall be permitted, through the power of God and the mercy of his dear Son Jesus Christ, to meet together in eternity, and enjoy the feast of fat things at the marriage of the King's Son, the supper-table of the Lamb; where our enjoyment will be in the enjoyment of the feast of fat things, and of ages of eternity. Oh! may we keep our eyes singly directed to the Pilot of our soul's happiness, and steadily follow Him, so that nothing present or to come, may be permitted to separate us from his love, or prevent us from being brought by Him in the haven of rest; where in the enjoyment of the feast of fat things, we shall ascribe glory, honor, and high praises to Him who sitheth upon the throne, and to the Lamb who liveth forever and ever?"

"Dear sister, how I crave the company of those who are concerned for the law and the testimony, to whom I might a little open my feelings. Thou well knowest the preciousness of that unity which subsists between the rightly concerned members of the church. These desire above all things that they may be preserved from the low here's and to there's, in the true path of deep humility before the searcher of hearts. O the want of this in too many! This has, I believe, brought our poor Society into its present lamentable state. It seems to me that mourning and lamentation must be the lot of all the living, if any such there be amongst us. Notwithstanding the low condition, I do believe there are many scattered up and down, who are travelling for Zion's welfare and restoration.

"I wish to hear how — is getting along. If she is able to stand firm, I think it will be through the mercy of the great Caretaker. Yet He is able to preserve his dependent ones, under all the trials and conflicts they may have to pass through.

"I need not tell thee of the poverty and distress felt in our meetings! I have sometimes been almost ready to cry out in the language of the mournful prophet, 'Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people and go from them!'"

(To be continued.)

For "The Friend."

Distributing the Tracts.

Since the opening of the public squares in this city, the first of the present month, large numbers of persons resort thither on First-days. The time of many of them seems to be much occupied in laughing or conversation, probably not as a general rule on the most improving subjects; while some read newspapers, pass their time in idleness, or fall asleep. It occurred to me that here would be a good place to distribute tracts. I selected a dozen by way of experiment, written under religious concern by a beloved Friend who has several years now been entered into her everlasting rest, and of whom it was truthfully testified at her grave, that she was one of whom the world was not worthy. The first tract was handed to a man who was seated by himself. He respectfully received it and commenced perusing it. Then to two women, to some young colored men, and presently I found myself surrounded by a number of men and boys asking that each should receive one. I could have distributed a hundred.

The next afternoon, as I was walking in the southern part of the city, a colored man with whitewash brush in his hands accosted me, desiring I would furnish him with another of the same tract I had given him the day before—as he had given that away. He stated that he had read it to a company of his people who had not been what they ought to be, and who were surrounded by evil influences. For the first time in five years they had accompanied him to a place of worship that evening. This simple circumstance is related with the hope of giving encouragement to embrace some of the many opportunities open in our daily walk, to sow good seed, which the dissemination of printed tracts and books may be compared to.

Phila., 5th mo. 17th, 1872.

It may be remembered by our readers that some time ago we placed before them extracts from an article published in *The British Friend*, under the heading of "Barclay and his Assailants," exhibiting the great change that has taken place in the members of London Yearly Meeting, as regards plainness of dress, manners, &c., so that the few still keeping to the garb of Friends, are looked upon with disapprobation, if not contempt, by their fellow professors. We again give extracts from a continuation of the same article in the last number of our respected cotemporary. The author, whoever he may be, expresses sentiments on some points with which we cannot unite; but his statements are valuable as adding to the cumulative evidence, from an unprejudiced source, of the great departures of very many of the members of that Yearly Meeting, from the principles and practices of Friends. It is a sad fact, but we see no good to be gained by attempting to conceal or palliate it.

We have italicised a few lines.—EDITORS.

Barclay and his Assailants.

It has not been my intention from the first to enter into any detailed defence of the several propositions of the "*Apology for the True Christian Dignity, as the same is held forth and preached by the People in scorn called Quakers*," nor of those points in particular which have lately been called in question. That would occupy far too much space in the pages of this Periodical, and would probably only lead to unprofitable controversy. But believing those principles to form one intelligible and consistent whole, perfectly impregnable from without, and perfectly scriptural; and that the very life of our religious Society lies therein, yea, in those very points which have been more especially assailed of late, I have felt the burden laid upon me to point out, as far as I may be enabled, the symptoms which appear to me to indicate a gradual decadence in the full recognition and distinct enunciation of some points of our pristine faith, along with the growth of views more consonant with those from the thrudom of which our forefathers in the truth—under an amount of obloquy and suffering we are now wholly unable to realize—were delivered, and have handed down to us their living testimony as a precious inheritance. That our early Friends were more highly gifted, more enlightened, and saw farther than the rest of the professing world into the entire spirituality of the Gospel dispensation—upon which we must advance, not retrograde, if we would maintain our position—is the only ground we can claim for a separate existence, or that can form a bond of union amongst us sufficiently strong to resist extraneous influences, and so to cement us together as to check the dissolution which, others at least inform us, has evidently for some time past been steadily setting in.

I am aware there is what is thought to be a revival amongst us, in the greatly increased amount of religious activity of late years in some directions, as in the institution of First-day Schools, and various other agencies for the promotion of the social and religious welfare of our fellow-men. These movements have doubtless exerted both a direct and a reflex influence for good in no small degree on the minds of those who have been engaged in them, as well as on the objects of their solici-

tude and exertion. It is not quite so clear that these efforts and associations have had altogether an attractive and deepening influence on those who have taken the most prominent part in their promotion towards our Society and its primary principles—whether the result has been an increase of loyalty and attachment on the whole, or whether there has not been an obviously scattering effect, and even in some cases a degree of estrangement. If it be so, I would be far from drawing any arbitrary conclusion, beyond the notice of the fact, for the inference may be made use of either way. But there has not always been a perfect freedom from an appeal to popular elements and motives of action, of all influences one of the most stealthy and insidious.

Our statistical tables likewise exhibit a slight annual increase in the number of our members for the last few years, but not nearly in proportion to the general increase of the population. Like all other statistics they are necessarily very deceptive as to the right conclusions to be drawn from them, and perhaps nothing can be imagined more barren and unprofitable as to any moral or religious results than the mere counting of numbers. They do not tell us how many of those returned are only nominal members, as must naturally be the case where birthright is the principal avenue into the Society, and occasionally attending a First-day morning meeting the main test of a claim to the retention of membership. There is no means of ascertaining the proportion between our sincerely attached and our lukewarm or more or less disaffected members—the only thing worth knowing at the expense of the time and trouble incurred. Many of those enumerated would scarcely recognize their membership if challenged, or hold it as binding to any particular walk or practice. This loose state of things is mainly attributable to an increased laxity in the discipline of late years; and how much of this is due to, and has been promoted by, the statistical tables, they must be left to answer for themselves. I am no advocate for a penal discipline, love being the only authority, and restoration the sole object of discipline in a Christian church. But we have a right to look for some sort of consistency, and I think there can be no doubt of our statistical tables being out of harmony with the theory and constitution of our Society, in their inevitable tendency to direct the attention, along with other prevalent influences, to outward considerations. This is not alone my own solitary view. One of the most experienced voices, now removed from amongst us, pleaded against them to the last. Notwithstanding anything they may seem to cover, we can scarcely cast our eyes over the length and breadth of the land without becoming painfully sensible of a general decay going on in the attendance of our meetings both for worship and discipline, in towns as well as in the country, but more especially in some of the rural districts, which were once the strongholds of our Society. There are a few cases of exception, where unusual zeal and exertion have been devoted, or where the neighboring meetings have been fed by the surplusage of the large towns; but the general complaint is of old standing in the Answers to our Queries, as to the continuous falling off in the attendance of First-day afternoon and week-day meetings. It has gone on

steadily increasing for some time past, and now affecting our First-day morning meetings in many places. It has gone on increasing with much greater rapidity during the present and immediately preceding generations, so that we hear more and more the extreme difficulty with which meetings in some places are kept up at all, of old being discontinued, and of junctions taking place between Monthly and Quarterly Meetings, one after another, in consequence of diminished numbers attending them, notwithstanding the greatly increased facility of travelling; which process, as far as regards present appearances, seems not likely to be counteracted. In endeavoring to trace causes, we have no records exactly to shew when this decline first began to set in. Emigration for the sake of greater freedom of conscience, and from under the hand of bitter persecution, was one main cause in earlier times, but that has long ceased to operate anything like the same proportion. * *

Although some of our general principles and several of our testimonies, are undoubtedly meeting with increased recognition and acceptance among the community at large, those who have an extensive experience, as the best welfare of the Society most truly heart, must be conscious of a wide-spread alienation from our practices, if not defect from our principles, within our own borders, and that by no means confined to the young and rising generation, but affecting many of those occupying prominent positions in the city, and to whom we are accustomed look up as examples, if not as our leaders or guides. If the cause should be found to lie in a general lukewarmness having crept over us, or, still more, in any shifting of our ancient ground, in the gradual yielding up of less distinct apprehension of those deep, inward, and spiritually experienced convictions which first gathered our early Friends, and of which Robert Barclay is the able and hitherto acknowledged exponent, it is well should be thoroughly awakened to it by our admirable organization is all that is to us.

There can be no doubt, I think, that some of the difficulties which arose in our Society in this country rather more than thirty years ago lay really in a covert operation at that time, I believe—attack upon some of the principles of Barclay and our early Friends. The views which were then being disseminated occasioned so much uneasiness when brought to the Yearly Meeting as to cause the appointment of a Committee in the year 1755. That Committee was composed of some of the ablest and most qualified men we had amongst us, who equals in weight of character and religious experience, I apprehend, without disparagement to me, fairly he said we should have difficulty in finding. They labored keenly and faithfully; and the Society had strength enough at that time to cast out from it views which had occasioned the difficulty. But it resulted in the separation of so large a number of influential Friends, and many of the highest reputation and standing, as to shake the Society in some quarters to its very centre. The result was greatly deplored. And I doubt whether there are any Friends now living, who can remember and impartially review the whole of the circumstances attending what is known as

Controversy," and who are not now judgment that the lasting interests of Society were not best promoted by the then taken—ever since so far regretted action both of the Yearly Meeting of its Committee. Whether arising from well-known law of reaction or otherwise, here it to be no mistake to say that those views are now the most prominently held in leading quarters, if not in the Society at

which we look upon as important. Robert Barclay, William Penn, and others, the fruits of the Spirit, and therefore held leading testimonies, and some that are held to belong to our minor views and ideas, now that they are acknowledged making their way in the world more fully, perhaps, than at any former period, an increasing sense of the inconsistency that they are opposed to with the Christ-walk and calling, are fast losing their upon us, or are being mostly treated more lightly, if not altogether lowered into decay. The adoption of the name of "mourning" is rapidly increasing us, while a society has lately been wholly to discontinue those practices among rich and poor alike. As to the subject, a "Woman's Dress Association" has recently been instituted altogether at our borders. Again, the right education of women to preach the gospel coming much more extensively acknowledged, while on this vital question a tone of is sometimes to be heard in our

Some forms of speech—not those many deem merely technical, but that involve a clear and decided principle freely used, and have crept into our or semi-official documents at our meetings, and on other public occasions. Many members are satisfied to contribute to maintenance of officially paid ministers, and matters accept of their official services, at any serious recognition of our discipline. Sensitive persons throughout the country showing themselves to be distressed upon, than support certain appropriations disapprove of; while our testimony at ecclesiastical demands once so conly held, and for the faithful maintenance of which our predecessors suffered so, has become a mark for controversy, and has almost disappeared.

know that these things held as mere of rule,—as well as our testimonies it war, and against oaths, which are reserved almost intact,—are comparatively useless, and cannot take rank above moral precepts, unless they spring from inward conviction, as always so based upon Robert Barclay and his friends. Separated their living root, our practices become dry and withered branches of a sapless decaying stem; and in our very of formality, we sink into the worst of

obscure it may be said the complaint is one; that it is the old, old story of decline of the Society, and departure its first principles, almost from its rise, past the second generation; and equally nearly every other religious movement—even Christianity itself, according to well-known course of events, or law of nature. I have a scarce old volume

(1703.) written by an "enemy" of course, which contains the picture of an elderly man, with his hat on, in a bending decrepit attitude, supporting himself on crutches, with the legend,— "Quakerism drooping, and its Cause sinking!" The difference, however, is this. Defections then came from the margin, and were partial, leaving the heart or responsible portion sound; now it is general, and may be said to have reached the head in some cases, that is, in the attacks upon our central principles, as far as regards the opposition to Barclay.

Great as are the moral principles of our Society, it can never stand upon them alone. If once the cementing bond of their true spiritual basis is lost or depreciated, we have nothing left to hold us together worth contending for; or that other bodies do not possess, in some respects, in a superior degree. There can be no doubt about disintegration having set in to a large extent in the body; and what ought still more to alarm those who have the good of the Society, and not partial views or partisanship, truly at heart, is, that some of the finest minds amongst us, and some of the most conscientious, are being alienated, on one side or the other, from our small numbers.

Selected for "The Friend."

A Badge of the Party.

Though it be objected, that we seek to set up outward forms and preciseness, and our plainness is but a badge of the party, the better to be known; I do declare, in the fear of Almighty God, that these are but the imaginations and vain constructions of insensibles men, who have not had that sense, which the Lord hath given us, of what arises from the right and the wrong root in man. And when such censurers of our simplicity shall be inwardly touched and awakened by the mighty power of God, and see things as they are in their proper nature and seeds, they will then know their own burden, and easily acquit us, without the imputation of folly or hypocrisy herein.

To such as say that we strain at small things, which becomes not a people of such fair pretensions to liberty and freedom of spirit, I answer with meekness, truth, and sobriety, that nothing is small that God makes matter of conscience to do or leave undone, and that as inconsiderable as they are made by those who raise this objection, yet they are much set by.—William Penn.

Alas! if my best Friend who laid down his life for me, were to remember all the instances in which I have neglected Him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompense? I will pray therefore for blessings upon my friends, though they cease to be so, and upon my enemies though they continue such.—Copper.

THE FRIEND.

FIFTH MONTH 25, 1872.

It can hardly be otherwise than that every one, whether he be a resident of the city, engaged in mercantile or professional pursuits, or living in the country and deriving his

means of subsistence from cultivation of the soil, if he is accustomed to reflect on the dependent condition of man, and the close connection between his individual interest and that of his fellow men, will be more or less affected by any apparent unusual aberration of natural phenomena; such as occasionally occurs in the progress of the seasons, and the prevailing character of the weather; influencing irresistibly as they do the growth and perfection of the fruits of the earth, from which man derives the means of existence. If we look on the multitudes around us, or consider the vast aggregate of the inhabitants of our country, and reflect that all these must be fed, day by day, it may be well if the query is sometimes brought home to us, by what wonderful means is the necessary food provided? Accustomed to the daily rising and setting of the sun; the constant and often unappreciated diffusion of light and heat; the varying apportionment of wind, clouds and rain, we may learn to accept them as the mere product of natural laws, forgetful of their and our dependence on the will of an almighty and ever-present Creator, and thus fail to recognize that the supply of our daily wants is altogether dependent on the goodness of Him, in whom we live, move and have our being, and that if He withhold the bestowal of his undeserved bounty, famine and death are the inevitable result. Science with all its discoveries, art with all its nice adaptations, industry with all its resources, and commerce with all its appliances, mighty as they are in assisting man in carrying on the labor which belongs to him, and in perfecting his plans and enterprises, each and all are powerless to provide the means to support life, unless a power far superior to any he can call into action, so regulates the elements as rightly to distribute genial warmth, and bring forth the early and the latter rain necessary to make "the fruitful field laugh with abundance."

The present Spring has been signally cold and dry, there having been comparatively little rain since its advent, and throughout many sections of the country, the hopes of the farmer are disappointed by the apparent failure of some of his most needed crops. The daily papers give gloomy accounts of the condition of the wheat and grass, and it seems hardly probable, even should rain soon come, that the yield will be sufficient to supply the wants of man and beast, even in the neighborhoods where it is gathered. The comments of the press on this state of things in the country, indicate that the thoughts of the writers seldom rise higher than secondary causes, and comfort is taken in the belief that as our domain is vast, and its climate various, it is probable the surplus of one part will supply the deficiency of another. Such may prove to be the case. It would be well however if the minds of the people were more deeply impressed with the guilt and deserved punishment of the multimiform aspects of sin constantly thrusting themselves into notice; and that although "The Lord God is merciful and gracious, long-suffering and abundant in goodness and truth," yet his all-piercing eye beholds all these different phases of iniquity, and He may be thus giving warning that his long-suffering may be exhausted, and his sleepless care to provide food for a rebellious, ungrateful community be withdrawn, leaving it to suffer by famine and pestilence, the recompense due to its many crimes. But how

few comparatively appear to recognize his hand in these dispensations, and how many are disposed to thrust Him away from the superintendence and government of his creation; deceiving themselves with the notion that having established fixed laws, He has left it to take care of itself. Can such rightly learn to adore his glorious majesty, or to seek with fervency of spirit his divine regard and protection?

How great is the patience and forbearance of Him with whom we have to do; and yet He does not always withhold his judgments, as we have fearful evidence in what has been and is even now taking place in the East, where gaunt famine has reaped and is reaping an awful harvest of corruption and death, sweeping over cities, towns and country, carrying with it agony and terror, and leaving to those who escape with life, little more than lamentation and woe. Let us not flatter ourselves that these are sinners above all others who inhabit the earth, but rather seek to humble ourselves and repent, lest we likewise perish. If we experience a merciful exemption from such dire affliction, the louder is the call for reverent gratitude and obedience to Him who can turn "a fruitful land into barrenness for the wickedness of them that dwell therein," who by a season so unpropitious to vegetation, may be intending to remind the people of their entire dependence on Him who "watereth the hills from his chambers," and who "causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth."

SUMMARY OF EVENTS.

FOREIGN.—The supplemental article to the Treaty of Washington, providing for a settlement of the indirect claims controversy, continues to be a prominent topic of discussion in the London papers. The London Globe says, that the claims of the American government for damages incurred by the destruction of vessels by the privateer Shenadoosh alone amount to \$9,500,000. The correspondence between the British and American governments is published and commented on by the journals, which generally express the hope of a favorable decision by the Senate.

The agent of the Cunard line has received information of the loss of the steamer Tripoli, from Liverpool for Boston. The Tripoli went ashore on South Tuckahock rock, off Cape Cod, in the Irish coast. Her crew and passengers were all saved, but the vessel will be a total loss. Little of the cargo can be saved.

The question of a university for women is being agitated in England. Several influential journals strongly advocate the measure.

The report of the Registrar General of Ireland, for 1871, shows a net decrease of 25,547 acres in the quantity of land under cultivation below the previous year's returns. The number of emigrants who left Irish ports last year was 72,004, a decrease of 3,476 compared with 1870. The emigrants consisted of 41,924 males, and 30,080 females.

London.—Consols, 93½. U. S. sixes, 1862, 89½; 1867, 93½; ten-forties, 89.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11½ a 11½d. California white wheat, 12s. 8d.; a 12d. 10d. per 100 lbs.; red winter wheat, No. 2, 12s. 6d.; spring, 11s. 8d. 12s. 10d.

Marshal Bazaine has been placed under arrest preparatory to his trial before a special court martial, which is to take place soon.

Subscriptions to the amount of \$300,000 have been raised in Paris for the sufferers by the eruption of Vesuvius.

The Carlist disturbances in Spain continue. It is stated that 15,000 government troops are now concentrated in the department of Biscay, and opposed to them are 7,000 Carlists, who avoid any general engagement. Don Carlos has, it is supposed, taken refuge in France. A body of 10,000 Carlists has been formed in Portugal, and were met on the frontier by government troops and driven back into Portugal. The Cortes have

passed a bill providing for bringing up the effective force of the regular army in Spain to 80,000 men. The Cortes rejected a resolution censuring the government for declaring Navarre, Liberia, Biscay and Catalonia in a state of siege.

A series of violent earthquakes occurred in Iceland on the 16th, 17th and 18th of last month.

A Berlin dispatch of the 16th says: The Reichstag has passed a resolution asking the Government to submit for its action a draft of law which shall regulate the license granted to religious orders, and provide for the punishment of all members of such organizations who are guilty of dangerous activity towards the State. The resolution is aimed more particularly at the Jesuits, who are especially mentioned as requiring restricting.

The Italian Government has sent a communication to the government of Prussia, in which it complains of the persecution and oppression of the Jews in that country.

Advices from Japan to 4th mo. 23d, state that by imperial decree the Mikado of Japan has abolished all edicts directed against Christianity. These edicts had been in force three centuries, and their abolition is the recognition of the sovereignty. Ten Buddhist priests attempted to gain audience with the Mikado to protest against his abolishing the edicts referred to, but were warned off by the guards. Persisting in their efforts to get into the palace five of the priests were cut down and the others fled. A great fire had occurred in Yeddo, destroying the buildings in a space three miles in length to two in width. It originated in "one of the prince's late palaces," occupied by troops, and the flames were carried by a severe gale "over whole blocks of buildings," and set fire to places "a mile distant" from where the fire began. The fire rendered 50,000 persons homeless, and the government was feeding them. In the new plan of the burned district, only wide streets and substantial buildings are to be allowed.

A Madrid dispatch of the 20th says: It is officially announced by the government that desertions from Carlist bands in the province of Biscay have increased. The Carlist bands in the province are recruiting themselves to the government authorities and give up their arms. More than four thousand have already submitted. The insurgent bands in other provinces are dispersing.

It is stated that the attitude of the government of France toward the Carlists, and the facility with which the retreating insurgents have escaped into France, have caused a deep feeling of irritation on the part of the Spanish government. The Spanish Consul at Bayonne, France, has arrived in Madrid, for the purpose of formally complaining of the course pursued by the French government toward the Carlists.

Detachments of government troops continue to encounter the Carlist bands in the disaffected provinces, and the insurgents are invariably beaten and dispersed.

UNITED STATES.—Miscellaneous.—The number of internments in Philadelphia last week were 328. There were 29 deaths of small pox, 43 consumption, 22 inflammation of the lungs, and 13 old age. The number of internments in the corresponding week 1871, was 247.

On the evening of the 19th, Jayne's large granite building, extending from Dock to Carter Street, was destroyed by fire, and other houses adjoining were greatly damaged. The loss on stock and buildings is estimated at \$52,000.

Last week forest fire swept over portions of Sullivan and Delaware counties, N. Y., Sussex county, N. J., and several of the northern counties of Pennsylvania, destroying much timber, and many dwellings, saw-mills, &c. A welcome rain on the 19th arrested the conflagration.

The U. S. Treasury balance on the 18th inst, consisted of \$100,618,840 coin, and \$12,019,942 currency.

The Secretary of the Interior has received a communication from General Howard, dated Tucson, Arizona, and in which he says that the Gadsden Indians, who are quarrelling with the Apache tribes, says there are nearly one thousand of these Indians in the reservation, that their conduct is good, and that scarcely any depredations are or have been committed in the vicinity.

The labor report of Massachusetts for 1871 asserts that since 1860 there has been a large decrease in the number of agricultural productions and in farm livestock.

From these facts it appears that Massachusetts is becoming less a farming and more and more a manufacturing and trading and transporting community. The cash value of farms in that State has decreased nearly \$7,000,000 within the past ten years. The value of the stock in the State at the west during the past season was \$7,822,315, an increase of 1,159,000 over the previous year. The cost of the hogs was \$55,000,000.

The House of Representatives, by a vote of 147 to 6, passed a tariff and tax bill making considerable reduction in the revenue. The estimated reduction by tariff bill, including the free list, is about \$29,645,000, and in internal revenue from \$1,000,000 to \$15,000,000. Both Houses of Congress have agreed to adjourn finally on the 29th inst, but it is believed the Senate will not be ready so early a day, and will ask for extension of the time.

The Markets, &c.—The following were the quotations on the 20th inst: **New York**—American gold, 1 U. S. sixes, 1181, 1183; ditto, 1867, 1161; ditto, 10 U. S. cents, 1101. Superfine flour, \$6.90 a 7.30; brands, \$7.50 a \$12.15. No. 2 Chicago spring wheat \$1.71; red western, \$2.08; white Michigan, \$2.20. Canada barley, \$1.10. Oats, 67 c. 74 c. 68 cts. Western mixed, \$1.74 cts. 1.74 cts.; wheat, 80 cts; southern white, 85 a 90 cts. **Philadelphia**—Cotton, 24½ cts. for uplands and New Orleans Superfine flour, \$6 a \$6.75; finer brands, 87 a \$1.20.35; and western red wheat, \$2.20; amber, \$1 a \$2.35; white, \$2.35 a \$2.40. Eye, \$1.10. Corn, 74 a 75 cts.; western mixed, 73 a 74 cts. 75 a 58 cts. Cassed hams, 12 cts. Lard, 9 a 9½ Clover-seed, 9 to 10 cts. per lb. Timothy, \$2.75 bushel. Sales of about 2000 beef cattle at the Av. Drove-yard. Extra at 7½ a 8 cts.; fair to good 6 cts., and common 5 a 5½ cts. per lb. gross. Choice sold at 61 a 73 cts. per lb. gross; receipts in heads, 500 head, \$6.75 a \$7 per 100 lbs. net receipts, 3261 head. **Baltimore**—Family flour, \$1 a \$13.50; western extra, \$8.50 a \$9.50. Penna wheat, \$2.20 a \$2.30. Southern yellow corn, 72 cts.; white, 76 a 77 cts. Oats, 66 a 90 cts. **Cincinnati**—Family flour, \$8.50 a \$9.52. Red wheat, \$2 a 3.00. Corn, 50 cts. Eye, \$1.06. Oats, 43 a 46 cts. **St. Louis**—Family flour, \$9.25 a \$10.50. Choice spring wheat, \$1.70; fall red, \$2.07 a \$2.08. No. 2 corn, 50 cts. Oats, 40 a 41 cts. **Chicago**—No. 2 spring wheat, \$1.51. No. 2 corn, 48 cts. No. 2 oats, 4 Eye, 85 cts. No. 2 barley, 61 cts. **London**—Choice wheat, \$2 a \$2.05. Corn in sacks, 65 cts. in sacks, 53 cts. Sugar cured hams, 11 a 12 cts. 9 a 10 cts. **Detroit**—Flour, \$9.50 a \$10. For c amber and white wheat, \$1.95. Mixed corn, 5 Oats, 47½ cts. **Oswego**—Amber Canada wheat, No. 1 Milwaukee spring, \$1.75 a \$1.80. **New York** wheat, \$1.95. Corn, 60 cts. Oats, 50 cts.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Common Room of Arch Street Meeting-house, on Thursday, 20th mo. 28th, at 3 o'clock, P. M.

RICHARD CALVERT, Secretary.
Philadelphia, 5th mo. 1872.

WANTED.

A Friend as Principal of the School under the Germantown Preparation. The school to be supplied with a full academic course, and the salary offered is liberal. Apply to

Alfred Cope, Germantown.
Samuel Morris, Olney, Pa.
James E. Rhoads, Germantown.
John W. Smith, 747 Chestnut St., Phila.
Mary R. Haines, No. 926 Spruce St., do.

FRIENDS' SELECT SCHOOLS.

Wanted, a teacher in the classical department of Friends' Select Schools, upon the opening of the term in the 9th month next.

Applications may be made to
James Whittall, 104 Race St.,
Edward Maris, M. D., 127 South Fifth St.,
Geo. J. Scattergood, 413 Spruce St.

FRIENDS' ASYLUM FOR THE INSANE.
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WINGSTON, M. D.

Applications for the Admission of Patients are made to the Superintendent, or to any of the Board Managers.

MARRIED, on the 16th of Fifth month, at Friends Meeting-house, Germantown, HOWARD COMPTON SCISAN F., daughter of the late Thomas Wistar, J.

WILLIAM H. PAILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SIXTH MONTH 1, 1872.

NO. 41.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

T. NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Alcoholic Drinks.

(Continued from page 317.)

Recently some new physiological enquiries were served to explain the reason why, under alcohol, the heart at first beats so quickly and by the pulses rise. At one time it was imagined that the alcohol acted immediately on the heart, stimulating it to increased action, and from this idea—false idea, I should say—the primary action of alcohol, many erroneous conclusions have been drawn. We have now learned that there exist many chemical bodies which act directly by producing a paralysis of the organic nervous supply of the vessels which constitute the minute vascular circuit. These minute vessels when paralyzed offer inefficient resistance to the stroke of the heart, and the heart thus liberated, like the mainspring of a clock from which the resistance has been removed, quickens in action, dilating the minute and feeble vessels, and giving evidence really not increased but of wasted power.

The phenomena noticed above constitute the first stage of alcoholic action on the body; we may call it the stage of excitement; it corresponds with a similar stage or degree caused by chloroform.

If the action of alcohol be carried further, new set of changes are induced in another part of the nervous system—the spinal system. Whether this change be due simply to the modification of the circulation in the spinal cord, or to the direct action of the alcohol upon the nervous matter, is not yet known, but the fact of change of function is well marked, and it consists of deficient power of co-ordination of muscular movement. The nervous control of certain of the muscles is lost, and the nervous stimulus is more or less feebled. The muscles of the lower lip in the human subject usually fall first of all, then the muscles of the lower limbs, and it is worthy of remark that the flexor muscles give way earlier than the extensors. The muscles themselves by this time are also failing in power; they respond more feebly than is natural to the galvanic stimulus; they, too, coming under the depressing influence of the paralyzing agent, their structure temporarily changed, and their contractile power everywhere reduced. This modification of

the animal functions under alcohol marks the second degree of its action. In this degree, in young subjects, there is usually vomiting, and in birds this symptom is invariable. Under chloroform there is produced a degree or stage of action holding the same place in the order of phenomena.

The influence of the alcohol continued still longer, the upper portions of the cerebral mass, or larger brain, become implicated. These are the centres of thought and volition, and as they become unbalanced and thrown into chaos, the mind loses equilibrium, and the rational part of the nature of the man gives way before the emotional, passionate, or mere organic part. The reason now is off duty, or is fooling with duty, and all the mere animal instincts and sentiments are laid atrociously bare. The coward shows up more craven, the braggart more braggart, the bold more bold, the cruel more cruel, the ignorant more ignorant, the untruthful more untruthful, the carnal more carnal. "In vino veritas" expresses faithfully, indeed even to physiological accuracy, a true condition. The spirits of the emotions are all in revel, and are prepared to rattle over each other in wild disorder; foolish sentimentality, extending to tears, grotesque and meaningless laughter, absurd promises and asseverations, inane threats or childish predictions impel the tongue, until at last there is failure of the senses, distortion of the objective realities of life, obscurity, sleep, insensibility, and utter muscular prostration. This constitutes the third stage of alcoholic intoxication. It is the stage of insensibility under chloroform when the surgeon performs his painless task.

While these changes in the action of the nervous system are in progress there is a peculiar modification proceeding in respect to the temperature of the body. For a little time the external or surface temperature is increased, especially in those parts that are unduly charged and flushed with blood. But it is to be observed that in respect to the mass of the body the tendency is to a fall of temperature. In the progress towards complete intoxication under alcohol, however, there are, as we have already seen, three degrees or stages. The first is a stage of simple exhilaration, the second of excitement, the third of rambling insensibility, and the fourth of entire unconsciousness, with muscular prostration. The duration of these stages can be modified in the most remarkable manner by the mode of administration; but whether they are developed or recovered from in an hour or a day, they are always present except in cases where the quantity of alcohol administered is in such excess that life instantly is endangered or destroyed. In the first or exhilarative stage the temperature undergoes a slight increase; in birds a degree Fahrenheit, in mammals half a degree. In the second degree, during which there is vomiting in birds, or attempts at vomiting, the temperature

comes back to its natural standard, but soon begins to fall; and during the third degree the decline continues. The third degree fully established, the temperature falls to its first minimum, and in birds comes down from five and a half to six degrees; in rabbits from two and a half to three degrees. In this condition the animal temperature often remains until there are signs of recovery, viz., conscious or semi-conscious movements, upon which there may be a second fall of temperature of two or even three degrees in birds. In this course of recovery I have seen, for instance, the temperature of a pigeon which had a natural standard of 110° Fahr. reduced to 102°. Usually with this depression of force there is a desire for sleep, and with perfect rest in a warm air there is a return of animal heat; but the return is very slow, the space of time required to bring back the natural heat being from three to four times longer than that which was required to reduce it to the minimum.

In these fluctuations of temperature the ordinary influences of the external air play an important part as regards duration of the fluctuation, and to some extent as regards extremes of fluctuation.

These facts respecting fall of temperature of the animal body under alcohol were derived from observations originally taken from the inferior animals; they have been confirmed since by other observers from the human subject. Dr. De Marmion, of King's Bridge, New York, has specially proved this fact in some instances of poisoning by whiskey in young children. In one of these examples the temperature of the body fell from the natural standard of 98° Fahr. to 94°, in another to 93.1-2°.

Through all the three stages noticed in the above, the decline of animal heat is a steadily progressing phenomenon. It is true that in the first stage the heat of the flushed parts of the body is for a brief time raised, but this is due to greater distribution of blood and increased radiation, not to an actual increment of heat within the body. The mass of the body is cooling, in fact, while the surfaces are more briskly radiating, and soon, as the supply of heat-motion fails, there is fall of surface temperature also; a fall becoming more decided from hour to hour up to the occurrence of the fourth and final stage, of which I have now to treat.

The fourth degree of alcoholic intoxication is one of collapse of the volitional nervous centres, of the muscular organs under the control of those centres, and of some of the organic or mere animal centres. It is true that while the body lies prostrate under alcohol there are observed certain curious movements of the limbs, but these are not stimulated from the centres of volition, nor are they reflected motions derived from any external stimulus; they are strange automatic movements, as if still in the spinal cord there were

some life, and they continue irregularly nearly to the end of the chapter, even when the end is death.

Through the whole of this last stage two centres remain longest true to their duty, the centre that calls into play the respiratory action, and the centre that stimulates the heart. There is then an interval during which there are no movements whatever, save these fail the primary failure is in the breathing muscle: to the last the heart continues in action.

The leading peculiarity of the action of alcohol is the slowness with which the two centres that supply the heart and the great respiratory muscle are affected. In this lies the comparative safety of alcohol: acting evenly and slowly, the different systems of organs die after each other, or together, gently, with the exception of those two on which the continuance of mere animal life depends. But for this provision every deeply intoxicated animal would inevitably die.

It happens usually, nevertheless, that under favorable circumstances the intoxicated live: the temperature of the body sinks two or three degrees lower, but the alcohol diffusing through all the tissues, and escaping by diffusion and elimination, the living centres are slowly relieved, and so there is slow return of power. If death actually occurs, the cause of it is condensation of fluid on the bronchial surfaces and arrest of respiration from this purely mechanical cause. The animal is literally drowned in his own secretion.

(To be continued.)

For "The Friend."

To the Editors of "The Friend."—

In connexion with the "Letters and Papers of John Barclay," that are being published in your journal, I have thought that the following from the same, written near the close of his life, might be helpful to some of our young Friends; for whom, in these shifting, shaking, proving times, a very sincere sympathy and interest have been felt.

However disparagingly some may look upon the adoption and maintenance of our peculiar and distinguishing testimony to plainness of dress and address, there is no doubt that when entered upon, as was the case with J. B. on the ground of religious constraint and duty, it must ever be—unless such individuals be intuitively taught, or are the subjects of early training in these respects, by judicious, consistent, and conscientious parents—a sacrifice demanding no small degree of faith and fortitude, as well as resignation of our own wills. And herein lies one of its most beneficial, practical results! For it is this subjugation of the natural heart and will to the cross of the great Supreme—bitter as may be its requisitions, or insignificant to the unanointed vision as may appear the means by which it is effected—that opens the way for the gospel, or in other words, the power of God to have free course unto the ever glorious reign of the Prince of Peace in us.

It is the testimony of the Apostle, that "The carnal mind is enmity against God," and again, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Then must not these be slain through filial submission and obedience on our part to the power

of the cross of the Lord Jesus, and our wills thus become subjected to His blessed will? Is not the work of Christ's religion in the soul the formation of a new and heavenly birth, in the place of a corrupt, sinful, and lost creature? Is not obedience to the humbling manifestations and convictions of the grace of God that which we all need, and which will do all things for us? Is not our Almighty Creator and Redeemer all-sufficient for His own work, if we are but as little children passive in His transforming hand? And woe betide him or her who will determinately choose their own way or terms by which this great end is to be obtained. The power is all of God; who also will if reverently sought unto, bring about His own glorious results by means of His own appointing: while he it ever remembered and deeply pondered, that "God hath chosen the foolish things of the world to confound the wise;" and "*weak things*" "to confound the things which are mighty;" "*base things*," "and things which are despised hath God chosen, yea, things which are not, to bring to nought things that are; that no flesh should glory in his presence."

Incontrovertible is the fact, that there can be no growth in the Truth as it is in Jesus, savingly experienced, until our unrenewed and deceitful hearts are mortified and humbled; and "through the arm of the Lord revealed," we are brought to see, in that light by which all things that are reprov'd are made manifest, our lost and undone condition as children of the first Adam. Whereupon shall follow such a sense of our prodigal, lost state; such mourning and contrition of soul; such godly sorrow for sin; such putting the mouth in the dust if so be there may be hope; such abhorring of ourselves and repenting as in dust and ashes; such counting all things but loss and dross "for the excellency of the knowledge of Christ Jesus," and that we may win Christ, as shall manifest to all—that which cannot be hid—that we have been baptised with the thoroughly cleansing baptism which is of and through the Holy Spirit of our ever living Lord and Saviour, preparatory to the rich consolations which are in and through the Immanuel, and that sweetly flowing reconciliation and peace with Him, which this sanctifying power of His Spirit can only give.

John Barclay writes: "Picture to thyself any set of people raised up to a deep sense of religion, and carrying out their watchfulness and self-denial to all branches of their conduct, and endeavoring to follow that exhortation, 'Be ye holy in all manner of conversation,'—and whatsoever ye 'do in word or deed, do all to the glory of God,' &c. Would they not soon come to be distinguished from other people, who follow the course of this world, or who secretly yearn after their own heart's lusts, and comfort themselves with trying to think there is nothing in this and the other little thing, and that religion does not consist in these things? Would they not soon find themselves to be 'a peculiar people' a singular people, a very simple people; their outward appearance, their manners, their very gestures, restrained and regulated after a mode totally contrary to the generality of those around them? According to that striking passage in one of the Apocryphal writings, setting forth the language of the ungodly respecting the righteous, so will it be respect-

ing such a people or person as I have described: 'He is not for our turn, he is clear contrary to our doings; he was made to prove our thoughts; he is grievous unto even to behold; for his life is not like other men's, his ways are of another fashion.' I deem it has never been any wonder with me that a people gathered and settled and preserved, as I have hinted at,—or as Friends were, when they found themselves estranged from the world at large, and eccentric through this process of following their convictions of duty,—should value this their privilege, and these outward badges, which tend to keep up this desirable distinction and separation from the world's spirit. * * *

"I was brought up in the entire desire of and I have cherished a real contempt for singularities; until I came to see that there was 'no peace to the wicked,'—and that 'great peace have all they who love'—the law of the Spirit of life in Christ Jesus.' Then as yielded my mind to be in all things led and guided there, nothing offended me but evil nothing seemed too hard to give up unto, no anything to be slighted as insignificant, which in anywise contributed to this heavenly peace and progress in what was esteemed so supremely excellent. The cross of Christ, the yoke he puts upon his disciples, was very easy and sweet; and peace was the reward of being faithful in ever so little. It is in this way, have been made ruler over more, and not by 'despising the day of small things;' which is the sure way (as the Bible tells us) of falling 'by little and little': of this we have most painful instances now around us; and ever some, who have deservedly stood high in our Society, as teachers and examples to the flock but who have even come to question, or have lost, all their former impressions and tendering convictions,—these are, it seems all gone and almost forgotten, as the early dew that passeth away,—and they have turned, as the dog or the sow, to that which they once loathed and rejected. And truly it is a striking and unanswerable fact, that there has not been one individual, who has risen to any eminence for religious dedication in our Society, but had had to tread the narrow and strait path; and has had to attribute his progress to giving up in the ability received, to obey the secret motions of the Spirit of Christ even in little things: nor has there, I believe, been one who has swerved from this course, that has ultimately turned out better than the salt that has lost its savor."

For "The Friend."

A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 314.)

"As to anything that looked like controversy between us," &c. "And without doubt is the same thing *intended* and *meant* in this, &c. Thomas felt that his friend's heart was right on this important subject, knew that since youth he had both believed and obeyed the voice of the inward Monitor as a Divine guide, but that owing to the "natural decay" of his faculties, pressure of business, and intercourse with philosophers, his mind or reasoning powers, and those only, had become a little clouded in regard to the doctrine of this subject. He fully understood the strength of his own position; his serene intellect saw this clearly, as well as the temporary obscuration that had come over his friend's mind, and

to unsoundness of his reasoning. But, having only in view the well-being of his opponent, and the advancement of Truth, and not controversial victory, he takes up the points of agreement rather than of disagreement, and, with that knowledge of, and consideration and allowance for, the imperfections of common nature, which is the "wisdom of a serpent" commended to the disciples by Christ, quotes James Logan's meaning rather more fully than he himself had expressed, or even entirely understood it,—so as to include it implied as well as the direct meaning,—and winds up with the expression of his satisfaction and unity with this, which he perceives to be, in spite of a temporary confusion of mind and phraseology, the real belief of his friend as well as himself. Thus the disagreement terminated, and to mutual advantage, as every religious controversy might, do, were it disputing parties, (as well those who may find, and know that they hold, the correct view, as the opposites,) but actuated by that forgetful humility, that sincere love, of Truth and of each other, which is displayed in this, instead of being impelled by a zeal without knowledge, which too frequently inclines upon an immediate conviction and renunciation of what we may deem to be error, without considering or allowing for the human weakness, that, with the best intentions, may make such an immediate clear-sightedness impossible. For such ill-regulated zeal, the origin of many persecutions, love is the grand cure. Dr. Story's desire of having James Logan's *Large* published with his own commentaries annexed, and yet that these comments should be subject to James's "censure," and alterations if there should be any apparent discrepancy between them and the Charge itself, shows that he apprehended this document to be entirely in unison with his own and his friends' sentiments, and perceived the point, that it is, after the writing of the Charge, at which J. L.'s mental vision became clouded. That the earth is of much older date," &c. in order to enable readers to appreciate the extent of the stride, by which Thomas Story and in advance of his contemporaries in his views of the antiquity of the strata, it has been thought advisable to introduce a short sketch of the history of geological theory in England, where the science has been prosecuted with most ability. The 17th century closed before the expiration of the absurd controversy as to whether the fossil shells and in strata at a great distance from, and above, the sea, were genuine marine shells, or mere *lusus nature* produced by a plastic power or fermenting fatty earth." A rational view of this phenomenon, the origination of which first led men to inquire into the history of the earth, was, however, generally adopted in England towards the close of that century. This was chiefly due to the publication of a Theory of the Earth, by James Hutton, in 1773, which continued to be the standard of doctrine for more than a fourth of a century. This philosopher, by attributing fossils to their true origin, *namely, formerly living*, had no idea of the relative antiquity of strata, but supposed them to have been simultaneously deposited at the time of the deluge. To quote *Phillips's Geology*, (1855), "The correct view of the original nature of 'formed stones or petrifications' was couched by Woodward and his numerous followers with the assertion, that

all the strata superimposed on one another in the crust of the earth, with all their included myriads of fossil animals and plants, were deposited by one general flood, 'the deluge.'" "Even in 1740, we find the great Italian author Lazzaro Moro, gathering all his strength against the Woodwardian hypothesis of the divinal origin of the strata, and their regularly arranged and successively deposited fossils." The publication of Moro's work induced men to look farther back than the deluge for the origin of fossils, but the German author Lehman, in 1756, appears to have been the first proposer of a classification of rocks according to their respective ages. He divided them into three classes, according to age, the oldest to be distinguished by their containing no organic remains, the second to include all fossiliferous strata, and the newest to be referred to local floods or the deluge of Noah, and corresponding to the modern *alluvium*. And he judged his first class to be coeval with the *Mosaic creation*. In arranging these classes, though they are in some measure coordinate with those of the present day, he failed to arrive at the true method of discriminating the ages of strata.

William Smith, a civil engineer, inaugurated in 1790 the grand scheme of classification now generally adopted, basing it on the partially accurate principle that rocks of the same age may be distinguished by their possessing the same, and those of different ages by their containing different fossils. But the more universally and readily applicable, as well as broader and more philosophical modern method, to which the subsequent rapid progress of geology is in great measure due, was first enunciated by Werner, (whose work was translated into English by T. Weaver, in 1805,) in the following rules or laws:—

1. "When two veins cross, and one of them cuts through the other, the one which is divided is the more ancient."
2. "Among stratified rocks superimposed on one another, the lower members of the series were deposited first, and the relative antiquity of the different strata is exactly in the order of their position."

Although Werner, by a bold induction, had thus arrived at the true principles of geologic investigation, he had not the patience, however, to be contented to labor toward a correct view of the early history of the earth, by the application of those principles in the slow process of practical observation. He followed the example of his predecessors in framing a cosmogonic theory, (the *Neptunian*), which was even wider of the truth, in some respects, than that of Woodward had been. He put forth the dogma, that all the rocks observed near the surface of the earth, were deposited from one chaotic fluid, which first permitted the crystallization of granitic and other rocks, and afterwards produced the secondary sandstones, shales, and limestones! The defects of this theory were partially compensated by that of Dr. Hutton, a contemporary of Werner, (that styled the *Plutonic* theory), which sought to account for all kinds of rocks by the action of volcanic fire and subterranean heat. But the accumulation of facts by dint of laborious observation has since led geologists to discard the extremism of both these theories, and to admit the evidence of both igneous and watery action in the formation of the strata.

It was about this time, or the beginning of

the present century, that the application of Werner's laws in practical investigation began to force inquiries generally to the conclusion of the antiquity of the earth being greater than that of the creation as given by Moses. But we have seen Thomas Story already arrived at that conclusion in 1738. To repeat his words, "The earth is of much older date, as to the beginning of it, than the time assigned in the Holy Scriptures, as commonly understood," &c. And how had he arrived at this deduction? By examination of "the strata" in the "high cliffs" of Scarborough, &c. But what was the method by which he inferred that the underlying strata were so much older than the superficial ones which we tread upon and which were deposited within historical periods? By observing "their positions." The under strata are older, he tells us, than those superficial ones, whose history we are acquainted with, through Biblical and profane records,—and why older? It was proved, to his mind, by their very "position" under the others. It is plain that his deduction was arrived at by the very method which Werner first enunciated 67 years later, (Law 2), but did not apply to such good purpose.

(To be continued.)

For "The Friend."

Believing the following extract from the Life of John Griffith, may be interesting and instructing to the readers of "The Friend," it is copied for insertion therein. Page 396 of Friends' Library he says:

"Our Friends formerly delivered themselves in ministry and writing, in a plain simple style and language, becoming the cause they were sincerely engaged to promote; chiefly aiming to speak and write, so as to convey the power and efficacy of the pure Truth, to that of God in the consciences of men. It is no small glory to the righteous cause we are engaged to promote, that it has made such a mighty progress in the world, upon a better foundation than that of human helps and learned accomplishments. The very first and most eminent instruments raised to propagate the same, were illiterate men, agreeably to what Paul delivers, 1 Cor. i. 26—29.

May these things be weightily considered by all those who seem to aim at seeking credit to the Society, by means of those outward embellishments, from which our worthy ancestors were wholly turned to seek and wait for that living power and holy authority, which alone is able to carry on the work of man's redemption to the end of time. The departure from that, opened the door effectually for the apostacy to overspread; then human wisdom and learning became, in the estimation of degenerate christians, essentially necessary to make ministers of the Gospel. But the early ministers and writers in the Christian Church, became eminent in another way, as we have great reason to believe most of them were illiterate men; and such of them who had attained human learning, when the power of the Gospel was inwardly revealed, laid all such accomplishments down at the feet of Him, to whom every knee must bow, and every tongue must confess; so that we find them counting all that as dross and dung, to which men in their corrupt wills and wisdom, give the highest place for usefulness, as above hinted. And I think some amongst us fall very little short of the same disposition of mind, though they

do not care to own it in words; for I have many times observed, that some have but little relish or taste for the substantial truths of the Gospel, in a plain simple dress; nor to read books, holding forth the same, unless they find some delicacy in the style and composition.

An honest substantial minister may wade into the several states of the people, in order to bring forth suitably thereunto, in the native simplicity of the Truth, and his labors herein be seen, gladly owned and received, by the circumsised in heart and ears, where his lot is cast; yet the sort of people amongst us above-mentioned, of whom I fear there are many, do not know, or much regard him, scarcely thinking it worth their while to attend the meetings such an one is engaged to visit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far short of the other in depth of experience, what following after him from meeting to meeting! Enough, if the instrument is not pretty well grounded, to puff it up with a vain conceit of itself, and to exalt it above measure. With sorrow it may be said, that much hurt has been done amongst us, by such great impudence. I have often seen reason to conclude, that popularity and common applause are no safe rule to judge of the real worth of a minister. Therefore, when I have heard much crying up of any instrument, I have been apt to doubt its safe standing, and holding it out to the end; which it cannot possibly do, if the same desire prevails to speak, as there is in such people to hear. I am persuaded, in such keep upon a right bottom, they will, at times, find it their duty to starve and disappoint such cravings after words."

Wool and Alpaca.

The history of the Australian wool trade is very noteworthy. In 1733 it occurred to Captain John M'Arthur, then stationed with his regiment in Sydney, that the Australian climate was well adapted for the production of merino sheep; but the colony had nothing but an inferior Bengal breed, useful only for food, and there was great difficulty in obtaining any other. At length, in 1797, Captain M'Arthur conveyed to Sydney three rams and five ewes of pure merino stock, and mixing with them seventy of the native sort, applied himself zealously to sheep-rearing. In 1803 he came to England, bringing with him samples of his wool, which he recommended both to a committee of cloth-manufacturers and to the Government as being "in softness superior to many of the wools of Spain, and certainly equal in every valuable property to the very best procured from thence." Some fun was made about his "wool-gathering" theories; but his samples and his arguments gave satisfaction to competent judges, especially as Europe was then harassed by Napoleon's wars, and there was constant risk of a stoppage of the supply derived from Spain. M'Arthur's modest request of a grant of 10,000 acres of grazing land to be assigned out of the occupied territory, with thirty convicts to serve as shepherds, was acceded to; and George III, who took a lively interest in the matter, gave him several fine merino sheep, chosen from his flock at Kew. He returned to Australia, and in 1807, when the little stock with which he had begun to work ten years before had increased to 4,000, he sent home his first bale of wool. During the next seven-and-

twenty years he rode his hobby steadily and with wonderful success. He died in 1834, worthily honored as "the father of the colony," and in that year the shipment of Australian wool to England—a great part of it drawn from his own grant and well-ordered shepherds—was nearly ten thousand times as great as that which he first made. He had plenty of followers. Squatters spread over vast tracts of New South Wales, Victoria, South Australia, and Tasmania, and, mightily enriching themselves, have succeeded in adding immeasurably to the wealth of the huge Australian commonwealth; while their produce has been of hardly less value to the mother country—and not to her alone. America now imports large supplies of Australian wool, all of which, till lately, were obtained by way of England, and spanned two-thirds of the globe in its transit, though now a shorter route, across the Pacific, is being established.

Another sort of wool comes to England from America, and has begun to be naturalised in Australia. The large alpaca sheep of Peru yields longer, softer, and more lustrous wool than any other animal of the tribe. Its softness and lustre made shrewd manufacturers anxious to use it; but the very length of the hair, sometimes extending even to forty-two inches, was an obstacle. The machinery commonly used by the woollen manufacturers was not fitted for it, and it was tangled and broken in the working. The few parcels brought to England were accordingly rejected, and thrown away as useless, lay idle in the Liverpool warehouses till 1834, when Titus Salt—a young farmer, whose father was a woolstapler in Leeds, and who himself now settled in Bradford as a spinner—began to devise means for getting over the difficulty. One episode in his adventures is thus described: "A huge pile of dirty-looking sacks, filled with some fibrous material which bore a strong resemblance to superannated horse-hair, or frowsy, elongated wool, or anything else unpleasant and unattractive, was landed in Liverpool. When these queer-looking bales had first arrived, or by what vessel brought, or for what purpose intended, the very oldest warehouseman in Liverpool docks couldn't say. There had once been a rumor—a mere warehouseman's whisper—that the bales had been shipped from South America on spec., and consigned to the agency of C. W. and F. Fozzle and Co. But even this seems to have been forgotten, and it was agreed upon by all hands, that the three hundred and odd sacks of nondescript hair-wool were a perfect nuisance. The rats appeared to be the only parties who at all approved of the importation, and to them it was the very finest investment for capital that had been known in Liverpool since their first ancestors had migrated thither. Well, those bales seemed likely to rot, or fall to the dust, or be bitten up to such an extent, that the use of family rats. Brokers wouldn't so much as look at them. Merchants wouldn't have anything to say to them. Dealers couldn't make them out. Manufacturers shook their heads at the bare mention of them; while the agents of C. W. and F. Fozzle and Co. looked at the bill of lading, and once spoke to their head clerk about shipping them to South America again. One day—we won't care what day it was, or even what week or month it was, though things of far less consequence have been chronicled to the half minute—one day, a plain, business-looking young man,

with an intelligent face and quiet, reserved manner, was walking along through the same warehouses at Liverpool, when his eye fell upon some of the superannated horse-hair projecting from one of the ugly, dirty bales. Our friend took it up, looked at it, if it, smelt it, rubbed it, pulled it about; in fact he did all but taste it, and he would have done that if he had suited his purpose—for was 'Yorkshire.' Having held it up to the light, and held it away from the light, and held it in all sorts of positions, and done sorts of cruelties to it, as though it had been his most deadly enemy and he was feeling vindictive, he placed a handful or two in his pocket, and walked calmly away, evidently intending to put the stuff to some, enervating private tortures at home. What fabulous experiments he tried with this fibrous substance I am not exactly in a position to relate, nor does it much signify; but the sequel was, that the same quiet, business-looking man was seen to enter the office of C. W. and F. Fozzle and Co., and ask for the head of the firm. He asked that portion of the house if he would accept eightpence a pound for the entire contents of the hundred and odd frowsy, dirty bags of non-script wool.

It was in 1835 that T. Salt made that purchase. He put it to such good use that 1833 the imports of alpaca wool, chiefly his own use, greatly exceeded 2,000,000 lb and his business had become so large that that year he built the famous Salthair Mill near Bradford, with a town around them to hold five thousand workpeople. His commodity found favor for ladies' dress umbrellas, and a dozen other useful articles and the trade with Peru became so extensive that the Australians began to covet a share in it. In 1858 Charles Ledger carried alpacas, llamas, and vicuñas to Sydney, and animals thrive well in New South Wales, already they furnish a considerable portion of the wool taken from these varieties of sheep, and collected for the English market.

To the Editors of "The Friend:"—

In this day of giving presents, and be reminded that "a gift blindeth the eyes you think the following suitable I should to see it in the columns of "The Friend," remembering to have seen it there.

A CONSTANT READER

Fifth mo. 1872.

"Two prizes of Budhoo were brought by Sir Alexander Johnstone, on his return from the island of Ceylon. They left country and friends, exposing themselves all kinds of privations, in order that it might come to England to be instructed in the truths of Christianity. Dr. Adam Clarke most kindly took charge of them, under date of April 14, 1819: 'On Friday I received a note from R. Sherbro director, &c. of the great plate-glass manufactory at Ravenhead, with a pressu Munn, Bathana and Dharma Rama of fine plates for toilet-glasses, seventeen in length by fifteen wide. As there was in house an upholsterer from Liverpool, I had him measure to get paper made for them. The printers received the inquiry about the silvering, admired workmanship, but seemed to take no interest in them. They were both silent."

seared very pensive. I pressed the subject, their notice and spoke of the kindness and affection of Mr. S., who has often visited them. At length Dherma spoke the sentiments both: "We are obliged to Mr. Sherborne, we will not have them. We came to England without money, without goods, without these, except our priests' garments; we will receive nothing back with us but one coat, the gospel of Jesus Christ, and the keys you have promised us. No, if God give (that is, God being their helper) we will have no presents; and carry nothing from England, except what covers us, your Bible and the gospel of Jesus Christ."

Bamboos.—There is no tree known on earth which subserves so many purposes as the bamboo. The Indian obtains from it part of his food, many of his household utensils, and a wood at once lighter and capable of bearing water strains than heavier timber of the same size. Besides, in expeditions in the tropics, under the rays of a vertical sun, bamboo trunks have more than once been used as awls, in which water, much purer than could be preserved in vessels of any other kind, is kept fresh for the crew. Upon the west coast of South America, and in the large islands of Asia, bamboos furnish all the materials for the construction of houses, at once elegant, substantial, and preferable to those of stone, which are liable to be destroyed by frequent earthquakes.

Considering the immense size of these plants, and the consideration, we would at the first glance class them either with the grasses or reeds—their appearance seeming to indicate that they belong to the former class, while the structure of the long hollow stem, with joints and sharp-pointed leaves, presents characteristics of the latter. Botanists, however, have decided that bamboos are a species of grasses.

These plants are found only in the torrid zone—for the reason either that the heat of the tropics is necessary to their development, or that their cultivation has never yet been attempted in temperate climates under favorable circumstances. Of the 170 species discovered by modern travellers, five or six are especially prominent.

The loftiest of the bamboos is the *Sammot*, which the tracts where it grows in the greatest perfection it sometimes rises to the height of 100 feet, with a stem 15 inches diameter at the base. The wood itself is not more than half an inch in thickness. The fact that the bamboo is hollow has made it eminently useful for a variety of purposes—it serves as a measure for liquids, and if fitted with a lid and bottom, trunks and barrels are made of it. Small boats even are made of the largest trunks by strengthening them with strips of other wood where needed.

After the *sammot*, the next largest of the bamboo species is the *Illy*, which usually reaches a height of from 60 to 70 feet. It is used for the same purposes as the *Sammot*, and, like it, prefers a moist, rich soil.

The third variety prevails throughout Southern Asia, both on the continent and in the larger islands. It rises to the height of 50 feet. It is employed for the same purposes which the other two varieties are applied to, and is much more useful than either of these. The young sprouts, of the stem and of the root, of the *Telin*—for such is the name given

to this variety of bamboo—are excellent food, and are eaten as we eat asparagus, either prepared with vinegar and sauces or with other viands. European colonists are so fond of these shoots as the natives themselves. The wood of the *Telin* unites strength and lightness in an extraordinary degree, and cut into thin planks or split into laths it is admirably suited for house-building in the tropics.

A still smaller species of the bamboo, which is not applied to so many purposes in domestic economy, industry and agriculture, is the *Ampel*, which, however, furnishes carts, ladders, and many similar objects. The Indians, when employed upon lofty palm trees collecting the palm-rims at a height of 100 feet above the ground, are not afraid of going from one tree to another by means of a simple bridge made of *ampel*-wood. The airy bridge consists of a single long stem of this tree, and another lighter one serves as a hand rail. The young shoots, like those of the *telin*, are used for food. It is in this class of plants that we meet with the iron-wood—as it is called in India—which gives out sparks under the blows of a hatchet. Its hardness is unequalled among woods, and yet it can be split up into the finest wands, and in this form is more suitable for delicate basket-work than the osier. Even cloth of a certain kind is made from this bamboo.

The *Tehu* of the Chinese is used in paper-making, and large parasols are made of this paper. There is also the *Teba* from which hedges are made, and the *Arundo scriptoria* of Linnæus, so called, because the Indian writers obtain their pens from it.

These latter species prefer a dry, light soil, and are equally acclimatized. The sweet interior of their young branches is a nourishing food, made use of by man, and also by herbivorous animals. The young shoots, which grow in bunches at the roots of the bamboos—the product of the underground germ—grow with such amazing rapidity that they may be literally said to be seen growing. In one day they obtain the height of several feet, and with the microscope, their development can be easily watched.—*Marion*.

Selected for "The Friend."

Christian Simplicity and Plainness.

It is with sorrow we observe that many under our name, in this day of ease and prosperity, wherein the means of indulging pride and ambition are easily obtained, have swerved from that Christian simplicity and plainness in habit, speech and deportment, and in the furniture of their houses and manner of living, which the gospel enjoins, and which become men and women professing godliness.

Some, to excuse or palliate their departures in these respects, speak of them as "little things," and of small moment; thereby endeavoring to lower that standard of moderation and self-denial, which is set before us in the Holy Scriptures, and which the Witness for Truth raised in the hearts of our forefathers, and still calls all to uphold. We believe that nothing can be called little which forms a part of our duty to God, and that the disposition to lessen these testimonies, as well as the unwillingness to conform to them, arises from the unsubdued will and unmortified pride of the human heart, which shuns the offence of the cross.

It is upon the simplicity of the Truth as it is in Jesus, whose whole life was one of contra-

diction to the glory and grandeur of this world, and on the heart-changing nature of the religion which He introduced, that our testimony to plainness and moderation rests. And why is it that any seek to be conformed to the world in these things, and to imitate its fashions and customs? Is it not to be like the people of the world; from a desire to emulate their style of living, to escape the cross, and that mortification which arises from being considered strict or narrow-minded? We believe, if such would search closely into the secret motives which lie at the bottom of these worldly compliances, they would find they had their origin in that love of the world, respecting which it is declared, that if any man indulge it, the love of the Father is not in him. We affectionately entreat all seriously to ponder the path they are pursuing, and inquire of the blessed Witness for God in their own hearts, whether it is that strait and narrow way, which their dear Redeemer trod before them, who "Set us an example that we should follow his steps." As these suffer him to arise in their hearts, and plead his own cause; and give themselves up to his leading, He will bring them out of these indulgences into a conformity to his divine will, strengthening them with holy magnanimity and firmness, to deny themselves, and to despise the shame or the reproach which the ungodly world may attach to their humble, simple way of life; and give them to partake of that peace which is the enriching reward of obedience.—*Epistle of Philada. Yearly Meeting*.

Life in a Swiss Valley.—At the foot of Monte Rosa, in the district of Varello, there is a small borough of 1200 inhabitants, called Alagna, where there has not been a criminal trial, nor even a civil suit, for the last four hundred years. In case of any wrong committed, or any very blamable conduct, the guilty person, marked by public reprobation, is soon compelled to quit the country. The authority of fathers, like that of the patriarchs, continues absolute all their lives, and at their death they dispose of their property as they please, by verbally imparting their last will to one or two friends, whose report of it is reckoned sufficient; no objection is ever made to such a testament. Not long since a man died worth four thousand pounds sterling—a large fortune in that country; he bequeathed a trifle only to his natural heir. The latter met accidentally, at the neighboring town of Varello, a lawyer of his acquaintance, and learned from him that he was entitled, legally, to the whole property thus unkindly denied him, and of which, with his assistance, he might obtain possession very shortly. The disinherited man at first declined the offer, but, upon being strongly urged, said he would reflect upon it. For three days after this conversation he appeared very thoughtful, and owned to his friends that he was about to take an important determination. At last it was taken, and, calling on his legal adviser, he told him, "the thing proposed had never been done at Alagna, and he would not be the first to do it."

The property of these simple people consists of cattle. In their youth the men visit foreign countries for purposes of trade, the stock of many of them consisting wholly of figures representing green parrots, Chinese mandarins, and other objects, cast in plaster, and stuck on a board, which they carry on

their heads; but they rarely fail to return home with the money thus gained; and even those whom superior talents, or better opportunities have enabled to amass a fortune, still seek their native land again, and return unchanged by foreign manners.—*Simond's Siberianland.*

“Let Him Alone.”

The time may come when the awful words pass from the lips of the righteous Judge, “Ephraim is joined to his idols, let him alone,” and providence will let the man alone; and the Word of God will let the man alone; and his own conscience will let the man alone; and the Spirit of all grace will let the man alone. It is not for us to usurp the prerogative of the Omnipotent. It is not for us to affirm of any one, let his character and conduct be what it may, that he has reached or passed the mysterious point beyond which that comes true. It is not for any one to pass such sentence upon himself. But let all of us stand upon our guard, and reflect that if for months or years we have been growing colder, deadier, more indifferent to spiritual things, to the unseen and eternal realities; if conscience has been gradually losing her hold and weakening in her power; if we can listen now unmoved to what once would have impressed and affected us; if we court and dally with temptations that once we would have shunned; if sins are lightly committed which once we would have shrunk from; by these, and such like marks, it is apparent that our day of grace has been declining, the shadows of its evening have been lengthening out, and that, if no chance occur, if this course of things go on long, ere the sun of our natural existence go down, the sun of our spiritual day may have set, never to rise again.—*Hanna.*

Sea-cucumbers.

The *Holothuric*, or sea-cucumbers, may be regarded in one light as soft sea-urchins, and in another as approximating to the Annelides or worms. Their suckers are similar to those of the true star-fishes and sea-urchins. Besides progression by means of these organs, they move, like annelides, by the extension and contraction of their bodies. The mouth is surrounded by plumose tentacula, the number of which, when they are complete, is always a multiple of five. They have all the power of changing their shapes in the strangest manner, sometimes elongating themselves like worms, sometimes contracting the middle of their bodies so as to give themselves the shape of an hour-glass, and then again blowing themselves up with water, so as to be perfectly globular.

The *Holothuric* which in our part of the globe are very little noticed, play a much more important part in the Indian Ocean, where they are caught by millions, and, under the name of *Trepang* or *Biche de mer*, brought to the markets of China and Cochinchina. Hundreds of proas are annually fitted out in the ports of the Sanda Islands for the gathering of trepang; and sailing with help of the western monsoon to the eastern parts of the Indian Archipelago, or along the northern coast of Australia, return home again by favor of the eastern monsoon. The bays of the inhospitable, treeless shores of tropical New Holland, the abode of a few half starved

barbarians, are enlivened for a few months by the presence of the trepang fishers.

“During my excursions round Raffles Bay,” says Dumont d’Urville, (“Voyage to the South Pole”) “I had remarked here and there small heaps of stones surrounding a circular space. Their use remained a mystery until the Malayan fishers arrived. Scarce had their proas cast anchor, when without loss of time they landed large iron kettles, about three feet in diameter, and placed them in the stone heaps, the purpose of which at once became clear to me. Close to this extemporised kitchen they then erected a shed on four bamboo stakes, most likely for the purpose of drying the holothurians in case of bad weather. Towards evening, all preliminaries were finished, and the following morning we paid a visit to the fishermen, who gave us a friendly reception. Each proa had thirty-seven men on board, and carried six boats, which we found busily engaged in fishing. Seven or eight Malays were diving near the ship, to look for trepang at the bottom of the sea. The skipper alone stood upright, and surveyed their labors with the keen eye of a master. A burning sun scorched the dripping heads of the divers, seemingly without incommoding them; no European would have been able to pursue the work for any length of time. It was about noon, and the skipper told us this was the best time for fishing, as the higher the sun, the more distinctly the diver is able to distinguish the trepang crawling at the bottom. Scarcely had they thrown their booty into the boat when they disappeared again under the water, and as soon as a boat was sufficiently laden, it was instantly conveyed to the shore, and succeeded by another.

The holothuria of Raffles Bay is about six inches long, and two inches thick. It forms a large cylindrical fleshy mass, almost without any outward sign of an organ, and as it creeps very slowly along is easily caught. The essential qualities of a good fisherman are great expertness in diving, and a sharp eye to distinguish the holothurians from the similarly colored sea-bottom.

“The trepang is first thrown into a kettle filled with boiling water. After a few minutes it is taken out, opened and cleaned, and then thrown into a second kettle, where a small quantity of water and the parching rind of a mimosa produce dense vapors. This is done to smoke the trepang for better preservation. Finally, it is dried in the sun, or in case of bad weather under the above-mentioned shed. I tasted the trepang and found it had some resemblance to lobster. In the China market the Malays sell it to the dealers for about fifteen rupees (\$7.50) the picul of 125 pounds. From the earliest times the Malays have possessed the monopoly of this trade in those parts, and Europeans will never be able to deprive them of it, as the economy of their outfit and the extreme moderation of their wants forbid all competition. About four in the afternoon the Malays had terminated their work. In less than half an hour the kettles and utensils were brought on board, and before nightfall we saw the proas vanish from our sight.”—*Hartwig.*

Extract from the *Life of Sarah Grubb.*—The prayer of my Spirit is, that my dwelling may be in this hidden life, that I may prefer its substantial operations to either spiritual or temporal enjoyments, and that by

it my body and mind may be preserved frunning to and fro in the earth, with a blast from the wilderness. But oh, the no of “standing still in the watch.” the infidelities of our nature are so many and gro

We meet with few in this pilgrimage, a state of probation, who are dipped into sympathy with us, and know what it is to be destitute of all comelines. There are men who, were we clad in royal apparel, and the king’s signet always unvailed upon would no doubt acknowledge us in the gain and in the victory of the heavenly cause, Hosanna! with us in triumph.

But what was the path of the Master? it not the path for his servants, that it might be encouraged, and have a steady example therein? He trod it before the and endured the several gradations and penansions of the spiritual warfare; he fast in the wilderness, till he was an hunger. Let us not then think it strange that servant is not greater than his master. A safety depends upon our watchful attention that when we are tempted we yield not; oh, how near does the impatience of our position border upon that language, “Command these stones that they be made bread forgetting that it is not by bread that our hidden life is preserved, but every word that proceedeth out of the mo of God, and by every turning of his hand upon us; whereby, in his wisdom, grow from stature to stature, which by tling thought for ourselves we cannot do. we are found worthy to stand as pillars the Lord’s house in this day, when there many heavy burdens to bear, we must first upon a sure foundation; our dispositio like those of the disciples that discovered love of their Master’s glory on the mo must be subservient to divine control; we must not only learn to descend from vision of light, but to keep the charge, and tell it to no man until the divine life power arise. How heaving and forming these things; and what instructive traces they leave of the Master’s work, because t reduce self, and convince that no confide must be placed therein! May it be our perience, in the few succeeding steps of lives, patiently to suffer, and fervently wrestle for the blessing of preservation.

Tree-Ants.—We passed too, in the path object curious enough, if not beautiful. U smooth stem ran a little rib, seemingly earth and dead wood, almost straight, about half an inch across, leading to a gubrown lump among the branches as big bushel basket. We broke it open, and fo it a covered gallery swarming with Brown ant-like creatures, white maggot-creatures, of several shapes and sizes, w hurrying up and down, as busy as hur beings in Cheapside. They were Termit “white ants”—of which of the many spe I know not; and the lump above was t nest. But why they should find it wises perch their nest aloft is as difficult to gu as to guess why they take the trouble to b this gallery up to it, instead of walking the stem in the open air. It may be t they are afraid of birds. It may be, too, t they actually dislike the light. At all eve the majority of them—the workers and diers, I believe, without exception, are bli and do all their work by an intensely

oped sense of touch—and it may be of all and hearing also. Be that as it may, we had seen them, but we had time to it, repair the breach in their gallery with much discipline and division of labor as among human workers in a manufactory, or the business of food-getting was retarded.—*Kingsley's West Indies.*

For "The Friend."

Bible and Tract Distributing Society.

LETTER FROM A FRIEND IN TENNESSEE.

Maryville, E. Tenn., 5th mo. 21st, 1872.

Dear Friend,—The bible and tracts sent to care some time since, either for sale or libation, have all been disposed of. Soon after receiving them, the American Bible Society sent bibles for sale at cost into different localities here. After consultation with Wiley Warner and other Friends, I concluded to retain these to supply cases of great want where they could not buy.

The twelve large reference bibles have each been placed in a Scripture school organized in Friends, in which there was no reference for the use of the superintendent, except in cases which have been given to aged Friends to buy.

The large testaments have all been donated to poor aged people, very many of whom. As I have travelled much, it has been my constant endeavor to supply cases of the greatest need; in many instances in mountain districts.

Many families now have a bible or testament which would have had none without your aid.

The large-print testaments are of especial value to aged persons whose sight is failing. Their distribution has extended to seven different counties. The tracts were soon all disposed of. I have confined my distribution to the poor people, as Yardley Warner and his friends look after the interests of the colored people. I hope the disposition I have made of the books will prove satisfactory to you.

The books and tracts have been, I think, well appreciated. In several cases on religious families supplied, the testament or bible has been produced with the remark, "What a blessing or what a comfort it has been to me. I have often been made glad that I have so kindly placed it in my power to have the families of the needy with the same book."

Some school bibles in some cases have been sent to children in Scripture schools who could not buy.

Not long since I visited a "Sabbath school," in which one class had but one book, and in which who could read had only a dime testament between them. I had none to give. It is true this was an extreme case. I assure that the work done in supplying the poor and families with Scripture by Christian liberality has been blessed to thousands.

Your friend,

JEREMIAH A. GRINNELL.

Selected.

My writer says there are a great many temptations besides that of tobacco, or brandy, and amongst these others he enumerates the so generally prevalent disposition on the part of young men to do with as little sleep as possible. Inable parties rarely begin before ten and end at any hour between that

time and daylight. Young men who attend them necessarily lose nearly the whole night's sleep, and as a consequence are unfit for business the next day.

Rarely does an evening's gathering of young people terminate before midnight, and it is safe to assert that of our fashionable young men and women, scarcely one in ten, as a general thing, gets to bed before that hour. The result is, that deprived of the repose needful for manly and womanly vigor, they grow prematurely old. Eight hours sleep is as little as a man needs, in order to fit him for the proper discharge of his daily duties, whether his occupation be of a mental or physical character, and he who neglects the observance of this rule, will sooner or later regret it.

It is this intemperance in wakefulness that pales the cheeks of so many of our young women, and enervates and destroys the vigor and activity of young men. An abundance of sound sleep is as essential to health as an abundance of good food. Loss of sleep is destruction of life. God made the night for sleep, and when we fail to use it for the appointed purpose, we violate a law, for which we will be sure to be held to strict account.

THE FRIEND.

SIXTH MONTH 1, 1872.

There are three questions with which we ought individually to be mentally familiar in our serious reflections, and to which, whatever may be our theory, we are practically giving our answers, in our every-day life and conversation.

For what purpose have I been created?

How nearly do I come up to fulfilling the purpose designed?

How will my account stand if the time for settlement should come suddenly?

We can hardly suppose these queries to be entertained as they should be by every professed disciple of Christ, and at the same time bear in mind the moral and religious character of the world in which we are placed, without a conviction that to live in accordance with the proper response to the first, our whole course must be regulated by the will of Him who created us, and that to do this we are called to strive availing with every besetting sin, and by watchfulness and prayer, to maintain that inner life of godliness which will regulate our motives, our words and actions. The appetites and propensities of our corrupt nature are all opposed to this, we have a subtle enemy, and we are environed with potent temptations in the every-day intercourse and business of life, how then are we to fulfil the purpose for which we are called into being, and know the soul to be redeemed from all evil, and prepared to stand with acceptance before its final Judge? The Apostle Paul tells us in a few comprehensive words, how he attained to this condition, and as with him so it must be with all. "By the grace of God I am what I am;" and he thus shows what kind of religious life this produced in him: "I am crucified with Christ, nevertheless I live; yet not I but Christ who liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

Now unless we have this same personal experience of the effects of the religion of Christ, it matters not what may be our zeal for truth, how correct our words of faith and love, how multiform our labors for the good of others, the inner life, if it has ever been imparted, will languish, and the "plant of renown" will not grow nor bear fruit.

If then in pondering these queries, the unflattering witness which cannot be deceived makes us sensible that the all-important work to which they point has not kept pace with the journey of life, how desirable, how indispensable that we should humble ourselves under the mighty hand of Him with whom we have to do, and to whom we must finally give account, in order that a diligent, heart-felt search may be made for the lost piece of silver, and our hearts be made clearly sensible of wherein we fall short in submitting to the unalterable terms on which alone any can become followers of the meek and lowly Saviour.

It is thus and thus only that peace and happiness are to be obtained in this world: for unwilling as we may be to admit it, it is nevertheless true that sin and sorrow are inevitably linked together, and however the chain which connects them may be concealed and mysterious, it is indissoluble. With whatever power of intellect or subtlety of reasoning unregenerate man may force his way into the dominion of nature, however, he may have sought out and heaped up knowledge, until his control over the external world would seem to admit of almost indefinite extension, however he may lade himself with riches, or revel in the gratification of his senses, yet he finds all vain and impotent to force the cup of true happiness to his lips, or to enable him to obtain even by stealth, a draught of the enjoyment that satisfies the immortal spirit. While the soul is rebelling against the revealed will of its alone Redeemer and Regenerator, the inexorable fiat of its Creator holds it back from the attainment of peace and happiness, and when the longed for potion seems ready to be enjoyed, dashes it to the ground ere we can taste and be satisfied. This is the case even where we may little suspect it. Experience has long since taught that we are so often deceived by appearances it is not safe to form a judgment therefrom. When circumstances lift the veil behind which so many screen their inner life from the view of ordinary observers, how often is it found that many of those who had appeared to be almost free from even the minor troubles of life, the brightness of whose apparent happiness may have dazzled the eyes of their acquaintances, have been secretly sufferers from harassing cares or corroding griefs, which inhibit the staple of life, and prey upon their weary and distressed hearts.

We cannot fulfil the great purpose of our existence and secure happiness here and hereafter, unless we are regenerated by the Spirit of Him who first called us into being. As this is allowed to operate, it moulds the whole man into the heavenly image, preserving his individuality, while it sanctifies the gifts of intellect and the acquirements of learning, by passing both through the fire of God's altar. Herein consists the life and virtue of the religion of Christ, designed to confer rest and peace amid the trials and struggles of life, and prepare for joy unutterable during the countless ages of eternity. It cannot be

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SIXTH MONTH 8, 1872.

NO. 42.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

Alcoholic Drinks.

For "The Friend."

(Concluded from page 222.)

which are the stages or degrees of alcoholic intoxication, from the first to the last. And in the description of them, and the order in which they come, my present task is well-nigh complete. There arise, however, a few doubts and suggestions deserving of brief notice.

In the first place we gather from the physiological reading of the action of alcohol, that the agent is a narcotic. I have compared throughout to chloroform, and the comparison is good in all respects save one, viz. that alcohol is less fatal than chloroform as an immediate destroyer. It kills certainly in its own way to the extent, according to Dr. De Meillon, of fifty thousand persons a year in England, and ten thousand a year in Russia, its method of killing is slow, indirect, and painful disease.

The well proven fact that alcohol, when taken into the body, reduces the animal temperature, is full of the most important suggestions. The fact shows that alcohol does not in any sense act as a supplier of vital heat, as so commonly supposed, and that it does prevent the loss of heat as those who imagine it to take just a drop to keep out the cold. It shows, on the contrary, that cold and alcohol in their effects on the body run closely together, an opinion most fully confirmed by the experience of those who live or travel in the cold regions of the earth. The experiences of the Arctic voyagers, of the leaders of the last Napoleonic campaign in Russia, of the monks of St. Bernard, all testify that when from cold is accelerated by its ally alcohol. Experiments with alcohol in extreme cold tell the like story, while the chilliness of ice which succeeds upon even a moderate excess of alcoholic indulgence leads direct to a genuine indication of truth.

The conclusive evidence now in our possession that alcohol taken into the animal system sets free the heart, so as to cause the excess of motion of which the record has been given above, is proof that the heart, under the direct influence of alcohol, must undergo a deleterious change of structure. It may, indeed, be admitted in proper fairness, that when the heart is passing through this rapid

movement it is working under less pressure than when its movements are slow and natural; and this allowance must needs be made or the inference would be that the organ ought to stop at once in function by the excess of strain put upon it. At the same time the excess of motion is unquestionably injurious to the heart and to the body at large: it subjects the body in all its parts to irregularity of supply of blood; it subjects the heart to the same injurious influence; it weakens and, as a necessary sequence, degrades both the body and the heart.

4. Speaking honestly, I cannot, by any argument yet presented to me, admit the alcohols by any sign that should distinguish them from other chemical substances of the exciting and depressing narcotic class. When it is physiologically understood that what is called stimulation or excitement is, in absolute parlance, a relaxation, I had nearly said a paralysis, of one of the most important mechanisms in the animal body—the minute, resisting, compensating circulation—we grasp quickly the error in respect to the action of stimulants in which we have been educated, and obtain a clear solution of the well known experience that all excitement, all passion, leaves, after its departure, lowness of heart, depression of mind, sadness of spirit. We learn, then, in respect to alcohol, that the temporary excitement it produces is at the expense of the animal force, and that the ideas of its being necessary to resort to it, that it may lift up the forces of the animal body into true and firm and even activity, or that it may add something useful to the living tissues, are errors as solemn as they are widely disseminated. In the scientific education of the people no fact is more deserving of special comment than this fact, that excitement is wasted force, the running down of the animal mechanism before it has served out its time of motion.

5. It will be said that alcohol cheers the weary, and that to take a little wine for the stomach's sake is one of those lessons that comes from the deep recesses of human nature. I am not so obstinate as to deny this argument. There are times in the life of man when the heart is oppressed, when the resistance to its motion is excessive, and when blood flows languidly to the centres of life, nervous and muscular. In these moments alcohol cheers. It lets loose the heart from its oppression, it lets flow a brisker current of blood into the failing organs; it aids nutritive changes, and altogether is of temporary service to man. So far alcohol is good, and if its use could be limited to this one action, this one purpose, it would be amongst the most excellent of the gifts of nature to mankind. Unhappily, the border line between this use and the abuse of it, the temptation to extend beyond the use, the habit to apply the use when it is not wanted as readily as when it is wanted, overbalance, in the multitude of men,

the temporary value that attaches truly to alcohol as a physiological agent. Hence alcohol becomes a dangerous instrument even in the hands of the strong and wise, a murderous instrument in the hands of the foolish and weak. Used too frequently, used too excessively, the agent that in moderation cheers the failing body, relaxes its parts too extremely; spoils vital organs; makes the course of the circulation slow, imperfect, irregular; suggests the call for more stimulation; tempts to renewal of the evil, and ruins the mechanism of the healthy animal before its hour for ruin, by natural decay, should be at all near.

6. It is assumed by most persons that alcohol gives strength, and we hear feeble persons saying daily that they are being kept up by stimulants. This means actually that they are being kept down, but the sensation they derive from the immediate action of the stimulant deceives them and leads them to attribute lasting good to what, in the large majority of cases, is persistent evil. The evidence is all-perfect that alcohol gives no potential power to brain or muscle. During the first stage of its action it may enable a wearied or feeble organism to do brisk work for a short time; it may make the mind briefly brilliant; it may excite muscle to quick action, but it does nothing at its own cost, fills up nothing it has destroyed as it leads to destruction. A fire makes a brilliant sight, but it leaves a desolation; and thus with alcohol.

On the muscular force the very slightest excess of alcoholic influence is injurious. I find by measuring the power of muscle for contraction in the natural state and under alcohol, that so soon as there is a distinct indication of muscular disturbance, there is also indication of muscular failure, and if I wished, by scientific experiment, to spoil for work the most perfect specimen of a working animal, say a horse, without inflicting mechanical injury, I could choose no better agent for the purpose of the experiment than alcohol. But alas! the readiness with which strong well-built men slip into general paralysis under the continued influence of this false support, attests how unnecessary it were to put a lower animal to the proof of an experiment. The experiment is a custom, and man is the subject.

7. It may be urged that men take alcohol, nevertheless, that it freely and yet live; that the adult Swede drinks his average cup of twenty-five gallons of alcohol per year and yet remains on the face of the earth. I admit force even in this argument, for I know that under the persistent use of alcohol there is a secondary provision for the continuance of life. In the confirmed alcoholic the alcohol is in a certain sense so disposed of that it fits, as it were, the body for a long season, nay, becomes part of it; and yet it is silently doing its fatal work: all the organs of the body are slowly being brought into a state of adaptation to receive it and to dispose of it; but in

that very preparation they are themselves undergoing physical changes tending to the destruction of their function and to perversion of their structure. Thus, the origin of alcoholic phthisis, of cirrhosis of the liver, of degeneration of the kidney, of disease of the membranes of the brain, of disease of the substance of the brain and spinal cord, of degeneration of the heart, and of all those varied modifications of organic parts which the doctor of the human subject so soon learns to observe—almost without concern, and certainly without anything more than commonplace curiosity—as the devastations incident to alcoholic indulgence. Thus, the origin of such a report as that of Mr. Everett on the census of America in 1860, related by Dr. De Marmon in the "New York Medical Journal" for December 1870.

"For the last ten years the use of spirits has—1. Imposed on the nation a direct expense of 600,000,000 dollars. 2. Has caused an indirect expense of 600,000,000 dollars. 3. Has destroyed 300,000 lives. 4. Has sent 100,000 children to the poor-houses. 5. Has committed at least 150,000 people into prisons and workhouses. 6. Has made at least 1,000 insane. 7. Has determined at least 2,000 suicides. 8. Has caused the loss, by fire or violence, of at least 10,000,000 dollars' worth of property. 9. Has made 200,000 widows and 1,000,000 orphans."

When I sat down to write this essay I noted many points of peculiar scientific interest as deserving my attention, and amongst these one specially important, the question:—How alcohol, after it has been taken into the organism, is disposed of, whether by conversion into a new product by which it ceases to be alcohol, or whether, by leaving the body, as it entered it, an unbroken chemical compound? This question, however important scientifically, is of secondary moment when it is compared with the study of the direct regular, and almost unvarying action of alcohol upon the body during life, and I have therefore left it in order to place before the mind of my readers the actual influence of alcohol on the body of the animal that takes it, whatever may become of it after it has entered the body. If in this effort I have shown how far alcohol is really good, and how such value as there is in it is limited at most to the first stage of its action; if I have shown how, being a so-called stimulant, it is not a giver of power; if I have indicated by what slight error in the use of it it is a destroyer of power of the most potent character; and if, from experimental research on the physiological action of the agent, I have been able to communicate to the world some facts not before rightly understood, my intention is carried out. I hope, moreover, the intention is carried out with benefit to the greatest of all social efforts, the effort to reduce alcohol to its legitimate application as an instrument for some good and most evil in the possession of man.

I have thought more than usually of late of the withdrawing of the glory from the assemblies of our Society. I am jealous that it lamentably increases. What then must they do, who are yet in infinite mercy and condescension measurably preserved alive? What, but increase in the diligence and deepness of private retirement, wearing sackcloth as within on their flesh? I desire above all things a

capacity for this inward, steady, waiting frame of spirit, being well assured that it is the safest state for ourselves, and most acceptable to the majesty of heaven.—Richard Shackleton.

For "The Friend."

A Correspondence, (with notes,) between Thomas Story and James Logan.

(Continued from page 323.)

As the conviction forced itself upon reasoning men, that an older date than the apparent Biblical one must be assigned for the origin of the globe, those who valued the integrity of Scripture, began to endeavor to find the key whereby to reconcile its truths with those of philosophy. The great and truly worthy Dr. Chalmers was the first of these to come forward with a solution of the difficulty. In a review of Jameson's translation of Cuvier's *Theory of the Earth*, dated "April 1814," he says, "Should the phenomena compel us to assign a greater antiquity to the globe than to that work of days detailed in the book of Genesis, there is still one way of saving the credit of the literal history. The first creation of the earth and heavens may have formed no part of that work. This took place at the beginning, and is described in the first verse of Genesis. It is not said when the beginning was. We know the general impression to be that it was on the earlier part of the first day, and that the first act of creation formed part of the same day's work with the formation of light. We ask our readers to turn to that chapter, and to read the first five verses of it.

Is there any forcing in the supposition that the first verse describes the primary act of creation, and leaves us at liberty to place it as far back as we may; that the first half of the second verse describes the state of the earth, (which may have already existed for ages, and been the theatre of geological revolution,) at the point of time anterior to the detailed operations of this chapter; and that the motion of the Spirit of God, described in the second clause of the second verse, was the commencement of these operations? In this case, the creation of light may have been the great and leading event of the first day, and Moses may be supposed to give us, not a history of the first formation of things, but of the formation of the present system."

But it was not until the year (1857), that Hugh Miller, struggling with the Calvinistic reverence for the minutest phrase of Scripture in which most Scotchmen are brought up, arrived at the results expressed in the following words from his "Testimony of the Rocks."

"The conclusion at which I have been compelled to arrive is, that for many long ages ere man was ushered into being, not a few of his humbler contemporaries of the fields and of the woods enjoyed life in their present haunts, and that for thousands of years anterior to even their appearance, many of the existing mollusca lived in our seas. The day, during which the present creation came into being, and in which God, when He had made 'the beast of the earth after his kind, and the cattle after their kind,' at length terminated the work by moulding a creature in His own image, to whom He gave dominion over them all, was not a brief period of a few hours duration, but extended over, mayhap, millenniums of centuries."

We have seen that T. Story, in his words, "the earth is of much older date, as to the beginning of it, than the time assigned in

the Holy Scriptures, as commonly understood, which is suited to the common capacities human kind, as to six days' progressive work by which I understand certain long and competent periods of time, and not natural days, time of the commencement and finishing all those great works being undiscoversable the mind of man, and hid in that short phrase. In the beginning God created the heavens and the earth," had anticipated the conclusion Chalmers by 73, and that of Miller by years, and had stated those conclusions succinctly and philosophically than they. quoting from H. Miller, the object was show that his general doctrine of the day's creation having been long and competent periods agrees with that of T. Story, without intending to endorse the immense length of time assigns to those periods, or his particular planation of the works of the days, discredit as these are, by other scientific writers.)

And these views, it will be observed, "were conceived in my own mind and not from another." How did this faithful minister, whose heart was in other labors, who devoted these examinations and speculations, only is apparent from his own words, a very sea leisure, arrive so exactly and so far in advance of the learning of his time at this point which our modern philosophers have lately attained? If we take his own explanation, it was because his reading having been "in those small glimpses of the Divine Being" he had been "mercifully favored by He had not left him "quite ignorant of knowledge of His works." He believed in the Divine illumination within him, had been faithfully followed, had shed its rays him, upon the book of nature and the Divine work therein recorded, as well as on that his own heart; that his mental eye was open to discern more clearly, not only spiritual also temporal things. And the correctness his inferences is a beautiful and convincing illustration of his own doctrine exhibited in the present letter, that it is Essential Truth Himself who directly enables the reasoner to discern all truth, and an evidence of the clearness of his own insight in physical matters. He had now reached his 75th year, was tranquilly waiting that blessed change, that ward, which became his within a few years after the date of this letter, and in love and charity with all mankind and peace with Maker, could look back upon the good that as having been fought and the faith as had been kept. Hence the simplicity and likeness, as of a child that learns its lesson at father's footstool, and can look up in his own as an innocent confidence, with which interpretation of the meaning of the 1st clause of Genesis, jarring as it did at that time with the preconceived idea and interpretation of the entire Christian world, was advanced. The philosophic breadth of view which suggested that interpretation, the courage required for the announcement of it, are so conspicuous when we observe the time with which Miller and Chalmers put it forward at a period so much later, and read that if, even at the present day, there are many religious-minded and sensible people who are inclined to shrink from this explanation of the text as if it were a dangerous interfering with sacred writ,—at that point when even philosophers were entirely unprepared to assign any older date to the origin than that of the Mosaic creation, a story

logy would no doubt have followed its publication, especially as emanating from a puffed minister of the Gospel.

The insufficiency of the letter of the Scriptures without the aid of the Divine Interpreter, is shown by the stumbling which the aged discern between Genesis and geology has always occasioned; whereas the act, in reality, not only does not conflict with geology, but *directly and positively confirms it*, in the beginning. God created the heavens and the earth, &c. "and the earth was without form, and void, and darkness was upon the face of the deep," and we are afterwards told that one of the first acts of the creation was the dividing of the waters from the land and the dry land might appear, and the dividing of the waters above the earth, (generally explained as meaning the clouds,) from the waters under the earth. Not to go lengthily into a discussion of the matter, this darkness, is confusion of land and water, this hazy and confounding the heavy mists and fogs over the earth with the waters "under it," is predominant "deep" or sea, are plainly stated by geological facts as features of the strata preceding the present creation: that sea was it, as indicated by the text, that is dark primeval deep prevailed? "In the beginning." Was that beginning within the first day? "And God said 'Let there be light,' and there was light." "and the evening and the morning were the first day." Now, whether this first day were a "long and content period," or still more if it were an ordinary day, it is evident, from the very sense of the language, that the creation of *light* preceded that day, and that the *light* is intended to be indicated as the *cause* of the day, whether as, by a diurnal increase and increase, producing an ordinary "morning and evening," or as characterizing, by its greater general prevalence, a lengthened *period*, and distinguishing it from the previous and subsequent darkness, so as to cause it to be termed, figuratively, a day. But the "beginning" the dark deep and the formless earth, *ere, before* the creation of *light*, therefore, a *fortiori*, *before* the first of the six days, usually supposed to have included the *whole* work of creation. We thus see in this passage, an instance of a text having been universally accepted in a meaning opposite to that which really follows from it.

(It may not be amiss in this place, to note, at with regard to the extinct fossil animals, which have no place in the list of tribes now existing and created contemporaneously with man, the evidence of the strata points to a complete extinction and burial of these races in terrestrial convulsions, (Phillips' Geology, p. 67, 68, 623,) so as to prepare the earth for the introduction of new races and *man*, by reducing it to that void and empty state described in Genesis. Here again geology supports Scripture, and on the other hand the prophetic evidence of Scripture corroborates geology, by indicating a *similar* general conclusion, in the future, as the period to man's terrestrial history. Nor does scientific truth contravert the Scriptural assertion of the entry of *death* into the world through *man's* sin. The geological races had, probably for centuries, ceased to be animals, and been part of the parcel of the insensate rocks and crust of the globe, at the period of the void and empty earth. There was no *death* in the world, *because* there was no life. *Death* can only over-

take the *living*, and in *that* world nothing lived, moved, or suffered, tasted the pleasures of life or the pangs of death. So that, into Adam's living world, death first entered through Adam's transgression.)

(To be continued.)

For "The Friend."

Memoirs of Mildred Ratelif.

(Continued from page 317.)

From a letter of Jane M. Plummer to Mildred Ratelif.

"Mt. Pleasant, 3d mo. 1st, 1840.

"My Dear Friend, * * * I heard with surprise of thy prospect of attending Philadelphia and New York Yearly Meetings, not expecting thy health adequate to such a journey. I have however remembered that thou hast often been astonishingly supported through great weakness and suffering, in the discharge of thy religious duties; and I trust that He who has heretofore been thy strength and thy stay, will still extend his all-sustaining arm to support thee through every service he may yet see meet to require of thee. I feel much sympathy with thee in thy prospect, believing that the present state of our poor, peeled, and tottering Society, adds greatly to the burdens and trials of the true gospel messengers. I have remembered, also, that thou wilt be deprived of the society of some dear friends, both in Philadelphia and New York, with whom thou hast heretofore taken sweet counsel, who are now gathered to the fold of rest." * * * * *

William Evans to Mildred Ratelif.

"Near St. Clairsville, 11th mo. 23d, 1842.

"Dear Friend,—I had expected to call to see thee on my way to Ohio; but finding it convenient to go on to Mt. Pleasant, I did so, and attended the Select Quarterly Meeting; and the next day the meeting for discipline. "J. P. handed me a letter to her from thee, by which I observed thou remains in a feeble state of health; and, like many others, has partake of poverty of spirit. This is the portion I believe of many burden-bearers in this day of ease and negligence, and of great want of right zeal on the part of many others, both in themselves, and for the great cause of truth and righteousness in the earth. There are many things to discourage; and yet it will not do to be constantly dwelling upon the gloomy side of things. The Lord is still good to Israel—to all them that are of a clean heart. His mercies are new every morning to children's children, of them who love him and keep his commandments. It is our duty to remember his loving-kindness, and to speak well of his excellent Name, that the dear children may be induced to enlist under his banner. It is a very beautiful sight to see those cheerful and green in old age, able to hold up to the rising generation the peaceful and calm decline of their sun, wherein it is manifest they are reaping the reward of faithfulness and dedication to their Lord and Master. Mayst thou, my dear friend, be strengthened with might in the inner man, to hold up thy head in hope, notwithstanding the tribulations that mayest partake of: experiencing thy faith and confidence to be renewed in Him who has been with thee; and delivered thee out of many troubles, and who I believe will continue to be thy shield and thy exceeding great reward, as thou labors to possess thy soul in patience, waiting again and again to see the salvation of God.

"I have a prospect of visiting the meetings in Ohio Yearly Meeting, if nothing occurs to discourage me from proceeding. Sometimes faith is low; and fear of being or doing wrong assails. Yet the Master is kind and compassionate, and furnishes a little help in the time of need. But I try to keep along quietly, wearing the sackcloth underneath. I hope I shall have thy good desires for my preservation.

"Farewell my dear aged friend in the Truth. Be comforted and re-animated to hold on firmly in the faith and hope of the gospel; and I do believe the everlasting arms will be underneath.

Thy loving friend,

WILLIAM EVANS."

Mildred Ratelif attempted to go to Mt. Pleasant to attend the Yearly Meeting in 1842. The following letter from Jane Plummer alludes to this:

"Concord, 12th mo. 5th, 1842.

"I have often felt anxious respecting thee since hearing of thy attempt to go to Yearly Meeting, expecting thy sufferings and trials were many. I believe that although the attendance of our annual gatherings was often very wearing to thy body, and sometimes trying to thy mind, yet still they might be esteemed in some respects, seasons of refreshment to thee. The meeting with friends, the mingling in feeling and fellowship with exercised members of the body, certainly has a tendency to encourage and strengthen those who frequently have to go mourning on their way.

"Thou speaks of thy trials and discouragements. These, no doubt, at seasons, seem almost overwhelming. Such is the portion of the pilgrim Zionward. The afflictions of the righteous are many, says the royal Psalmist, yet the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. How consoling, how animating, the conviction that He can and will deliver his humble followers from all evil! When contemplating thy situation, and entering as far as my little experience will permit, into sympathy with thee, the consoling assurance is ever presented to my mind, that He, the Physician of value, the Comforter of his people, is ever near thee. Whatever affliction may yet, in his inscrutable wisdom, be meted out to thee, I humbly rejoice in the belief, that He who has been the strength of thy life, will be thy portion forever.

"The state of society almost everywhere calls for mournful contemplation. Yet may we never forget that we have an individual work to do, and that the neglect or errors of others will neither extenuate nor condemn us. Amidst all these things what a favor to believe there is a 'fountain set open for sin and for uncleanness,' whereunto we may all have access."

Joseph Elgerton to Mildred Ratelif.

"1842.

"Dear Friend,—In the fellowship of the gospel I salute thee, and can bear witness in my small measure to the goodness and mercy of our holy Head, who is touched with a feeling of our infirmities, and having been tempted in all points as we are, is able to succor them that are tempted. If He, in whom dwelt the fullness of the Godhead bodily, to whom is

given all power in heaven and earth, should be so buffeted, it is no marvel if we should be tried again and again. His faithful example and endurance are encouraging: for after he had been long in a state of severe abstinence, and Satan tempted him with the insinuation or suggestion, "If thou be the Son of God, command these stones that they be made bread!" he exclaimed, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is an evidence of humble submission and patient acquiescence in that state of temptation and trial, and it is a standing testimony to the wisdom and goodness of the dispensations of God to his children. Every word that proceedeth from Him, every dispensation meted to his children, if duly received, the divine or spiritual life is promoted, whether it be in partaking of heavenly bread, or in enduring seasons of poverty. This state of trial, patiently abode in, whilst the mind is secretly wrestling for the blessing of preservation, is as acceptable in the Divine sight as if we were favored with bright prospects of eternal glory; and the mind clothed with admiration, wonder, and praise. I trust I am thy companion in tribulation, and in the faith and patience of Jesus Christ.

"May the Lord's faithful children dwell deep in the power of an endless life; where they may clearly see the snares of the enemy, whereby he would draw from the good old way, into something having less of the cross in it, and more agreeable to the refined views of the present age; that Quakerism might not appear so unpopular. But my faith is unshaken in Him who gathered us to be a people to show forth his praise: and that all who do come to realize our high and holy profession, will have to acknowledge that though straight is the gate, and narrow is the way,—this new and heavenly way which we have been led into—yet there is room enough to avoid right hand errors and left hand errors; and as they abide under the daily cross, they will become stronger and stronger, and thereby manifest that we are the Lord's people, gathered by Him from the Lo, here is Christ, or Lo, he is there, and do know what it is to sit under the ministry of the Minister of the sanctuary and of the true tabernacle which the Lord hath pitched and not man. May the Lord turn his hand upon us, and shake not only the earth, but also the heavens of the nominal professors—such as are contenting themselves with being members of a godly religious Society, and yet in reality are aliens to the commonwealth of Israel, and strangers to the covenant of promise,—that that only may remain which cannot be shaken. O! then would our Society shine in the beauty of holiness, and come up from the wilderness leaning upon her beloved; clear as the sun, fair as the moon, and terrible as an army with banners.

"My spirit deeply feels and sympathises with thee in the various trials which attend, desiring that He who hath equipped thee with his heavenly armor, and covered thy head in the day of battle, and enabled thee to go forth, though in a very feeble tabernacle, as an ambassador for him the King of peace, may still be with thee, and support under the remaining conflicts of flesh and spirit. Then shall thy evening sun go down in brightness, and the language of thy heart be, 'Worthy is the Lamb that was slain to receive power, and

riches, and wisdom, and honor, and glory, and blessing, forever and ever.'

"I remain thy friend in the unchangeable Truth,
JOSEPH EDOERTON."
(To be continued.)

Pendent Nests.—One object, on the edge of the forest, was worth noticing, and was watched long through the glasses, namely, two or three large trees, from which dangled a multitude of the pendent nests of the Merles—birds of the size of a jackdaw, brown and yellow, and mocking-birds, too, of no small ability. The pouches, two feet long and more, swayed in the breeze, fastened to the end of the boughs with a few threads. Each had, about half way down, an opening into the round sac below, in and out of which the Merles crept and fluttered, talking all the while in twenty different notes. Most tropic birds hide their nests carefully in the bush; the Merles hang theirs fearlessly in the most exposed situations. They find, I presume, that they are protected enough from monkeys, wild-cats, and gatomelaos (a sort of ferret), by being hung at the extremity of the bough.
—*Kingsley's West Indies.*

Original.

THE WAIL OF THE GUARDIAN ANGEL.

Waste! waste! waste!
As day is added to day,—
Waste! waste! waste!
Though life is ebbing away.
If men could only know
The unspeaking value of time,
Would they squander their moments so,
Committing a constant crime?
A crime against their souls,
As the record lengthens where,
Another page may be all
Betwixt the souls and despair!
Yet waste! waste! waste!
In folly, amusement, sin!
Oh! could they feel their need of change
Would not change at once begin?
Wake! wake! wake!
Oh thou undying soul!
Ere thy latest hour pass swiftly by
Beyond thy use or control;
Behold how the Master saith,—
"My harvests are ripening around
Come, reap! I will pay thee thy wage
If thou with my reapers art found!"
"Come! come! come!
My burden is light and repays;
Come! come! come!
And spend in my service thy days!
I have granted thee precious time
For my cause and the good of thy soul
There is room for the rest of thy life
With my help to enable the whole!"
"Come! come! come!
But come by the way of the cross!
Forsaking thy earthly aims and delights,
For they are but glitter and dross!"
Watch! watch! watch!
While thy hands are busy,—and pray,
At the hour thou least mayst suspect
I may call thee thence away!"
Oh! men! men! men!
In the heedless whirl of trade,
With its strife and its wrongs and its selfishness,
Can your rush a moment be staid?
Oh! pause! pause! pause!
For the love of your souls a breath!
And list to the solemn Voice within,—
"The wages of sin is death!"
Vain! vain! vain!
Are the trappings of wealth and pride
The gold and the velvet and costly attire
That justify the poor aside!
And vain! vain! vain!
For a life to such trifles given,
To expect at the last to be crowned
With the holy reward of Heaven!

Oh! children! children dear!
On whose hearts is no hardened crust
Of the sins of many an ill-spent year;
Can your God—so kind, yet just,—
Though His love forbear—long, long, to smite
And his mercy long excuse,
Forgive at last if His gifts ye waste,
And His teachings ye refuse?

Play! play! play!
Yet remember ye your Lord,
Who keeps for an early devotion to Him,
An everlasting reward!
Read! read! read!
But at last your dying bed
Shall reveal in the light of a wakened soul,
The true worth of what ye have read!
Work! work! work!
But over your shoulders lean
The angels who fain would guide your steps—
How oft with a troubled mind!
They gaze and they grieve that your fleeing foot
So frequently pass away.
Without a thought of the Saviour's command
In His fear to "watch and pray!"
Learn! learn! learn!
In your dewy morn of youth,
But with all the studies that ye can acquire
Learn also to love the Truth!
The Truth as it is in Christ the Lord,
That Pearl of exceeding price,
Remembering still that He loves above all
A morning sacrifice!

Bank of England.

In 1691, William Paterson—a merchant whose philanthropy and political wisdom were greatly in advance of his own interests, who, accordingly, became a pauper thro his desire to benefit others—was examined before the House of Commons as to the way of collecting and managing public loan the National Debt being then a new thing and its amount of £3,000,000 being apparently an overwhelming burthen to the country, proposed that, in lieu of the occasional unsettled mode of borrowing hitherto adopted by the Government, a fixed sum of £1,000,000 at six per cent. interest, should be subscribed by a corporation of merchants, and converted into a permanent fund, to be employed partly in meeting the pressing claims upon the State and partly in forming a public bank, "to change such current bills as should be brought to be enlarged, the better to give credit thereto, and make the said bills the better to circulate." The suggestion was demurred to Parliament, and the old straggling way of public borrowing continued. "When the Treasury was empty," as Macaulay says, "the taxes came in slowly, and when the soldiers and sailors was in arrears, it necessary for the Chancellor of the Exchequer to go, hat in hand, up and down Cheap and Cornhill, attended by the Lord Mayor and by the aldermen, to make up a sum borrowing £100 from this hosier and £50 from that ironmonger," and for these palpable he had to pay such interest as speculators now pay to extortionate Jews in accommodation bills. The National Debt was thus raised from £3,000,000 to £6,000,000 three years; and in 1694 the Government found itself in such embarrassment that it was forced to adopt Paterson's project substantially, though not quite as he planned it, a Bank of England. To all who joined in raising a fund of £1,200,000, permission was granted to form themselves into a company with power to deal in bills of exchange, and forfeited bonds; and, contrary to the expectations of its enemies, who com-

proposal zealously both in Parliament and Cabinet, the money was collected and bank was established in the course of ten years. Thereby, and through the persistent policy of one great man, whose greatness was almost forgotten, England, then perished with a costly war, was saved from crumpley, and an entire and most beneficial solution was effected in the financial history of the country.

Our great duties are performed by the Bank of England. It has the custody of about £100,000,000 in gold coin and bullion; it manufactures and keeps in circulation about £38,000,000 in bank notes; it has the management of the National Debt, now amounting to £100,000,000; and it serves as the collecting-office and centre of distribution for the country's revenue and expenditure, being some £100,000,000 a year. Each duty involves an amount of detail, and has to be fulfilled in a nicety that can hardly be conceived. The coin and bullion are, of course, the property of individual owners, who choose this as the safest resting-place for their wealth. Bullion sent from Australia or any other part of the world, if not required for manufacturing purposes, can, as soon as it has been assayed and assayed to the sovereign standard twenty-two carats, be either sent to the mint, there to be coined into money, or lodged in the bank. The mint returns £3 17s. 10d. for each ounce of gold handed to it; but the mint that occurs before the coinage is coined makes it cheaper to dispose of the bullion once to the bank, which immediately pays at the rate of £3 17s. 9d. for each ounce assayed. The bullion so received is stowed away in bars, each weighing about 16 lbs., worth about £800, until occasion arrives turning it into current money. The re-amount of coin and bullion, as well as the quantity of both sorts of gold in the bank, is in a course forever fluctuating; but the average value is between £22,000,000 and £23,000,000.

Counting rapidly through ten hours every day, a man would be occupied for nearly ten years in counting that number of sovereigns. In the bank, however, the counting is done by machine. The weight of any given number of sovereigns is known, and to count a thousand or a million is as easy as to count a hundred. It is only necessary for accuracy in the relation that the coin shall be of proper weight, and as this is also, on other grounds, necessary, every sovereign is periodically tested by a weighing-machine, which is a marvel of ingenuity and accuracy. This machine was invented by Mr. Cotton, a bank official, in 1844. It is a square brass box, at the top of which is a long trough, filled with sovereigns, which drop one after another into a balance, carefully guarded from currents of air and everything that can vitiate the process. If the coin is of correct weight it falls into one box, if it is faulty it is jerked into another. Since 1844 not a single error has been found in the working of this machine. The weight of them are in constant operation at the bank, and they weigh about 50,000 gold coins every day.

As, as we have seen, mainly to relieve the state of the embarrassments caused by its debt, that the Bank of England was established. The National Debt, amounting to some £100,000,000 when the bank was started, has since then. Every great war added to it. The ten years' strife with

France and Spain, ending with 1750, caused an addition of £31,500,000; and the expenses settled upon posterity by the fighting of the next seven years amounting to nearly £60,000,000. The American war, prior to 1786, cost about £90,000,000; and the long and ill-managed war with France under George III. and Pitt, fruitful in domestic misery of every sort, causing starvation to the poor and poverty to the rich, increased the debt by £600,000,000. When peace was declared in 1815, it amounted to £861,000,000, and the retrenchments of more than half a century have only reduced it by a quarter. The bulk of this debt is known as Consolidated Stock, or Consols, of which there are some 270,000 holders, for each of whom a separate account has to be kept, and interest reckoned up and paid every half year. All this business, complicated by frequent transfers, has to be conducted by the Bank of England, which receives in payment for the trouble £300 for every £1,000,000 of debt. The payment covers all losses through accidents and fraud. The defalcation of Astlett cost the bank £340,000, and its losses by the frauds of Fausley were still greater.

The operations of the bank in collecting and distributing the national revenue are quite as complicated. All the receipts of tax-gatherers, and all the proceeds of custom and excise duties, and other sources of revenue, find their way into the bank; and, in return, it has to meet the demands of all the public departments for their several expenses, these demands being frequently made long before the funds to meet them have been received. In 1810 the nation's account with the bank was overdrawn some £16,000,000, and in 1814 the balance on the wrong side amounted to £30,000,000.

The great war with France, involving constant drains on the Exchequer, which the bank had to meet, brought it to the verge of bankruptcy; so much gold being required by the Government, that hardly any was left for the use of merchants and the public. In October, 1795, the directors informed Pitt that they could not hold out much longer, and other messages followed, till February, 1797, when the bank was authorised by the Privy Council to refuse cash payments for its notes, or the issue of any coin in sums larger than twenty shillings. In the following May an Act was passed enforcing that resolution, and sanctioning an almost unlimited supply of notes. The arbitrary law lasted for four-and-twenty years, and by it the bank-notes were depreciated in value more than a fourth; that is, all creditors of the State were compelled to accept fourteen or fifteen shillings for every pound owing to them. A better state of things began with Sir Robert Peel's Act of 1819, which still allowed the bank to issue as many notes as it chose, but compelled it to exchange them for gold on demand, and thus virtually prevented it from giving out more than the public were willing to take at the full price of their equivalent in bullion. The Bank Charter of 1844 completed the reform, or, at any rate, brought it to its present condition, by limiting the quantity of paper money issued in excess of the amount of gold held by the bank to £15,000,000, which the State is pledged to make good in case of need.

Many stories are told of frauds upon the Bank of England. The first forger of bank-notes was Richard William Vaughan, a linen-

draper, of Stafford; and though his offence was soon detected, in 1758, he had many imitators. During the thirty years previous to 1832, when capital punishment for forgery was abolished, 1,816 men were convicted of the crime, and of these 628 were hanged. The horror caused by these executions was found to have only the effect of making forgery more common, as many victims of the fraud, with clear proof against the culprits, chose to suppress it rather than cause their death. There was quaint sarcasm in the words with which one judge concluded his remarks in passing sentence of death upon a man who had uttered a spurious one-pound note: "And I pray that, through the mercy and moderation of our blessed Redeemer, you may there receive that mercy which due regard for the paper currency of the country forbids you to hope for here." Since 1832 forgery has been very much less frequent, this being partly due to the cessation of one-pound notes, and the greater care taken in the manufacture of those of higher value.

The bank's losses are not all through forgery. In 1740 a rich director took home a £30,000 note, with which to pay for an estate he had bought. He placed it carelessly on a table, and thence it mysteriously disappeared. It could nowhere be found, and, thinking it must have fallen into the fire, he obtained next day a duplicate note from the bank, pledging himself to restore the original if he could find it, or to supply the money should it be presented for payment by any one else. Nothing was heard of it for thirty years, when, to the amazement of the bank authorities, it was handed across the counter by a man who stated that he had received it from abroad in a lawful way, and who thus appeared to have a legal claim to the money. In the end, it was found that the document had really fallen upon the fire, but, without being burnt, had been taken up by the draught, and had lodged in a corner of the chimney, where it was discovered and stolen by a builder employed in partly pulling down and repairing the house. The director to whom it had been given had died long before, and the bank was unable to make good in law its claim upon his executors for a return of the value of the duplicate handed to him.—*Bourne*.

For "The Friend."

The following extract from the Journal of John Fothergill I have transcribed for insertion in "The Friend," believing the valuable hints therein contained may prove instructive to some, both by way of caution and also of encouragement to those who desire above all things to be right. The way of Truth, as to its end and purpose, is the same in all generations, and it is a high privilege indeed to have the footsteps of the flock of Christ's companions in the line of our own experience. It is of the utmost importance to us, that above all other considerations we should be on the right foundation in our ministry and services of whatever kind in the Church of Christ, of which He is the Holy Head. May every sincere soul be greatly encouraged to put its whole trust and dependence upon the Lord alone, who is a never failing Helper in the needful time.

R. E.

"And now in my twentieth year, I was often more apprehensive that something of the ministry of the gospel would be laid upon me, and some words and matter would often

come before me in waiting attentively upon the Lord in our meetings; but I was very much afraid of being mistaken, as well as backward about so weighty a work, and put it off one time after another—but I was often exceedingly distressed after meetings under a thought that I had refused to answer the requiring of God, and had thereby incurred His displeasure so as not to be forgiven. Under these tossings and fears I often concluded in my heart, that if I was but certain that it was the requiring of the Lord, I would endeavor to obey whatever was the event. Thus I often concluded, both in and out of meetings, and some matter would often be before me, but in a more transient manner, or less certainly distinct and positive, than what I reverently and sincerely begged for.

And after this poor, distressing, sifting manner I waded near about a year; but when the time came indeed that I was to open my month in a few words for the Lord among His people, it was so indisputably clear that I had no scruple of its being certainly the Holy requiring; and yet in fear I reasoned it away one meeting to my deep sorrow. But the all-seeing One knew it was from an innocent fear, and not a rebellious contemning His small appearance, and therefore He graciously owned me again, and in another meeting shortly after, a fresh, strong motion or concern came upon me and I broke forth in a few words, but scarcely durst stand upon my feet; and after the meeting I got quietly away with some ease and an holy peace of mind, but thought I should perhaps never be further concerned that way; yet now and then a necessity came upon me to speak a little again, which I mostly endeavored to answer, but with great fear and care not to enlarge beyond the requiring, which fear often prevailed upon me, so as hastily to deliver a small part only of what was set before me—by which many times I got but little ease and satisfaction; so that I was still ready to fear, and sometimes to conclude, I was wrong some way—but knew not wherein; and under these apprehensions I was often much dejected and humbled in deep travail, to be and to do what Truth would have me, be the event as to myself what it might; which hearty care and fear I was made sensible was favorably regarded by the all-wise Being, by the humbling sense of His awful presence being near, notwithstanding the threatening danger of being overtaken by sore tossings secretly, and various temptations which the evil spirit was permitted to assault me with; so that for some months I could neither eat or sleep much, but was often alone in the fields, both day and night, mourning under a load of inward sorrow and deep fear, lest I should yet become a castaway, but by degrees I was brought to a desire after stillness, and a patient waiting for the saving help of God to appear—that if happily the blessed Saviour might arise and rebuke those distressing waves which lay heavy upon my soul, occasioning a visible declension in my health.

But in thus laboring after stillness, and through submission to the day burning as an oven, one difficulty after another, and the disturbing, afflicting uncertainties and imaginations wherewith I was beset during this dark time, gradually vanished, and more powerful and living Light, with an humbling yet joyful hope, spread in and over my soul; which as on one hand the sense of the mercy, and a

feeling in degree of the salvation of God, was made the more unutterably glorious and precious to my soul—so I was on the other more pressingly and clearly instructed and warned to be fearful and watchful, both against unrighteous vain self, and against self creeping in, and acting in the shape or show of religion.

Thus it was given me to see and consider, that the Holy One was not only setting up His judgments in the earth for condemning sins and obvious evils in the flesh, that the righteousness of the Law might be fulfilled in me; but that He would overturn, overturn all rests or dependencies merely human respecting religion, that He, the Lord, in whom is all sufficiency, might rule and have the pre-eminence in all things, and in a special and particular manner in the ministers of the gospel.

And I am concerned to observe this farther, in relation to the uncertain manner in which some matter and expressions were before me in meetings, as is hinted above, at times for near a year. When the clear and evident time came, I then saw distinctly (and I have often considered it since) it was a trial suffered to attend me whether I would venture to act in the uncertainty (though a measure of the presence of Truth was about me for my own help to worship,) and by bringing forth untimely and unripe fruit, soon fall to decay, and become rather hurtful than strengthening to others.

But the Lord our High Priest suffered this exercising trial to attend me, he did not leave me to fall and miscarry here, but He renewed fear and resolution to do my best, to wait for distinct assurance of His injunction, if I must be so concerned—which as it was and is my duty, so I believe it to be the duty of others also, and acceptable to the Lord, who fails not, nor ever will fail to manifest His mind as He is sought unto for understanding to do what He requires.

But I am not without fear, that such a due attention for distinct certainty of the immediate call or requireing of the word of Life, hath not always been suitably practised, and for want hereof, some have appeared as ministers before ripe, and have brought forth fruit of very little service, if not detrimental, because none can give what they themselves have not. Whereas if these had waited with proper diligence for the living Word to open and engage, in the entire subjection of self, they might have been great and good instruments, as clouds filled by the Lord with heavenly rain.

And as the Divine and certain requiring of Truth is the only right entrance into the ministry—because the Lord said, 'Some run, and I sent them not, therefore they shall not profit the people.'—so it is only His fresh and renewed requiring, not only opening matter to speak, but engaging to speak it at this time, whereby the church or particulars are edified, as our Father would have His children edified."

Voices of a South American Forest.—There is in the forests of the New World a harmony perfectly in accord with the phenomena presented to the view—as all is grand, imposing and majestic: the songs of the birds and the cries of the different animals also have something savage and melancholy in their utterance. Brilliant and sustained cadences, cheerful chirpings, lively and gay modulations, such as we hear in temperate zones, are

here less frequent—they are replaced by some more grave and measured. Now a voice heard which seems to imitate the far-sounding blow of the hammer upon the anvil, and a sound falls upon the ear which resembles the sudden breaking of the strings of a viol. All over the forest you hear strange sounds which cause profound astonishment; but at sunset, when the birds have ceased to sing, there is heard from the highest tops a voice which would fill the trave with fear if he were ignorant of the cause. Murmurs, like those of the human voice, announce that the *quaritas* (*Simia Beelzeb*) a variety of the monkey family, are beginning one of their assemblies which are said to be held in honor of the setting sun. Their hour prolonged in the most lugubrious manner, heard at the hour when the day dies, solemn and imposing, and give a character and sadness to the scene. If the jaguar and black tiger roar, they fill the forest with sound which is majestic, but productive of uneasiness. Harmless animals hearing dreaded voice, suddenly become silent, they feared to mingle their utterances with those of the awful master. If in addition these sounds the wind begins to blow lightly, bending the lofty summits of the trees, making the palms sigh as they bend low, mingle their moans with the rustling of lianas, and losing itself finally in the son depths of the primitive forests, then sounds become so sad and mournful that miration gives way to terror.—*Marion.*

Darkness seems to cover the earth, so that darkness the minds of the people, so that every step is like working the plough to gain an entrance for the of Spiritual doctrine; but if the laborers form their assigned part, all afterwards to be resolved into the hand and for operation of the great and powerful Husband man, in faith and patience. I hope I have done with anxiety on this hand. I need look for much, if any fruit from my little effort, nor conclude I am right or wrong from the voice of the people. Oh! how railing are all voices but that of gracious acceptance, and when this is, through merited mercy afforded, what a stay found amidst the fluctuating spirit or gage of the world, yea, of those who are degree, but not altogether, gathered out worldly spirit.—*Mary Dudley.*

THE FRIEND.

SIXTH MONTH 8, 1872.

In conducting our journal, we studio avoid meddling, not only with what in our parlance is called "politics," but also discussing subjects which are matters of dispute, and are too often used by politicians for the purpose of inflaming the passions of the people and promoting their own schemes. But as we know that some of our subscribers depend upon "The Friend" exclusively for information relative to events occurring in our General Government, we think they will be interested in the summary of the facts clearly ascertained and proved by the committee appointed by Congress to investigate the reported outrage

notorious secret combination in some of Southern States assuming the name of "Klux Klan." The report of the evidence collected occupies more than a thousand pages, and the atrocious outrages and cold-blooded murders revealed, could hardly have been perpetrated in any other community in which had, from generation to generation, nurtured and practiced the evil passions inseparably connected with the system of chattel slavery.

Some members who signed the report of the committee of the investigating committee, while they cannot deny the murders and other crimes which were brought to light, strive to screen the great slave-holders and rebels from complicity with them, and the secret societies which were committed, and to cast the blame on the party that has freed the slaves, and on them to the standing and the rights of the negro. But the confessions of scores of the negroes who, when they found there was no longer concealment, came before the present courts and voluntarily admitted their membership in the society, leaves no doubt that very many among those who condemned themselves and were considered by others as belonging to the highest rank in the community, were active agents in these outrages. The spirit and feeling of the majority of the committee may be inferred from the following taken from their report:

It was an oft-quoted political apothegm, prior to the war, that no government could exist 'half slave and half free.' The supposition of that proposition is equally true, 'no government can long exist 'half black and half white.'

There can be neither sympathy nor harmony in any polity where such antagonism is attempted to be overcome by law. God's law is higher than man's law. Man's puny statutes cannot repeal or nullify the immutable ordinances of the Almighty. Those whom God has separated let no man join together. There can be no permanent partition of power, nor any peaceable joint exercise of power, among such discordant bodies of men. Or the other must have all or none. It is the very acme of folly and fanaticism to suppose, in this day of enlightenment and its consequent pride of feeling among the superior race, that there can be a reproduction of the ancient fable of tying the living and the dead together without causing death to both. No who would have dreamed, fifteen years ago, at the highest and most far-seeing intellect among the great men who established this government upon the basis of homogeneity of race and color, could have imagined that the first century of its existence, African slaveholders, of the lowest type of ignorance and brutality, would rule a sovereign State of the Union, and be the arbiters of the rights and property of a race who have ruled the destinies of nations ever since government was known among men? Such a state of things may last so long as the party shall last which holds the power and audacity to inaugurate it, and no longer. But whenever that party shall go down, as go down it will at some time not long in the future, that will be the end of the political power of the negro among white men on this continent."

We take these extracts from a printed copy of a speech made in the United States Senate on the 17th inst., by John Scott, one

of the Senators from Pennsylvania. The following is the summary to which we have alluded:

"I will now give the summary to which I have referred. In North Carolina fourteen counties are shown in which outrages occurred and in them there occurred eighteen homicides and three hundred and fifteen whippings. In South Carolina, nine counties in which the testimony taken by the committee shows there were thirty-five homicides and two hundred and seventy-six other outrages. The presentment of the grand jury says there were forty homicides in those counties, and over two thousand cases of other outrages. In Georgia there are twenty-nine counties shown, in which seventy-two homicides and one hundred and twenty-six cases of whippings are disclosed by the testimony. In Alabama there are twenty-six counties, in which two hundred and fifteen homicides are shown to have occurred, and one hundred and sixteen cases of other outrages. In Mississippi there are twenty counties in which there are twenty-three homicides, and seventy-six cases of outrages by this testimony; and in Florida, in the one county of Jackson—I have not had time to look through the other portions of the testimony—one hundred and fifty-three homicides have occurred in that county alone since the war; and let it not be supposed that these even are all. These foot up ninety-nine counties, five hundred and twenty-six homicides and twenty-nine hundred and nine cases of other outrages shown in this testimony, and by this finding of the grand jury.

"Now, let us go farther. At Columbia there were true bills found against five hundred and one defendants. In the northern district of Mississippi there were bills found against four hundred and ninety defendants, and in the southern district against one hundred and fifty-two defendants. In North Carolina there are bills found against nine hundred and eighty-one defendants. I have not the returns of those that have been found in Alabama, but I know a number of bills have been found there and that there have been a number of trials and convictions.

"Now, sir, when you remember that there were twenty-nine hundred and nine outrages and five hundred and twenty-six homicides, and that these offences have been shown to have been committed by men in bands ranging from five up to seventy-five and a hundred and sometimes as many as four to eight hundred, it does not require much arithmetic to show that this is a formidable organization. When you have over three thousand victims, victims to violence committed by bodies of men in an organization, who need doubt as to the character and the extent and the power of the organization?"

Among the numerous cases narrated, the following is so striking that we need not grudge the space it occupies:

"Elias Hill, formerly of York county, South Carolina, is a remarkable character. He is crippled in both legs and arms, which are shriveled by rheumatism; he cannot walk, cannot help himself, has to be fed and cared for personally by others. He was in early life a slave whose freedom was purchased, his father buying his mother and getting Elias along with her as a burden of which his master there was glad to be rid. Stricken at seven years old with disease, he never was after-

ward able to walk, and he presents the appearance of a dwarf, with the limbs of a child, the body of a man, and a finely developed intellectual head. He learned his letters and to read by calling the school children into the cabin as they passed, and also learned to write. He became a Baptist preacher, and after the war engaged in teaching colored children and conducting the business correspondence of many of his colored neighbors. He is a man of blameless character, of unusual intelligence, and is so well educated that he speaks very good English.

"That man was brought before the committee and the narration of his testimony was a scene which would have been worthy of the painter's pencil, and which will never be forgotten by any man who witnessed it. Carried into the room set up in a chair, for the purpose of giving his testimony, he went on to tell us how, on the 6th of May, 1871, but a few weeks before this committee visited that place, after the passage of the bill denouncing penalties against these offences, a body of masked and disguised men came to his lowly cabin at midnight, took him from his bed, searched his house for his papers, alleging that he had been in correspondence with Mr. Wallace, the member of Congress, in reference to the business of the colored people of the district. They took him out, and that decrepit body which I have described was laid upon the ground, and he was there scourged with a horse whip, and after being thus scourged they put a halter round his neck and threatened to drag him to the river and drown him, telling him, 'You must no longer teach these children; you must no longer preach the gospel here; you must no longer permit meetings of the colored people to be held at your house; you must quit writing to Wallace, quit taking a Republican newspaper; you must come out in the newspaper of the county and declare that you renounce your Republican principles; and unless you do these things we will come back and kill you.'

"The voice in which he gave this statement was one of peculiar strength and melody, that kind of a voice which those who were accustomed to hear his preaching said to me melted down his audience with more power than that of any man in South Carolina. He was examined at length, and after giving his evidence in chief—it is worth any senator's while to turn to it in the testimony and read it—the following was elicited by a member of the committee. He having been charged by the Ku Klux, while whipping him, with preaching political sermons, that subject was thus brought to his notice:

"By Mr. Van Trump: "Question. You do not feel very kindly toward the white race?"

"Answer. I am afraid of them now.

"Q. Frightened at them?"

"A. Yes, sir. I have good-will, love, and affection toward them, but I fear them.

"Q. Is that because you are a Baptist, or why?"

"A. I know it is my duty as a human being to respect all the human race, and also the grace of God teaches me to say so.

"Q. When you get to preaching, do you not show up the wrongs and oppressions suffered from these white people?"

* One who signed the minority report.

"A. Yes, sir.

"Q. Is that what you generally preach about?

"A. Yes, sir; love universal.

"Q. I do not wish to mislead you or have you answer without fully understanding my question?

"A. Please to ask it again.

"Q. I ask you if the subject-matter of your sermons is the wrongs and cruelties inflicted by these white people?

"A. No, sir; not at all. I was accused of that on the night when they beat me; but that is not the subject on which I preach; it is scriptural salvation.

"Q. You have the idea that these white people are determined to put you black people down?

"A. Yes, sir; I have that idea very strongly. They are determined to keep us from using any influence for republicanism, which we believe is God's will. I do believe it comes nearer to God's will and universal love and friendship in this world than any other.

"Q. You mean Republican government?

"A. Yes, sir.

"Q. Do you also mean the Republican party?

"A. Yes, sir. I believe the Republican party advocates what is nearer the laws of God than any other party, and therefore I feel that it is right.

"Q. When you are preaching, do you preach republicanism in your sermons?

"A. No, sir; I preach the Gospel, repentance toward God, and faith in our Lord Jesus Christ.

"Q. Do you never preach about politics?

"A. No, sir.

"Q. Then these Ku Klux were wrong in their accusation?

"A. Yes, sir; they were."

We have received from the editor, the first three numbers of the "Maryville Monitor," published in Maryville, Blount county, Tenn. It is edited by our friend Yardley Warner, "In the interest of the Freedmen, Education and Religion," and "is designed to give momentum to Christian work in the South." It is a monthly journal, subscription price twenty-five cents per annum, and "is printed and published by native colored citizens." It has our good wishes for success in the objects announced; but of course it cannot pay expenses at the price charged, and past experience induces us kindly to warn our friend, the editor, of the rapid increase of pecuniary deficit, where the whole cost of such a publication is not covered by pre-paid subscriptions, or by a fund devoted to the purpose.

SUMMARY OF EVENTS.

FOREIGN.—The London *Observer* states that the Cabinet has had under consideration the Treaty of Washington and the last communication from the American government concerning the supplemental article. "No solution," says the *Observer* has yet been reached, which is likely to serve all the requirements of the two governments with regard to the article.

The Bank of England's rate of discount has been reduced one per cent, and is now four per cent.

The weather throughout England has been fair and favorable to the growing crops.

A lively sensation was created in the House of Commons on the 25th ult., by a bold protest from Thomas Hughes against horse-racing, and the usual adjournment of Parliament for the Derby races on the 29th ult. Hughes asserted that it was incompatible with the dignity of the Commons to recognize horse-racing. The

English race-course had introduced the most corrupt and insidious system of gambling which had ever disgraced any country. The motion for an adjournment was carried by a vote of 212 to 10.

An influential meeting was held in London on the 29th ult., at which speeches were made giving an expression of warm sympathy for the suffering Israelites in Roumania, and resolutions were adopted invoking the British government to interpose for the protection of the persecuted race in that country against the outrages.

London, 6th mo. 3d.—Consols, 92½. U. S. 5-20s of 1867, 93½; ten-forties, 89½.

Liverpool.—Uplands cotton, 11½ a 11½d.; Orleans, 11½d. Sales of the day 12,000 bales.

The Lucas cotton mills, one of the largest establishments in the kingdom, near Rouen, was totally destroyed by fire on the first inst. Nearly a thousand operatives are thrown out of employment.

Many Carlist officers and soldiers who fled into France have gone to Bourges. Alaya, Cabecella, and other chiefs of the band have reached Bayona. They had passports signed by Serrano.

The Carlist insurrection in Spain appears to be almost at an end. Serrano's leniency to the Carlist insurgents in granting them pardon on condition of their submission was severely condemned in Madrid. The government, however, sanctioned his course, and the effect seemed to be a happy good peace, as the rebels, who have hastened to make their submission.

Earl Granville made a statement in the House of Lords, the 3d inst., with regard to the conditions of the negotiations with Washington. Communications, he said, continued to be exchanged, but without result, and it would be impossible to predict what the result would be.

The lawyers of the Crown had concluded that there was no difference of opinion between the two nations touching the withdrawal of the indirect claims. The only point in dispute was as to engagements for the future. He was aware of the difficulties of the moment, and hoped to be able to do so overall, said the speaker, and come when plain words were desirable, and gave notice that he should to-morrow move an address to the Queen for the withdrawal of Great Britain from the expedition.

The exports from the United Kingdoms of Great Britain, during the first quarter of 1872, were \$7,884,700, an increase of £10,000,000 over the corresponding quarter of a year ago.

UNITED STATES.—The debt statement shows a decrease of the public debt during the last month of \$4,266,061. The total debt, less cash in the Treasury, amounted on the first inst. to \$2,133,517,379. The total debt since 3d mo. 1st, 1869, has been \$33,945,881.

The interments in Philadelphia last week numbered 312. There were 41 deaths from small pox, 33 consumption, 13 of paralysis, and 10 disease of the heart.

The value of the steamboats now in use on the western rivers is placed at \$2,243,500, and that of barges at \$5,769,400. The total tonnage is estimated at 303,544,000. St. Louis is interested to the amount of \$5,428,800 in steamboats and \$834,000 in barges.

During the year 1871 the total value of our exports was \$538,000,000, while the total value of our imports was \$500,000,000, leaving a balance against the country of \$28,000,000, which will probably be settled to a large extent in American securities.

The following is an approximate estimate of the whole production of pig iron in the world in 1871, in tons of 2000 pounds; Great Britain, 6,500,000 tons; United States, 4,000,000 tons; France, 1,350,000 tons; German Zollverein, 1,250,000 tons; Belgium, 896,000 tons; Austria, 450,000 tons; Norway and Sweden, 280,000 tons; Russia, 330,000 tons; Italy, 75,000 tons; Spain, 72,000 tons; other countries, 200,000 tons. Total, 13,315,000 tons. It will be observed that Great Britain produced about one-half of the pig iron made in the world.

On the first inst. the two Houses of Congress agreed to adjourn finally on the 10th inst.

The mean temperature of the Fifth month, by the Pennsylvania Hospital record, was 68.63 deg., the highest being in the month of June, and the lowest 62 deg. The amount of rain for the month was 2.80 inches, and for the five months of this year 11.12 inches, against 17.55 inches for the corresponding months, 1871. The average of the mean temperature of the Fifth month, for the past 83 years, is stated to have been 67.75 deg.; the highest being in the month of June, and the lowest of that entire period was in 1826, 71 deg., and the lowest was in 1848, 51.75 deg. The mean temperature of the three spring months of 1872, has been 52.30 deg., the average of the spring temperatures for the past 83 years has

been 51.02 deg.; the highest spring mean occurred 1871, 57.62 deg., and the lowest in 1843, 40 deg.

The United States Secretary of the Interior has received a dispatch from General Howard, dated at G. Grant, Arizona, 5th mo. 29th, which says that the dians "solemnly engage themselves to go on no raids." The general hopes that his efforts to pacify and restrain the Apaches will be successful.

At Provincetown, Mass., more than one-fourth of the entire population are Portuguese. They settled there some years ago, when the whale fisheries were at their height, and are represented as being a hardy and dauntless set of fishermen, willing to stand side by side with the most reckless American, facing the dangers of the Banks. The Portuguese families are said to be frugal and industrious, and the men make good and obedient citizens.

The Markets, &c.—The following were the quotations on the 3d inst. *New York.*—American gold, 1 U. S. 5-20s of 1867, 117½; ditto, 10-40, 112. Super fine, \$5.90 to \$6.40; extra State, \$7.10 to \$7.30; brands, \$7.50 to \$13.25. No. 3 Chicago spring wheat, \$1.60; No. 2 Milwaukee, \$1.71½; red western, \$1.11½; southern wheat, \$2. Western yellow corn, 73½; amber white, 87 a 88 cts. State barley, 69 cts. Oats, 54 a 56 cts. Rye, 95 cts. *Philadelphia.*—Cotton, 27 for uplands and New Orleans Flour, \$6 a \$1 New York red wheat, \$2.10; amber, \$2.15. Rye, \$1. Yellow corn, 67 a 68 cts.; white, 76 cts. Oats, 57 cts. City smoked hams, 11 a 12 cts. Lard, 9 a 9½. Clover-seed, 9 a 10 cts. per lb. Timothy, \$3 per bu. Beef cattle were higher, sales of 1800 at 8 a 8½ cts lb. gross for extra, 6½ a 7 cts. for fair to good, and 6 cts. for common. Cattle, 17 cts. for fat, 15½ cts. per lb. gross for fair to choice. Corn fed hogs, \$6.75 to 100 lbs. net. *Chicago.*—No. 2 spring wheat, \$1.49½; No. 1 spring, \$1.51. No. 2 mixed corn, 65 cts. No. 2 oats, 41 cts. Rye, 74 cts. No. 2 fall barley, 54 a 56 cts. *Baltimore.*—Penna. wheat, \$2 a \$2 Southern white corn, 79 cts.; white, 72 cts.; mixed, 69 a 70 cts. Oats, 54 a 56 cts. soy, 50 a 62 cts. Lard, 9 cts. *Cincinnati.*—Family \$1.875 a \$9. No. 1 winter red wheat, \$1.85 a \$1.87, No. 1 a 32 cts. Oats, 43 a 46 cts. New wheat Georgia, \$2.13. *Oswego.*—No. 1 spring flour, \$1. finer brands, \$1.0 a \$1.075. No. 2 spring wheat, \$1. Canada white, \$2.12. Corn, 54 a 56 cts. soy, \$1.75 to \$1.11. Canada white wheat, \$2.10; Milwaukee spring, \$1.56. Oats, 45 cts.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held on Fourth-day, the 19th inst., at 9.30 a. m. The committee on Admissions will be at 10 the same evening, and that on Instruction at 7 o'clock the preceding evening.

The Visiting Committee attend at the School on Seventh-day the 15th inst.

SAMUEL MORRIS

Philada. 6th mo. 4th, 1872. *Cl.*

For the accommodation of the Committee, coaches will meet the trains that leave the City at 1 and 4.15 P. M., on Seventh-day, the 15th, and on Tuesday the 18th inst.

WANTED.

A friend as Principal of the School under the German Friends' Meeting. The school graded one, well supplied with useful appliances, a full academic course, and the salary offered is liberal.

Apply to

Alfred Coe, Germantown.

Samuel Morris, Olyphia, Pa.

James E. Rhoads, Germantown.

Jane E. Mason, No. 15 S. 7th St., Phila.

Mary R. Haines, No. 926 Spruce St., do.

MARRIED. at Friends' Meeting-house, Birmingham, Chester Co., Pa., the 8th of 17th month, 1872, S. YARNALL to SIDNEY S., daughter of the late I. Garrett.

DIED. suddenly, at his residence in Edgemoor, Lancaster Co., on the 8th of Fifth month, 1872, ISAAC S. NALL, in the 18th year of his age, a member of this Yearly Meeting and Chester Monthly Meeting. Buried in the Friends' Burial-ground.

WILLIAM H. WILEY, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SIXTH MONTH 15, 1872.

NO. 43.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

Correspondence, (with notes,) between Thomas Story and James Logan.

(Concluded from page 327.)

"It containing thirty pages in quarto," he is disposed to wish that this little treatise had been transcribed and printed, so that its interesting matter might not have been lost to the world. "Here was an original thinker and philosopher spoiled," some might say. But not so; Thomas Story was both a greater and a better man in that he allowed not these congenial speculations to usurp that time properly belonging to things of more necessity. In the mean time, it is refreshing to observe that these noble studies were not undervalued, or shunned as dangerous, but in their proper place pursued, and to such good purpose, by his eminent Christian.

"All inert matter was generally animated," he. To understand the sense which he attached to the expression "inert matter," we must refer back to his own previous words, where he describes plants as drawing into their veins in the sap "the particles of the pre-existing inert earth," and identifies these particles of earth and rock with his "inert matter;" also to those quoted by J. Logan, to the effect that "the shells now found in the strata of the solid earth" are due to a "state of natural things preceding the present," and consisting of "animalcules." It thus appears that he applied the term to the strata, and believed these to have been originally composed of animalcules, associated, as these are in life, with microscopic vegetables, the more minute of which were identical with the germinal cell, (farine,) as the more minute animalcules were with the embryotic cells.

Now, what is true of the frame of our globe, is likely to be in a degree true of that of the other "worlds," but the former only is within the scope of our observation at present. What say geology and microscopy as to the first characters of the strata forming the substructure of the soil and framework, as it were, of the globe?

Rocks are naturally divided into three classes according to their chemical composition, the aluminous, or clay rocks, silicious or quartz, and calcareous, or limestones. These classes have each three subdivisions: 1st, those which show no trace of stratification

or water deposit, but in their crystalline structure evidence their having cooled from a melted state. 2d, Those which are devoid of crystallization, but are thoroughly stratified. 3d, Those which show a stratification, but, in their lower tiers especially, are partially transformed into a crystalline texture, showing the action of heat from below. These classes and sub-classes, (with their particular geologic names), are shown in the following table:—

CLASS 1st. Aluminous, or clay rocks.

Sub-classes, { 1. Igneous clays, (crystallised).
2. Stratified do., (deposited from water.)
3. Metamorphic, (partially transformed.)

CLASS 2d. Silicious, or flint rocks.

Sub-classes, { 1. Igneous flints.
2. Stratified do.
3. Metamorphic do.

CLASS 3d. Calcareous, or limestone rocks.

Sub-classes, { 1. Igneous limestones.
2. Stratified do.
3. Metamorphic do.

Of the three classes, the limestones may be supposed to be, absolutely, the newest, as the stratified rocks of this class are evidently deposited from a chemical solution of their ingredients in water, whereas the stratified rocks of the other two classes are as evidently deposited from a mechanical solution or mixture in the water of small fragments of the crystallised or igneous rocks of the same respective classes. Thus sandstone results from the deposit from water of sand, which is composed of small fragments, chiefly of quartz or crystallised flint.

We must therefore look to the stratified limestone rocks, in order to draw an inference as to the origin or first state of rocks; for, as has been said, the crystalline structure of igneous rocks proves them to be results of cooling from the melted state, and it has been proved by actual experiment, that stratified rocks being melted and allowed to cool, actually produce igneous rocks of the same respective class. Thus, in attempting to trace the original of igneous or crystalline rock, we only arrive at stratified rock, and vice versa, from the stratified sands (or flints) and clays, we arrive only at the crystalline rocks, from the small fragments of which they were respectively formed. In the limestones, however, we can proceed in a different manner.

From the crystallised limestones, indeed, we arrive, as before, at the stratified limestones, but we can infer no pre-existing igneous rock from the perfectly uniform texture of these last, which is that, not of deposit from a mechanical mixture, but from a chemical solution. We thus reach, in the next step above the stratified limestones, the proximate elements of limestone, namely, lime, and carbonic acid, in their uncombined state. Now, how were these elements abstracted from the water and air which previously held them in solution or admixture, and combined into the insoluble carbonate of lime? Phillips says, "In

a great majority of instances the limestone formed at the present day is the result of chemical forces or of vital forces controlling chemical action, and the same was probably the case in earlier periods. In particular instances calcareous deposits have partially or wholly a mechanical origin; as when a stream brings down the waste of a chalky or oolitic district" (chalk and oolite are species of limestone) "and deposits the sediment in a lake;" "but nothing is more certain than that of all the strata yet discovered, limestone is exactly that which, by the regularity and continuity of its beds, by the extreme perfection of its organic contents, and by the absence of proofs of mechanical action, gives most completely the notion of a chemical precipitate," &c., &c. "All these views end at last in one; that the earliest condition which we can assign to the carbonate of lime, (or limestone), is that of extrication from some solution of lime in water, by chemical or vital processes. It may, therefore, be viewed as an oceanic deposit, resulting from a decomposition of sea-water, aided in many instances to a wonderful extent by the vital products of zoophytic, echinodermatous, and molluscan animals. And it is the opinion of geologists that some of the older secondary and transition limestones are in places only magnificent coral reefs." Again, "Our modern coral reefs and the shell beds which accompany them," "are in many respects exactly the representations of the old limestones." "Zoophytes, both stony and flexible," "fill our limestone rocks with their most delicate and beautiful organization; with them lie abundantly columns of crinoidal animals, and crusts and spines of echini." At the time Phillips wrote in 1855, chalk was supposed by many to be, from its softness, a formation from the debris of the older limestones, above described, as of animalcular origin. But this newest of limestones, of which great part of the substructure of the British Isles, and of the mountain chains of Western Asia is composed, has since been discovered by Ehrenberg, by the aid of the microscope, to be the handiwork of infusorial animalcules, "whose shells make up the mass in numbers of thirty millions to a cubic inch." We have thus, as to one of the great divisions of rocks composing the crust of the earth, the best geologists arriving, since 1855, at the conclusion of its animalcular origin, an origin perceived through a species of intuition, by Thomas Story, in 1738, to belong to all rocks. And it is probable that this conclusion of his may yet be verified in its fullness, for though in the two other divisions, the Aluminous and Silicious, as has been remarked, we can only, from the crystalline, reason up to the stratified, and from the stratified back to the igneous rock, yet these latter pre-existing igneous rocks may have cooled from the melting, not of aggregated stratified rocks such as we now have, but from that of chemically deposited aluminous and silicious rocks, resembling the

limestones in their mode of deposition; and if so, the further researches of Ehrenberg may give us some light as to their ultimate origin, who has not only found immense beds of clay underground, consisting entirely of the *silicious shields* and skeletons of another species of infusoria, but that the exquisitely fine sediment brought up everywhere by *deep sea soundings*, is of the same material. Meanwhile we must acknowledge the grandeur of the idea, and its worthiness, as far as we can judge, of the Divine character as the Author of life, that *nothing is ever dead* in its first procedure from Him, but living.

Thus T. Story's view of the origin of *strata* has been proved by investigators of a century later, to be *undoubtedly correct as to one*, and to have a strong antecedent probability as to the *other two*, of the great divisions of their component rocks. We herein may again see, as before, the power of simple obedience to the light of Truth, in clearing and illuminating the natural understanding. In the serene air, and calm upper sunshine of that mountain-observatory of the world, (as it were,) upon which religion sets the Christian, he can sometimes see, at one downward glance, the relations and bearings of things below, that men toiling in the darkness and through the obstructions of an earthward, earthbound nature, may have to travel wearily to ascertain.

This correspondence contains other interesting letters, but as it has already occupied much space, it has been judged best to close the extracts with that just quoted. The transcriber takes leave of the correspondence with regret, and with the feeling of having been, in reading it, admitted to the converse of the *great and good*, the armor of whose warfare has long since been laid aside, and they gathered from their good and faithful day's work, to an everlasting reward.

ALPHA.

Selected for "The Friend."

Some dozen years ago, or rather more, readers began to observe now and then a piece of news in the papers prefaced by the statement that it had been received at Mr. Reuter's office. Everybody wondered who Mr. Reuter was, and to this day his name is one of mystery to not a few. It may be stated, then, that he is by birth a Prussian citizen, having been born at Cassel in 1821. Long before he had been heard of in England, and while still a young man, Mr. Reuter conceived the notion that it was possible to accelerate the dispatch of news, which five-and-twenty years ago was tardy in the extreme. Before the extension of the electric telegraph to the Continent, he had organized a service of carrier-pigeons and post-horses, by means of which intelligence was rapidly exchanged between Paris, Brussels, and Berlin, and no sooner was the first Continental line of telegraph made accessible to the public for the transmission of news (the line from Berlin to Aix-la-Chapelle opened in 1849) than Mr. Reuter established himself at the latter place, and from that time he has steadily extended his ramifications till his system of inter-communication may be fairly said to embrace the whole civilized world. He first established himself in London in October, 1851. It was in the month of November in that year that England was put into telegraphic communication with the Continent by the successful submersion of the submarine cable between Dover and Calais,

after previous failure. It was some years, however, after this before Mr. Reuter became known to newspaper readers. His overtures to the editors were persistently rejected, and it was not until the Russian war had made some progress that he met with any success. His first regular contracts with the papers began only in 1858. Towards the close of that year Continental politics began to excite considerable interest in England, and the next year brought forth events which put Mr. Reuter to the test and established his reputation. It was in that year only that the *Times* accepted his telegrams. His first great success was the Emperor Napoleon's speech on New Year's Day, 1859, which foreshadowed the war with Austria, and when that war actually broke out he spared no exertions to get the earliest intelligence of its progress. He had his own reporters with the French, the Austrian, and the Piedmontese armies; and whatever doubts there might have been previous to the campaign, it was perfectly clear after it that Mr. Reuter had made himself indispensable as a purveyor of news. On two or three notable occasions subsequently he succeeded in obtaining important news before the governments most deeply interested. This was notably the case in December, 1861, on which occasion he was the first to inform the English Ministry of the seizure of Messrs. Sliedell and Mason in the *Trent* by the government of Washington. He had a like success in 1865, when President Lincoln was assassinated, the news reaching him some few hours before it was known to the American Minister in London. The promptitude with which the most prominent events of the late war were communicated to the papers by Mr. Reuter, and the general accuracy of the intelligence, are in everyone's recollection. A striking testimony was, we are informed, borne to Mr. Reuter's exertions at this period by a high official at Berlin not long ago. The personage in question remarked on a public occasion, that the first news of the German successes constantly reached Berlin in the form of a Reuter's telegram from London. The organization necessary to secure results such as these is, as must be evident, of the most elaborate character. In several of the larger capitals—Paris more particularly—a regular office is kept up, but in every considerable city an agent has to be retained, who is paid a salary whether he sends news or not. It must generally happen, indeed, that the agent in the less important towns best fulfils his duty by doing nothing. If he used the wires continually for trivial matters, he would simply involve his employer in useless expenditure. It is evident, however, that some one must be retained almost everywhere, and we believe that there is no considerable port in any part of the world where Mr. Reuter has not a representative. Little news comes by wire from India, but six agencies are maintained in that country, and two in Egypt, and thus no event of importance can occur in connection with our great Eastern dependency without being duly reported. The assassination of Chief Justice Norman at Calcutta, in September last, was communicated to the London papers within three or four hours after the perpetration of the crime, and the *Times* got its first information of the event from Mr. Reuter, though that journal retains an active correspondent of its own in Calcutta, who telegraphs the news without regard to expense.

On the more recent occasion of Lord Mayo's death, both Mr. Reuter and the *Times* were anticipated by the official despatches, which is sufficiently explained by the fact that the crime was committed in a remote and almost inaccessible island. All the European journals receive the English news through Mr. Reuter's agency. Those of Holland and Belgium are supplied direct from London, and the same is the case with the Spanish and Portuguese papers, to which the English news is sent by the Falmouth and Gibraltar cable. The French journals get their foreign news through the medium of the Havas-Bullik agency, the German through the office of M. Wolf at Berlin, and the Italian through the Stefano agency at Florence, all of which are in correspondence with Mr. Reuter's central office in London. It ought here to be added that the most implicit trust is now put in Mr. Reuter's good faith by the conductors of the journals. His information occasionally turns out incorrect, but that it is always furnished with entire belief in its truth there is no doubt. Mr. Reuter last year received from the brochure of the late Prince Consort the dignity of baron in acknowledgment of his public services, and it is only fair to a foreigner who has become a naturalized English subject, and is well known to be proud of his adopted nationality, to say that he enjoys deservedly the high respect of his fellow-citizens in London. His position is one of great influence, and in the hands of a less honorable man might easily be perverted to disreputable purposes.—*British Quarterly*.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 315.)

"1817. Tenth month, 17th.—About a month ago I was at a young Friend's house, concerning whose zeal and sincerity in the blessed cause, I have not a doubt. He has appeared in the ministry, I believe acceptably to Friend in general, and is a promising, growing character. In the course of much intimate conversation, we approached the subject of prayer. Upon which he asked me, whether I did not think that the end which Friends had in view by the practice of private retirement, and vocal prayer, that is, the outward act and attitude of kneeling down and using words, felt very much at this question; and an awfulness came over me, and exercise, lest either this person or myself should be adventuring, without taking off our shoes, upon holy ground. In replying to him, I could scarcely refrain from using the language of William Penn, 'Words are for others, not for ourselves; nor for God, who hears not as bodies do, but as spirits should.' It is the heart or soul that can alone cry acceptably through the drawings of that Spirit which inclines to good and to the source of all good; the month may speak out of the very abundance of the heart, there is nothing however, in words as such, nor in outward silence as such. So that our prayers are none the better for being clothed in words, nor the less likely to be accepted when not clothed in words. There may be words when none should be used, and there may be a silence when words are called for, and herein stands the snare which should be carefully guarded against."

We apprehend that never than now was there more need to be on our guard respecting the great duty of prayer, as referred to

7 J. B. While at the same time there is no exercise which, in the power of the anointing, more essential to true christian life. The anger lies in going before our guide; in preferring unhalloved fire upon the altar; in offering the lame and the blind in sacrifice, even that which goeth out of feigned lips. How impressive is the testimony. "We know not what to pray for as we ought; but the spirit itself maketh intercession for us with roarings which cannot be uttered." Then how fearful should we be of profaning the Lord's holy things; of going beyond the opening of the Spirit of Christ; and thus bring upon ourselves the rebuke: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your eye, and in the sparks that ye have kindled. His shall ye have of my hand; ye shall lie down in sorrow."

To a Friend.

"London, 10th mo. 20th, 1717.

* * * "O! that we may all keep in the likeness, in the lowliness; remembering what we are in the absence of our Beloved; how poor, how mean, how unable to preserve ourselves from falling, or to keep our souls alive; what is good; that so we may truly know wherein our strength lies, whence our qualifications come, how we may be what we ought to be, and how become instrumental to good in any way.

"Thou knowest that I have wished, in regard to my settlement in the world, far more earnestly to obtain the blessing which maketh truly rich, than any other acquisition; thou art also fully aware, that, as this blessing is not to obedience, so the nearest way to partake of it in our outward affairs, is to submit to that which may be required of us. I am ready to think if there be anything for me to do in the line of business, it will be in a very humiliating way: that I must whether a business or not, descend into a rank far below the wishes of my dear relatives and friends, and be subject to the wants of those poorer brethren and sisters, who are often meanly esteemed and little regarded; that I must thus enter into their sufferings and taste of their cup of bitterness; and thus also loudly testify against the prevailing prejudices, pride, and luxury of this age, but more especially against many notions and opinions that are reigning in amongst us as a people. O! how the prosperity of the precious cause of Truth obstructed and impeded; how grievously it is suffering under some who call themselves its friends; 'ye are my friends,' said our Lord, 'if ye do that which I command you; ye are the friends of Truth, who obey the dictates of Truth:—But those would rob her of her simplicity, and have her disguise her distinguishing features of her countenance, and cover her with their own deceitful embellishments, their own vain inventions. But I cannot express to thee the warmth of feeling that prevails with me, when I look around and consider the situation of that numerous class, the full, the rich, and the gay; or can I convey to thee the pity that I have in my heart for them; how are they encompassed about by their own selfish, earthly satisfactions and comforts,—how are they snugly nestling themselves in that which is likely in the end to prove to them a bed of thorns! May we be favored to subject our own fallible faculties and powers, our own

reason and natural understanding, which are ever apt to busy themselves in things that cannot rightly be brought under their decision; and that we may each (I repeat) endeavor to sink down low and dwell low in that, which showeth indubitably the good from the evil in all our undertakings and designs. O! this is an attainment that comes only by a diligent attention to the voice of the true Shepherd.

"Thy very affectionate friend,

J. B."

To his Sister.

"Tenth month 31st, 1817.

"My Dear Lydia,—Thou art very near to me in the best sense: how precious to feel one to be under the continual observation of One, who cares for us and watches over us for good. Though I have passed over some wild heaths and dry deserts since I last saw thy face, and have been as it were, parched with thirst and panting for the water-brook, longing also for the shadow of the great Rock in this weary land; yet there has met me the good Samaritan, whilst I lay by the road-side, bruised and buffeted by him who waylaid me. O! what shall I say of all that has been done for me, by Him who had compassion on me; how precisely can I point out the spot where he saw me as I lay: it was even at that spot where every human help forsook me, and every hope seemed to be taken away; the priest and the Levite had passed by! I have, I think, seen by experience, somewhat of the narrowness of the right path; and in prospect (as regards myself), I see it more and more narrow: still have I day by day the portion of encouragement that is best for me, the good that is convenient, and such timely support as enables me still to struggle forward, still to journey on. May we both be aided to look over and beyond our trials, to the inheritance laid up for those who persevere in faith and patience to the end. Let not thy feet slip insensibly from off the sure foundation, the Eternal Rock, the unchangeable Truth; but often be concerned to survey thy building, and upon what it stands; to examine whether it be firmly fixed upon that which is immovable, or whether it be in any degree propped up by inferior dependence: also, inquire whether, if outward means, aids and instruments were removed, thy building would still withstand the inclemencies of the varied seasons. For when the floods of affliction outwardly or inwardly arise,—when the winds of opposition or of persecution assail, and when the rains descend,—it may be too late for any to lay to heart these things; for their ruin may be at the door. The approbation, the regard, the sympathy of such as love what is good, have required from me all the watchfulness, all the earnest desires for preservation that I have been blessed with. How needful then is it that our foundation be on that, in which is no variability, neither shadow of turning. Thus we may come to know in whom we have believed, and to see who is our Teacher, and to feel Him a present help in the time of need,—a shield, a tower, a rock, a refuge, our joy and crown of glory. I have longed that, amongst the many deceits of the enemy, thou mayst not be taken by a very subtle one—disencouragement. O! how many have set out well, have made some strait steps with firm foot and steady eye, have begun to show forth by some sweet fruits, the great and marvellous power which has visited them;

yet through giving way to the wiles of the enemy, they have let in discouragements like a flood, which has borne down everything before them. All unprofitable discouragement, all undue lamentation on account of frailty, folly or disobedience, may be considered to be the work of him, who was a liar from the beginning. We read that 'godly sorrow worketh repentance;' and it is indeed nothing short of an ungodly sorrow that induces despair. O! that we may be content at such times of discouragement to sink down with that which suffers within us; that we may there wait in patience, in humility, in true prostration and silence of all flesh, being determined to hope against hope, being resigned to acquiesce in whatever may be called for.

"We profess to believe, that that which is to be known of God, is manifested within; and that there is revealed or manifested what the Lord requireth at our hands. I believe that we have need to exercise a daily and hourly watching and waiting in the light, in order to be favored clearly to discover those things that belong to our peace."

(To be continued.)

The Grocers' Guild.

From Anglo-Saxon times, traders of each sort, in each locality, had been in the habit of banding together for mutual protection and assistance. This was a good and necessary arrangement, when war was frequent and piracy and fraud were constant. Single men could have no chance of prospering amid the confusion and danger that prevailed. Their only safety was in common action, and that the action might be united and controlled by rules conducing to the general welfare, guilds and trading corporations were formed. So important had these guilds become, in London especially, by the middle of the fourteenth century, that Edward III. found it expedient to bring about or to sanction their reorganization, and, by conferring fresh privileges and appointing more stringent rules, to help them to be, according to their original professions, "for the greater good and profit of the people." Forty-eight London guilds were incorporated by him in the course of his fifty years' reign. The grocers, the mercers, the drapers, the fishmongers, the goldsmiths, the vintners, the tailors, the spinners, the smiths, the brewers, the saddlers, the weavers, the tapestry-makers, the chandlers, the fullers, the girdlers, the stainers, the salters, the masons, the ironmongers, the leather-dressers, the butchers, and six-and-twenty other sorts of traders, had each of them their separate association duly represented in the civic councils, held responsible for the conduct of the members, and bound to look after the general welfare. In nearly every charter, the malpractices of ignorant or fraudulent intruders are stated as the grounds for assigning special rights and functions to honest and qualified traders; and, undoubtedly, they not only were meant to be beneficial to commerce and society, but, in many respects, really were so. Their effect, however, was the solidifying of trade in old ways, in which improvements were rendered needlessly difficult, and the shutting out from it of many men who might have proved very helpful to its progress. The benefits and mischiefs of modern trades' unions among working men are counterparts of the action, good and bad, of the old London corporations of workmen—who were both masters and

servants—and, before long, the guilds of the metropolis were imitated in every busy town in the kingdom. A few extracts from the history of one or two will sufficiently illustrate the working of them all.

Not the oldest, but perhaps the most important, was the Grocers', originally known as the Peppers' Guild. As the old name implies, pepper was at first the chief commodity in which its members dealt; and this being obtained from the Italian merchants, who brought the wares of the East Indies to England, the peppers soon began to buy from them, and trade in other spices, as well as drugs of various sorts; and, before long, they added wholesale to retail trade. The peppers had formed an irregular but powerful association for some time before 1345, when twenty-two of their number met together at a dinner in St. Mary Axe, and resolved to form themselves into a well-organised company, with two wardens to rule them, a priest to sing and pray for them, and a room in which they could meet for social intercourse and consultation upon business matters. Edward III. granted them, not a charter, but a license for carrying out their intentions. Rules were promptly made for strengthening the society, raising contributions for necessary expenses, defining the duties of apprentices, and, above all, maintaining their "mysteries," or trade secrets. A few years later they changed their name of peppers to gross-spicers, which, by an intentional or unintentional pun, was shortened to grossers or grocers. In an Act of Edward III.'s reign, passed in 1363, it is explained that "those merchants called grossers have, by covin and by orders made amongst themselves in their guilds, engrossed all sorts of wares, whereby they suddenly raise the prices of them." Before the death of King Edward, the grocers had become the most influential body of native wholesale merchants in England, the London guild being connected with kindred associations in other towns. "The word grocery," says an old historian of the society, "became so extensive that it can now be hardly restrained to certain kinds of merchandises they have formerly dealt in, for they have been the most universal merchants that traded abroad, by which means many and various ways of dealing passed under the denomination of groceries."

The guild grew rapidly in numbers. Starting with twenty-two members in 1345, it had a hundred and twenty-four in 1373, and in 1383 sixteen of its number were aldermen. It was re-organised and endowed with new privileges by Henry VI., in 1429, and additional charters were granted by later sovereigns, so that at length the grocers had a complete monopoly of trade in spices, drugs, confectionaries, sugar, coffee, tea, tobacco, and a hundred other commodities, throughout London, and over three miles of its suburbs. Curious evidence of the extent of their monopoly appears in their indignant protest against the establishment of the College of Physicians, in 1664, on the ground that it was an unlawful interference with their medical control, and "an insupportable inconvenience and prejudice." Till then the apothecaries had perforce been grocers, and the guild had been the chief court of appeal against unskilful and dishonest practitioners. In 1616, for instance, one Michael Eason, having sold "divers sorts of defective apothecaries' wares,

which, on trial, were found to be defective, corrupt, and unwholesome for man's body;" and being proved to be "very unfit in making of compositions and confections, and insufficient and unskilful to deal therein," was, by the guild, committed to the Poultry Compter; "in consideration of the great damage and danger which might happen to the company by permitting such enormities."—*Bourne*.

Selected.

THE QUAKER MEETING—1688.

BY JOHN G. WHITTIER.

Fair First-day mornings, steeped in summer calm,
Warm, tender, restful, sweet with woodland balm,
Came to him like some mother-hallowed psalm

To the tired grinder at the noisy wheel
Of labor, winding off from memory's reel
A golden thread of music. With no peal

Of bells to call them to the house of praise,
The scattered settlers through great forest ways,
Walked meetingward. In reverent amaze

The Indian trapper saw them from the dim
Shade of the alders, on the rivulet's rim,
Saw the Great Spirit's house to talk with Him.

There, through the gathered stillness, multiplied
And made intense by sympathy, outside
The sparrows sang, and the gold-robin cried

A-swing upon his elm. A faint perfume
Breathed through the open windows of the room,
From locust trees heavy with clustered bloom.

Thither, perchance, sore-tried confessors came,
Whose fervor jail nor pillory could tame—
Proud of the cropped ears meant to be their shame.

Men who had eaten Slavens' bitter bread
In Indian isles; pale women, who had bled
Under the hangman's lash, and bravely said

God's message through their prison's iron bars,
And gray old soldier-converts, scant of scars
From every stricken field of England's wars.

Lowly before the Unseen Presence knelt
Each waiting heart, till, haply, some one felt
On his moved lips the seal of silence met.

Or, without spoken words, low breathings stole
Of a diviner life from soul to soul,
Baptizing in one tender thought the whole.

When shaken hands announced the meeting o'er,
The friendly group still lingered near the door,
Greeting, inquiring, sharing all the store

Of weekly tidings. Meanwhile youth and maid
Down the green vistas of the woodland strayed,
Whispered and smiled, and off their feet delayed.

And solemn meeting, summer sky and wood,
Old, kindly faces, youth and maidenhood,
Seemed, like God's new creation, very good.

And, greeting all with quiet smile and word,
Pastors went his way. The amazed bird
Sang at his side, scarcely the squirrel stirred

At his hushed footstep on the mossy sod;
And whoso'er the good man looked or trod
He felt the peace of Nature and of God.

The Independent.

Selected for "The Friend."

The Unknown Pilot.

"Shall not the Judge of all the earth do right?"

I recollect that, when a lad, I was crossing the East River, from New York to Brooklyn, on a very foggy day, in a small ferry boat. My father, and several other individuals belonging to the same company with myself, were desirous of going to Flushing, on Long Island, to attend a meeting. It was necessary, therefore, to cross the river early, and when we arrived at the foot of Fulton Street we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we

made a party, with the passengers who stood on the ground, sufficient to tempt the ferry men to put off in a small boat, and convey it across the river.

The ferry men hesitated for some time, but at length the offer of a sufficient reward induced them to set out. The reason of the objection to starting was, that the thick fog rendered the passage uncertain. They could scarcely see from one end of the boat to the other, and much they feared that they would lose their way, and row about the river for several hours to no purpose.

At length we set out, the ferryman magnifying the difficulties of the passage as much as possible, in order to enhance the value of their service. When we first left the wharf a stranger stepped towards the stern of the boat, and took the helm. Every eye was fixed on him who had assumed this responsible station, from which every passenger has shrunk. But now that one of their number had seen fit to take the command of the boat on whose skill and knowledge solely depended the success of our little voyage, every one was disposed to criticise him. There could be no doubt that if he failed to bring us safely to the landing place on the opposite side of the river, he would be obliged to endure the reproaches of every one who had embarked. Indeed it was soon perceived that some were unwilling to wait for his failure before they gave vent to their feelings. Thinking it matter of certainty that he could not find his way to the ferry stairs during a fog as impenetrable as midnight darkness, they began to murmur in anticipation. The ferry men were the first to evince their uneasiness by casting glances at each other, which were noticed by the passengers, and regarded a prognostic of ill success. One of the passengers then asked the stranger at the helm if he did not think he was going too far up the river. The stranger at the helm bowed, and made answer that if any gentleman present wished to take the helm, he would resign it to his charge; from which it was readily inferred that so long as he held his place he intended to be guided solely by his own judgment. This answer silenced complaint for a time, as no other individual felt disposed to relieve him of his responsibility. But the uneasiness of the passengers increased as we proceeded; and when we became entirely surrounded by the fog, and no object in sight by which our course could be directed, the murmurs and conjectures of the little company were audibly expressed.

"Why don't he put the helm up?" said one nesting in his seat.

"We shall come out somewhere near the navy yard," said another.

"He had better let the helm go and trust to the ferry men," said a lady present.

"Why don't he keep the tiller to him?" said an elderly black woman, anxiously.

As the stranger paid no attention to these remarks, his silence was set down for obstinacy; and I am afraid that a few observations were added which somewhat exceeded the bounds of civility. The stranger evidently heard these injurious observations, for he made answer again, that if any gentleman wished to take the helm, he would resign it to his hands. Just about this time, a dark object appeared on the water, and as it became more visible through the fog, it was recognised as a vessel which lay at anchor

open the landing-places on each side of the river. This convinced every one that, so the stranger had gone as correctly as if bright sun had shone unclouded upon the sky, and silence was at once restored. All fears were hushed; satisfaction appeared every countenance. But the vessel soon lay away in the mist, and again nothing and water surrounded us.

Satisfaction once more prevailed, and the man received a great many instructions as to his duty, to which he paid no heed, and returned the answer as before, that he will to resign his station to any one who would accept it. After a great deal of talking and needless discomposure, the traveler perceived land dimly emerging through a dense fog of the morning. Shapes and colors as everything appeared, it is no wonder some imagined they had reached the shore, about a mile above the landing-place. But all doubts were at an end when the boat struck the ferry-stairs, and we discovered that the stranger had concluded us straight as an arrow to our point of destination!

Many years have passed away since the occurrence of this event, yet occasions which taken place have frequently brought it to my recollection.

When I find fault with the orderings of Providence; when I hear men undertake to contend for His decrees who maketh darkness their avision, and whose ways are past finding out; when I see the good distressed, and am aptly ready to murmur at the decrees of Providence, I remember the man at the helm, and say to myself that, however inscrutable may be the great Father of life, and however we may suffer darkness and doubt to overshadow our souls, He knows what is best for us, and in the end makes all things work together for good to those who love and trust in Him. We have a Pilot at the helm of the vessel who can see through the mists that surround us, and will bring His ransomed people to the haven of eternal rest.—*British Freeman*.

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 332.)

S. Hillman to Mildred Ratcliff.

Philadelphia, 12th mo. 22d, 1842.

My Dear Friend,—Thou hast so frequently brought into remembrance, since the removal of our mutually dear and much-loved father, that I sit down, though with no other occasion than feelings of sympathy, to tell thee of our loss; and though B. H. W. has I do not communicate the solemn tidings to thee ere this.

Her departure was sudden, though not expected to her, as I believe; nor yet to me. The last evening I spent with them, I had to see my beloved friend, a mother in law, in her mansion of rest; but I forbore speaking of my feelings, lest the daughters should be grieved. So sudden was the stroke, Margaret says, it had not thought of, she added, dear mother was spared many of separation, and scarcely knew the agony of death; it seemed rather a transit from earth to heaven.

Like Obadiah, she had feared the Lord her youth, and she had many times what she could for his poor servants, so in her turn, the great Shepherd of the

sheep, whose she was, and under whose wing she had come to trust, rewarded her work and labor of love, so that, as I believe, she had received a recompense of reward, a hundred fold here; and is now reaping, in that world where there is no more pain, with saints and angels, and the spirits of just men made perfect, the end of her faith, even the salvation of her soul. Ah! these shall see his face, and his name shall be written upon their foreheads. Blessed forever be the name of our God and Saviour, for He doth all things well.

"Catharine Sheppard was one that departed not from the temple, but served God with fasting and prayer night and day. She mourned much on account of the low state of the church, and of the departure of so many from their first love. She mourned the perverseness of this untoward generation; but the blessing was hers in the verification of the promise, 'They shall be comforted.' And again, how very applicable to her was the language, and to thee too, my dear friend, as well as to some other mourners in Zion: 'Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, as my Father hath appointed unto me.'

"Our dear friend has no doubt entered in, through the pearl gates unto that glorious holy city, which needeth not the sun, nor the moon to lighten it; for the glory of God doth lighten it; and the Lamb is the light thereof. There the Lamb which is in the midst of the throne doth feed them, and lead them unto living fountains of water; and God shall wipe away all tears from their eyes.

"Oh, how precious is religion at such an hour of stripping as this! The everlasting arms are surely underneath, to bear up the minds of her dear children; for their natural feelings seem hushed into quiet, humble, childlike resignation and acquiescence in the Divine will.

"Some of us feel that our loss is great; but her end was peace. A pillar is removed from among us, who was, like Moses, strong to go out and to come in. Her eye was not dim, nor her natural force abated; but, full of days and full of peace, even the peace of God, she quietly yielded up her purified spirit into the hands of Him who gave it.

"At our last Select Preparative Meeting, she bore a noble and decided testimony against —'s doctrines; she mentioned one of his books which she had lately read, and said that it would sap the very foundation of Quakerism. She spake with much feeling and weight, and has since seemed much relieved, having got rid of a burden which had rested as a mountain upon her.

"She has of late felt herself constrained to be very plain, and some of us feel thankful that she was enabled to fulfil her service for her Lord and Master in this matter, as there may be a service in it, which we see not now. Some of the members of the meeting were not a little discomposed, but no one ventured to find fault with her. No, they were afraid of her; for this testimony will be felt in the hearts of the enemies of Truth, in behalf of each one of the Lord's faithful servants, 'This man is not for our turn; he is clean contrary to our doings; he was made to reprove our thoughts. We fools counted his life madness, and his end to be without honor. How is he numbered with the children of God, and his

lot is among the saints;' and surely her lot is among the saints.

"Some of her last words were spoken in reference to that persecuted disciple of the Lamb, —, not more than half an hour before the solemn, peaceful close. Death was to her so easy,—not a struggle—not a motion, but quietly she ceased to breathe. Her sun has set forever; and O, that we, through the mercy of God in Christ Jesus, may all be prepared, when the solemn moment comes, and when the undeniable messenger arrives, with oil in our vessels with our lamps, having our loins girded and our lights burning, that we may be prepared to say, The combat is ended, the conflict is over, and victory obtained. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

"Having mentioned to the dear bereaved sisters that I thought of writing to thee, they desired me to send their dear love to thee. M. said that she had not answered thy last sweet letter to them, which R. W. read to me. It seemed right to send thee a few lines in this time of trouble; and sure I am, didst thou think me worthy, a letter from thee to thy poor, unworthy little sister pilgrim, would be truly grateful.

"I beg thee to accept this, as the best proof I can at present give of my unabated love and sympathy with thee, my beloved friend.

Thy affectionate, S. HILLMAN.

P. S. My dear mother and sisters are comfortably well, and unite in dear love to thee, dear Mildred Ratcliff. Farewell."

Joseph Edgerton to Mildred Ratcliff.

Orangeville, Wyoming Co., N. Y.

2nd mo. 26th, 1843.

"My Dear Friend,—I salute thee in the fellowship of the gospel, having freshly in my mind thy diligent labor, under the qualifying hand of Israel's Shepherd. Thou hast been willing to spend and be spent for the furtherance of that cause which is dignified with immortality and crowned with eternal life, even when under the pressure of many bodily infirmities. This is an encouraging example to us who are children. I feel myself to be a child, yet in a feeling of near and dear love to thee, and of sympathy for thee under remaining conflicts of flesh and spirit, I thought I might address thee and throw in my mite of encouragement. It may be an evidence that I am, although a poor unprofitable servant, yet thy companion in tribulation, and in the faith and patience of Jesus Christ. In these days, such as are earnestly contending for the faith once delivered to the saints, have need of the help which can be received one from another. O, my dear friend, as thou art acquainted with the trials and deep baptisms which attend an embassy like this, it is scarcely worth while to refer to them. I doubt not many of them are intended to keep the poor unworthy vessel clean. May they have that effect, so that everything which is not of and from the Lord may be removed. Baptisms are often witnessed for the people. If we are baptized for the dead, we have to sit where the people sit, that a qualification may be received to speak to their conditions. This is very humbling business! Going from meeting to meeting, feeling poor and empty, and knowing that without the aid of our Holy Head, we can do nothing.

"It is a good thing to trust in Him, to wait for Him, and know Him to work all our

works in us. To his honor and praise be it spoken, he hath not failed to go before, and pointed out the way, and strengthen for the allotted service.

"Among the deeply proving dispensations meted out, was the deeply affecting circumstance of the removal from time to eternity of a beloved daughter, Lydia. I have, through Divine mercy, been enabled to bear up under the bereavement beyond what I could have expected. My dear wife and children seem to be getting along as well as we could expect, and endure the sore bereavement with fortitude.

"We have visited the meetings generally through Cornwall, Nine Partners, Stanford, Saratoga, Ferrisburg and Lena Quarterly Meetings, as also the meetings in Canada except two. We travelled 750 miles in the province of Upper Canada, had twenty meetings, beside the half years meeting, and Pelham Quarterly Meeting. We are now in the limits of Farmington Quarterly Meeting, and expect to proceed to Scipio and then into Butternuts Quarterly Meeting. From thence to the city of New York, and thence to Philadelphia Yearly Meeting.

"My mind is often clothed with mourning because of the daughter of my people. This modified Quakerism, and a half Jew and half Ashdod spirit, seem the locust and the caterpillar, ready to eat up every green thing. Through Divine mercy there is a remnant preserved, to whom I feel nearly united in the covenant of life.

"In the fellowship of the gospel I remain thy friend,

JOSEPH EDGERTON."

(To be continued.)

The Vampire Bat.—We inspected a Coolie's great toe which had been severely bitten by a vampire in the night. And here let me say that the popular disbelief of vampire stories is only owing to English ignorance, and disinclination to believe any of the many quaint things which John Bull has not seen, because he does not care to see them. If he comes to these parts, he must be careful not to leave his feet or hands out of bed without mosquito curtains; if he has good horses, he ought not to leave them exposed at night without wire-gauge round the stable-shed—a plan which, to my surprise, I never saw used in the West Indies; otherwise he will be but too likely to find in the morning a triangular bit cut out of his own flesh, or, even worse, out of his horse's withers or throat, where twisting and lashing can not shake the tormentor off, and must be content to have himself lamed, or his horses weakened to staggering and thrown out of collar-work for a week, as I have seen happen more than once or twice. The only method of keeping off the vampire yet employed in stables is light, and a lamp is usually kept burning there. But the negro—not the most careful of men—is apt not to fill and trim it; and if it goes out in the small hours, the horses are pretty sure to be sucked, if there is a forest near. So numerous and troublesome, indeed, are the vampires, that there are pastures in Trinidad in which, at least in the adjoining woods were cleared, the cattle would not fatten or even thrive, being found, morning after morning, weak and sick from the bleedings which they had endured at night.—*Kingsley's West Indies.*

For "The Friend."

On page 331 of last number of "The Friend," is the following: "Nor does scientific truth countervail the Scriptural assertion of the entry of death into the world through man's sin. The geological races had, probably for centuries, ceased to be animals, and been part and parcel of the insensate rocks and crust of the globe, at the period of the void and empty earth. There was no death in the world, because there was no life. Death can only overtake the living, and in that world nothing lived, moved, or suffered, tasted the pleasures of life or the pangs of death. So that, into Adam's living world, death first entered through Adam's transgression."

A spirit of undue criticism on the sentiments of those who are at the pains to instruct us with useful and entertaining reading should always be avoided, if for no other reason for the selfish one that we should encourage, rather than discourage, efforts which contribute to our intellectual enjoyment and improvement, and it is therefore with reluctance we offer any remarks upon the part quoted of an essay which has exemplified so clearly the truth, that an earnest religious life like that of Thomas Story, with a patient waiting and attention upon the openings of the light of Christ within, has no tendency to dwarf the intellect of man, but is compatible with an expanded comprehension of natural science, while restraining from being landed in a maze of profitless speculation.

In the quotation above made, there is, however, a sense applied to the word "death," which we fear is liable to mislead the youthful or casual reader. We very freely grant "that there was no death in the world [immediately prior to Adam] because there was no life," and that "death can only overtake the living, and in that world nothing lived, moved," &c.; but that into "Adam's living world death first entered through Adam's transgression," we do not think follows, if we use the word death in the same sense.

We presume by "Adam's living world" is here meant the tribes "created contemporaneous with Adam," including man; but it is true that death came to all of them through Adam's transgression? If so, it would follow that had Adam not transgressed, the animal life would have been continuous; but the command to at least a part of the animal creation, and probably to all, was to "Be fruitful and multiply," which would soon have become impossible unless one generation passed away that another might occupy its place.

But the death which "first entered by Adam's transgression," was a death to that *Divine Life* which he had previously enjoyed—a death which must not be confused with any physical death—a death which attaches to all the children of Adam, but is overcome by Christ: "For as in Adam all die, even so in Christ shall all be made alive."

The death which "first entered by Adam's transgression," and the life by which "in Christ shall all be made alive," are fully treated of in "Phipps' Original and Present State of Man," to which the reader is referred for further upon this phase of the subject.

M. O. T.

Sixth month 11th, 1872.

When God is forgotten, his judgments are generally His remembrancers.

Honor and Honesty.

Some of our recent political discuss have brought out again certain aspect political morality among us which are very encouraging. When the debate raged concerning the alleged unlawful arms to France, it was gravely proclaimed by Senators that those who had prom the inquiry into the relation of our government to this illegal transaction were of necessity controlled by motives flagrantly unpoetic if not reasonable. It was said that, if the government had sold arms to France in violation of the plainest international moral obligations, patriotism would disclose and concealment; if the injured nation (Germany) did not complain, it was a gross humiliation in us to say anything about it; and if Germany did complain, it would our duty to defend our own country. Th according to this interpretation, which seemed to have some prominent advocate patriotism means the advocacy and defense to death, of every action and position and pretence of our own government, with regard to its truth and honesty. "Honor thus requires the maintenance of official hood and theft, rather than allow acknowledgment and reparation.

And so, during the still unfinished controversy about the "Alabama Claims," it several times been said that, whether our government was right in at first pressing claims for "consequential damages," iting once presented them, we must now stand by them; because it would be humiliating and "dishonorable" to acknowledge that had committed an error, and to withdraw demand formally made. It is more mild and more honorable, some have avowed, to prevaricate further, to juggle with words, mean one thing while they seem to say another, than frankly to say our official blunder or have been deceived. We do not now passing judgment upon the question of consequential damages,—whether the right or wrong, or whether it should be referred to the Geneva Arbitrators to pronounce upon them; we are only calling attention to curious distinction which some persons are willing to make between Honor and Honesty apparently assuming that that which is honest or untrue can yet be honorable our case, as first drawn up, is right and proper according to international equity and can let us stand by it; if we have been misled, making improper demands, then every principle of honor requires that we withdraw them. There is not money enough in the world to render an unjust claim honorable.

These are conspicuous illustrations which show the presence among us of false principles and false teachings in regard to morality. Few things are so difficult to learn, as important, as the essential dishonesty of honesty. No plea of expediency can mitigate the unmanliness and wickedness of hood.

No lie is of the truth, and no advocate recognized falsehood can be justified. We often successfully tempted, by what appears to be the obligatory principle of consistency to defend what is in strict honesty indefensible. We are persuaded that, having maintained it, consistency requires us to assist in maintaining it. But true consistency is not uniform adherence to the same

actions, without reference to their quality or relations.

to be consistent is to be in perfect and constant harmony with truth and righteousness, whatever changes these may require in our opinions and actions. No man can be constant and wittingly remain in error or sin. Weak and unmanly, as well as wicked, — and unmanly because it is wicked, not random what has been proven to be wrong. It is here often the point of most serious practical difficulty. It is hard to make a confession of error and wrong. "It is not to vow, than to vow and not pay," is the inspired proverb; and we sometimes twist this to mean that it is better to let it go than we have once said, although we are compelled to suspect its accuracy or wisdom than to acknowledge a mistake. Many men, when confronted with some folly or vice into which he was perhaps surprised, will fall back upon his previous "record," to seek to prove the uprightness of his views (which are not at all in dispute), or than simply acknowledge that he was misled, or acted from a hasty impulse or ignorance. A teacher will often deal in ambiguities and vague conjectures, lest he will lose the respect and reverence attached to his office, if he confesses inability to answer some question or declares himself mistaken in some opinion. And a statesman will carry the name of diplomacy that which is unmanly and false juggling with words, and to preserve the appearance of honor to the substance of honesty is wanting. Only the public conscience needs correction and invigoration, and this can come only by strengthening and correcting the individual conscience. There is nothing manlier than the admission of error; there is no more certain of securing and keeping a strong moral influence than by acknowledging and rectifying mistakes. Our young men especially should be diligent and practice on the belief, that in all claims of life, public and private, secular and religious, nothing is so dishonorable as dishonesty.—*Nat. Baptist.*

For "The Friend."

Visit of the Yearly Meeting's Committee.

Our late Yearly Meeting, the hearts of us were rejoiced at witnessing the unusual display of unity with which it was concluded. I apart a committee to visit the subordinate meetings. It is greatly to be desired that the committee may be favored with wisdom to help and wisdom, and be made useful in strengthening the meetings and members in support of our doctrines and discipline, and so living as practically to exemplify blessed effects on those who sincerely wish them.

In conversation with a friend as to the length of time which had elapsed since the general visit of this kind had been paid, I had the examination of a manuscript account of our Yearly Meetings, from which it appeared that 40 years had passed since the meeting of the body for its members had found provision in this way.

In the year 1832, soon after the opening of the year was read on Fourth-day morning, and all Bettle said that he had rejoiced at the peace and serenity which had attended the several sittings of the meeting, and our hearts had been so dipt into sympathy and benevolence for another; and his mind had been

drawn to our absent brethren of the same household of faith, and to Friends in their little meetings. He had been led to believe that something was due from the body to its branches; whether to be sent down in a minute, an epistle, or by a committee, had not appeared clearly to him, but he wanted Friends to feel after the subject. A solemn covering spread over the meeting, which was acknowledged vocally by several Friends, and sweetly and quietly experienced by others, under which, with entire unanimity, the measure of a committee was adopted, and the following Friends were appointed to visit the subordinate meetings, viz: Samuel Bettle, Joseph Whitall, Thomas Wistar, Thomas Kite, Thomas Stewardson, John Comfort, Ezra Comfort, Thomas Evans, Benjamin Cooper, Hinchman Haines, William Evans, Samuel Craft, David Cope, and Robert Scotton.

Information was received from women Friends that they had cordially united with the proposition, and appointed a committee to co-operate with men in performing the visit. Their committee consisted of Ruth Ely, Abigail Barker, Elizabeth Pitfield, Mary Allinson, Hannah Paul, Jane Bettle, Regina Shober, Martha Jefferis, Hannah Gibbons, Mercy Ellis, and Hannah Warrington.

Of the entire number that were then entrusted with this weighty service, but one is now living; and that one is again charged with the duty (in company with others) of performing a similar labor, though for another generation.

The Bel Alp.

Selected.

"On Tuesday the 13th, (in the year 1861,)" says Professor Tyndall, "I accompanied a party of friends to the Marjolin Sea, skirted the lake, struck in upon the glacier, and having heard much of the position and the comfort of a new hotel upon the Bel Alp, I resolved to descend the glacier and pay the place a visit. The Valais range had been covered before we quitted the Eggischhorn, and though the sun rode unimpeded in the higher heavens, vast masses of cloud continued to thrust themselves forth like tree-branches into the upper air.

The clouds extended, becoming ever blacker, until finally they were unlocked by thunder, and shook themselves down upon us in furious rain. The glacier is here cut up into oblique valleys of ice, subdivided by sharp-edged crevasses. We advanced swiftly along the ridges, but these finally abuted against the mountain, and we were compelled to cross from ridge to ridge. Hirst followed Bennen, and I trusted to my own devices. Joyously we struck our axes into the crumbling crests, and made our way rapidly between the chasms. The sunshine gushed down upon us, and partially dried our drenched clothes. At some distance to our left we observed upon the ice a group of persons, consisting of two men, a boy and an old woman, engaged beside a crevasse; a thrill of horror shot through me at the thought of a man being possibly between its jaws. We quickly joined them, and found an unfortunate cow firmly jammed between the frozen sides of the fissure, and groaning piteously. The men seemed very helpless; their means were inadequate, and their efforts ill-directed. 'Give the brute space, cut away the ice which presses the ribs, and you step upon that block which stops the

chasm, and apply your shoulders to the creature's buttocks.' The ice splinters fly aloft, under the vigorous strokes of Bennen. Hirst suggests that a rope should be passed around the horns, so as to enable all hands to join in the pull. This is done. Another rope is passed between the hind legs. Bennen has loosened the ice which held the ribs in bondage, and now like mariners tugging at an anchor, we all join in a tug, timing our efforts by an appropriate exclamation. The weight moves, but extremely little; again the cry, and again the heave—it moves a little more. This is repeated several times till the fore-legs are extracted and thrown forward on the ice. We now lift the hinder parts, and succeed in placing the animal upon the glacier, panting and trembling all over. Folding our rope, we went onward. The day again darkened. Again the thunder rang, being now preceded by lightning, which was thrown into my eyes from the polished surface of my axe. Flash followed flash, and peal succeeded peal with terrific grandeur, and the loaded clouds sent down from all their fringes dusky streams of rain. They looked like water-spouts, so dense was their texture. Furious as was the descending shower, hard as we were hit by the mixed pellets of ice and water, I enjoyed the scene. Grandly the cloud-besom swept the mountains, their colossal outlines looming at intervals like overpowered Titans, struggling against their doom.

The glacier becoming impracticable through crevasses, we retreated to its eastern shore, and got along the lateral moraine. It was rough work. The slope to our left was partially clothed with spectral pines. Storms had stripped the trunks of their branches, and the branches of their leaves, leaving the tree wrecks behind. Our home is now in sight, perched upon the summit of a bluff opposite. We passed swiftly over the ridges towards our destination. Wet and thirsty we reached the opposite side, and, striking into a beaten track, finally reached the pleasant alberge, at which our journey ends.

From the hotel on the slope of Eggishhorn an hour's ascent is required to place you in presence of the magnificent view from the summit. But the bay windows at the hotel upon the Bel Alp command noble views, and you may sit upon the billery slopes adjacent before the grandest of mountain scenes. On the 14th I went down to the savage gorge in which the Aletch glacier ends. A pine tree stood sheer over it; bending its trunk at a right angle near its root, and grasping a rock with its root, it supported itself above the chasm. Standing upon the horizontal part of the tree, I hugged its upright stem, and looked down into the gorge. It required several minutes to chase away my timidity, and as the wind blew more forcibly against me, I clung with greater fixity to the tree. In this wild spot, and alone, I watched the dying fires of the day, until the latest glow had vanished from the mountains.

Above the Bel Alp, and two hours distant, is the gray pinnacle of the Sparrenhorn. I went up there on the 15th. To the observer from the hotel it appears an isolated peak; but it forms the lofty end of a narrow ridge, which is torn into ruins by the weather. At a distance in front of me was a rocky promontory like the Abschwang, right and left of which descended two streams of ice, which molded themselves to a common trunk glacier.

The scene was perfectly unexpected and strikingly beautiful. Nowhere have I seen more perfect repose, nowhere more tender curves or finer structural lines. The stripes of the moraine bending along the glacier contribute to its beauty, and its deep recession gives it a peculiar charm. It seems a river so protected by its bounding mountains that no storm can ever reach it, and no billow disturb the perfect serenity of its rest. The sweep of the Aletsch glacier is also mighty, as viewed from this point, and from no other could the Valais range seem more majestic. It is needless to say a word about the grandeur of the Dorn, the Cervin, and the Weisshorn, all of which, and a great deal more, are commanded from the Sparsenhorn.

When George N. Briggs, late Governor of Massachusetts was a young man he used tobacco and snuff, and of the latter unusual quantities. Perceiving that these habits were injurious to him, he resolved to abandon them. His abstinence from snuff occasioned a severe illness of several days, and consequent depression of spirits. But he was firm in his purpose, and he conquered himself completely; and alleged afterwards, that there can be no excuse for any person falling into the use of tobacco, and that its use is both unnatural and injurious.

THE FRIEND.

SIXTH MONTH 15, 1872.

SUMMARY OF EVENTS.

FOREIGN.—A Bombay dispatch of the 8th inst. says: A steamer has arrived from Zanzibar, with news which puts the safety of Dr. Livingstone beyond a doubt. A courier had reached Zanzibar from the interior, with positive intelligence that Dr. Livingstone had arrived at Unyamwezi. Stanley, the Herald explorer, had left that place with letters from the great explorer, and was near the coast. A Zanzibar dispatch received in London, says that Livingstone has been rewarded for his energy and perseverance by the discovery of the sources of the Nile. One of the most remarkable results of his explorations has been the discovery of underground villages, the inhabitants of which differ in habits and language from the other savage tribes in Central Africa. Ample supplies will be forwarded to him from Zanzibar.

The ballot bill has passed the House of Lords, after long debate, 89 against 56. On the 6th inst. Earl Russell withdrew his motion for the address to the Queen in relation to the Alabama claims, in consequence of statements made by the Ministers that an arrangement would probably be reached by which the indirect claims would be excluded.

An additional telegraph cable between England and the continent has been completed. The line runs direct from the Sussex coast to Embden, Hanover.

The session of the National Assembly on the 8th, was mainly devoted to debate on the army bill. President Thiers was present and participated in the discussions, and made the principal speech of the day. He positively declared that France desired a long peace with all nations. An amendment proposed by General Trochu, reducing the term of service in the army from five years, as proposed in the bill, to three years, was opposed by Thiers and rejected by a vote of 462 to 228.

The Official Journal announces that the damages sustained by the city of Paris from the corned meat insurrection, will reach five hundred millions of francs. Jules Favre has made a powerful speech in the Assembly against the tax on raw materials. He pronounced it fatal to French trade and manufactures, unproductive as a source of revenue, and objectionable in a political sense, because it would alienate foreign powers.

A Florence dispatch states that a great inundation of the river Po had rendered 22,000 persons homeless in the province of Ferrara alone. The destruction and

suffering in the neighboring river provinces are not so general, but are extensive and severe.

Freshal Serrano has taken the position of President of the Cortes and Minister of War in the new Spanish Ministry. Both branches of the Cortes have formally approved of the course of Serrano towards the insurgents in the Basque Provinces.

A bill will be soon presented in the German Parliament, designed against the Insulars. It is generally admitted that it will deprive the members of that order of the rights of citizenship.

Peru exports annually 500,000 tons of guano, valued at \$20,000,000. According to statistics published in Lima in 1868, 1,775,495 tons were exported from the Island of Plover, 1842 to the 1st of December, 1867, the value of the guano amounted to \$1,693,625.

On the 10th inst. snow fell in the western part of England. There was a storm accompanied with lightning, and there was some loss of life from it.

London, 6th 10th.—Consols, 92½. U. S. Bonds of 1862, 90½; do. 1867, 94½; ten-forties, 83½.

Everpool.—Uplands cotton, 11½d.; Orleans, 11½d. 11½d. California white wheat 12s. 6d.; 13s. per cent. Red spring wheat, 12s. a 12s. 3d.

UNITED STATES.—The National Republican Convention met in Philadelphia last week, and nominated President Grant for re-election by a unanimous vote, Senator Jerry Wilson, of Massachusetts, received the nomination for the Vice Presidency. A majority of the 752 delegates voted for him at the first ballot, and subsequently the nomination was made unanimous. The Convention adopted a platform which advocates complete liberty and equality throughout the land; advocates peace with all nations; favors universal suffrage reform, and the abolition of the franking privilege; opposes further grants of the public lands to corporations; declares that the revenue should be derived from duties on imports, except that received from taxes on liquors and tobacco; favors legislation to secure harmony between capital and labor; demands that the interests of American commerce; declares for the protection of the rights of naturalized citizens, and for the encouragement of immigration; denounces repudiation; claims that the Government has done its duty in suppressing violence at the South; declares that the demands of loyal women and labor further rights should be treated with respectful consideration; and eulogizes President Grant.

After much discussion both Houses of Congress finally agreed upon a bill reducing both direct and indirect taxation, to go into effect Eighth mo. 1st inst. In the tax seasons the free list is considerably enlarged, while the great duties on imports and on exports are reduced to nine-tenths of their present amounts. From the internal duties the income tax disappears, and many of the stamp duties will also be repealed when the bill goes into effect. The spirit and tobacco taxes are made uniform in amount, and their method of collection is much simplified. The total estimated reduction of revenue is about \$33,000,000.

The President has issued a proclamation, in accordance with the Amnesty act, dismissing all penal prosecutions against those coming under its provisions, who hold office in violation of the Fourteenth Amendment. The growth of the population in the State of Illinois during the past thirty years is remarkable. In 1840 the total population was 476,183; in 1850 it was 851,470, a gain of 375,287; in 1860 it was 1,711,951, a gain of 860,481, or more than one hundred per cent. in ten years; in 1870 the population was 2,539,891, an increase of 827,940, or a total gain in thirty years, 2,063,704, or over five hundred per cent.

The Irish Democrat gives a table showing that the foreign born population in the United States numbers 4,061,526, with 796,419 voters; of the voters 367,735 are Irish, and 339,282 Germans.

The growth of the population in the State of Illinois during the past thirty years is remarkable. In 1840 the total population was 476,183; in 1850 it was 851,470, a gain of 375,287; in 1860 it was 1,711,951, a gain of 860,481, or more than one hundred per cent. in ten years; in 1870 the population was 2,539,891, an increase of 827,940, or a total gain in thirty years, 2,063,704, or over five hundred per cent.

The Irish Democrat gives a table showing that the foreign born population in the United States numbers 4,061,526, with 796,419 voters; of the voters 367,735 are Irish, and 339,282 Germans.

The growth of the population in the State of Illinois during the past thirty years is remarkable. In 1840 the total population was 476,183; in 1850 it was 851,470, a gain of 375,287; in 1860 it was 1,711,951, a gain of 860,481, or more than one hundred per cent. in ten years; in 1870 the population was 2,539,891, an increase of 827,940, or a total gain in thirty years, 2,063,704, or over five hundred per cent.

The wheat harvest is progressing in California. The crop is the largest ever gathered in the State, and the quality is said to be "unexceptionable." The number of sheep in the State of Pennsylvania last week 303, including 24 deaths from small pox.

Both Houses of Congress have passed a bill authorizing the expenditure of \$1,500,000 in purchasing a site and constructing a building for a new post-office and court-house in this city.

Congress adjourned finally, the evening of the 10th inst. Near the close of the session the supplementary enforcement act was passed as an amendment to an appropriation bill. The House passed a bill abolishing the franking privilege, by a large majority, but so near

the close of the session that it was not acted on Senate.

The Markets, &c.—The following were the quotations on the 10th inst. New York. American gold, U. S. sixes, 1851, 129½; do, 1867, 118½; do, 1870, 5 per cents, 112½. Superfine flour, \$5.50 to \$6.15 extra, \$6.80 a \$7.20; finer brands, \$7.50 a \$13 2 spring wheat, \$17.35; red western, \$13.95. Oct. 25 cents. Western yellow corn, 70 a 71½ cents; white, 83 a 87 cents. Philadelphia.—Cotton, 26½ uplands and New Orleans. Superfine flour, \$6 a finer brands, \$7 a \$11.50. Western red wheat, \$2.10; amber, \$2.13 a \$2.15. Rye, \$1.05. Yellow 67 a 68 cents. Oats, 52 a 54 cents. Clover-seed, 9 a 10 lb. Timothy, \$8 per bushel. The cattle market sales at 2500 lbs. at the venue Drive-yard, 60 cents per lb. gross for extra, 61 a 73 cents for fair and 5 a 6 cents per lb. gross for common. Clipped sold at 6 a 7½ cents per lb. gross, and corn fed 1.26 25 a 26 75 per 100 lbs. net. Baltimore.—Soft white corn, 79 a 80 cents; yellow and mixed, 67 a 68 cents a 92 cents. Lard, 9½ cents. St. Louis.—No. 2 extra, 47 a 47½ cents. No. 2 oats, 41 cents. New Orleans flour, \$7.12; family, \$11.75. Mixed co. 6 cents; white, 76 cents. Oats, 55 a 56 cents. Sugar, 8 cents. Milwaukee.—No. 1 wheat, \$1.43. Mixed 8 cents. Oats, 35 cents. No. 2 fall barley, 57 cents. De. Amber Michigan wheat, 2.18; No. 1 white, extra, 1.98. Corn, 53 cents. Oats, 42 cents. Cleveland. No. 1 winter red wheat, 1.90; No. 2 do, 1.80; spring, 1.70 lb. Corn, 53 cents. Oats, 44 cents.

NOTICE.

The Yearly Meeting's Committee on Rahw Plainfield Monthly Meeting, will meet in the mitter-room on Arch Street, on Fifth-day aft the 20th instant, at 4 o'clock.

In the notice of the marriage of Charles H. Denison, published in the 89th number of the volume, our correspondent gave the name of the as Benjamin—it should have been Isaac Clende

WANTED.

A Teacher for the Girls' School in it to enter on her duty at the opening of the term mo. next. One qualified to teach Arithmetic, & Natural Philosophy, &c.

Application may be made to Charles J. Allen, 304 Arch Street, Philadelphia, or 110 Pine Street, Ephrata Wm. Kite, 435 North Fifth Street, Reading Pa. Wm. Kite, 435 North Fifth Street, Reading Pa.

WESTWON BOARDING SCHOOL.

A Stated Meeting of the Committee having of the Boarding School at Westwton, will be held on Fourth-day, the 19th inst., at 9.30 A. M. All duties on 3rd instants will meet at 7.30 on Fifth-day, and that on instruction at 7 o'clock the following evening.

The Visiting Committee attend at the 8d Seventh-day the 15th instant.

SAMUEL MORRIS

Philada., 6th mo. 4th, 1872.

For the accommodation of the Committee, 4 trains will meet the trains that leave the City at 11.45 on Seventh-day, the 15th, and on day the 18th inst.

WANTED.

A Friend as Principal of the School under Germantown Preparative Meeting. The sch'd graded one, well supplied with useful apperils a full academic course, and the salary offered is \$2700.

Apply to Alfred Coe, Germantown, Samuel Morris, Olney, Phila. James E. Rhoads, Germantown. Jane E. Mason, No. 15 S. 7th St., Phila. Mary R. Haines, No. 926 Spruce St., Phila.

FRIENDS' ASYLUM FOR THE INSA Near Frankford, (Twenty-third Ward), Philad Physician and Superintendent—JOSHUA H. VINGTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Managers.

WILLIAM H. PILE, PRINTER. No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SIXTH MONTH 22, 1872.

NO. 44.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

stage, when paid quarterly in advance, five cents.

For "The Friend."

from the Letters and Papers of John Barclay.

(Continued from page 323.)

"1817. Eleventh month 10th.—I think I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies, I mean all those things that are obtained by the memory, judgment, reasoning powers, and mental abilities, separate from any immediate influence and assistance derived from the source of all true wisdom—these natural acquisitions and talents are well in their places, and are serviceable to us, when kept in subjection to the pure teachings of Him, 'who teaches' by His Spirit never man taught.' But when any natural ability or talent of the mind, or acquisition of virtue of that talent or faculty, usurps and advances over the little seed of the kingdom of God in the heart, it had been better that such an enemy were cast as it were into the sea, utterly annihilated, than that such mischief should be done. I have been in company with many young persons of our Society, who have not a little injured by giving way to pride and foolish talkativeness, in respect to many matters, in which, though they seemed well informed, yet not keeping in the littleness and lowliness, they have acquitted themselves but ill, through letting in a forward, rising spirit. Now, the best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the frame-work is colored, or gilt, or jeweled, or ornamented, the more there is to offend the attention of the eye from the picture itself. So that it seems to me best, for us to dwell in the littleness, in the plainness; always bearing in mind whence we have come from the dust, and whither we shall return, even to the dust; and that we should not forget from whence all that is good, either immediately or mediately comes, even from the source of all good. This would make us backward and timid at giving our judgment; would render us ready and willing to esteem others better than ourselves,—quick to hear, slow to speak, slow to wrath; because we could be patient, humble, forgiving one another, loving one another, pitying one another; and we should then know how frail man is.

"1817." Eleventh or Twelfth month.—"The Lord ever hears and answers the prayers which he hath put into the hearts of those that desire to fear Him. As far as I can recollect, those daily formal repetitions of words in the practice of which I was brought up, were but seldom accompanied with that which is the essence of true prayer, viz., a reverential breathing unto the Lord, and a longing of the soul after those things that we need. There were times too, in which my soul did ardently crave the attainment of best things; but then my prayers being confined to certain times and certain words, and I being taught this restricted notion of the act, it did not allow of the springing forth of those secret desires, which the Lord raised in my heart; so that these seasons wherein true prayer was begotten by Him, who teaches when and how to pray, were not rightly availed of or profited by.

"I remember that after I refrained from repeating those forms of prayer, which were taught me in my childhood, I was much in the habit of kneeling down and repeating extempore prayers, by dint of my natural abilities; this I did for some little time with great fervor of youth and eloquence, even sometimes aloud, both morning and evening; until the Lord opened my eyes in this respect, and gave me clearly to see, that these attempts in my own will, way, and time, were but sparks kindled about me, and which availed nothing with Him, whose own sacrifices (of his own preparing and kindling) were alone acceptable.

Thus in obedience, I was made willing to be silent and to seek the Lord; who is nigh at hand, and dwells in the hearts of his people, and is not far from any one of us, if we look for and unto Him. This silence of the creaturely reasoning powers was very hard to something in me, which would be judging and questioning,—very unmeaning did it appear; yet durst I not forbear to meet with my Lord and Master, or to strive to meet with him, day by day, and oftener than the day; and frequently crying in the depth and sincerity of my heart unto Him, that he would be pleased to show me the way to call upon him aright, and what to pray for. I was often in tears and lay down my head in grief upon my pillow, fearing I should never be made sensible of true prayer, and partake of the privilege of 'praying always.' The Lord did not long leave me without his blessing, his blessed countenance and presence and comfort; no,—he showered at times of his merciful goodness into my poor heart, and kindled such love towards Himself, such earnest breathings after the further arising of the glorious spreading and increasing exaltation of His name, and power, and truth, as enabled me truly to praise and bless His holy name, engaged me still more to cleave unto, obey, and follow Him in whatsoever he might require. My soul was also filled with living warmth of love and charity towards his crea-

ture man, whom he created in his image; with great pity also towards such as had deviated from the path, in which He would have had them to go, and who had thus turned away from the Lord their leader; an unspeakably sweet feeling of fellowship and sympathy arose in me, towards those in whom the Lord had excited a love or desire of Himself. Thus was true prayer in and by the true Spirit, in measure raised in my heart, not according to the way or time which man's wisdom or inclination would lead and teach, but the very contrary;—for even to this time, I am often so situated, as not to have any words for long seasons together to utter, either audibly or in my heart; and still more often am in dryness, distress, and apparent desolation: yet through all I can I praise the Lord."

John Barclay having been in the daily practice of what is called formal prayer, and having experimentally known also the true sacrifices of the Lord's own preparing and choosing—which he defines as "a reverential breathing unto the Lord, and a longing of the soul after those things that we need"—was surely "not a novice" in respect to that which, under the immediate guidance and sufficiency of the Holy Spirit, is our most necessary and indispensable Christian duty; agreeably to the Saviour's precept: "Men ought always to pray, and not to faint." And His apostle, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." But, declares the same Apostle, "The natural man cannot understand the things of the Spirit of God, for they are foolishness unto him," &c. Again, our adorable Advocate with the Father, who ever liveth to make intercession for us, will, if our hearts be true to Him, pray for us when we cannot at all pray for ourselves; and as it is written again, "The Spirit also helpeth our infirmities," &c. All attempts at prayer short of this, short of childlike dependence upon the help and intercession of the Holy Spirit of Christ Jesus, will avail but little more than to bring us under the condemnation, "Who hath required this at your hands?" "Ye ask and receive not, because ye ask amiss." "When ye make many prayers I will not hear."

It is a testimony of John the Baptist, that "A man can receive nothing except it be given him from heaven." "Without Me," (or severed from Me, the Vine) says the Saviour, "ye can do nothing." Fallen beings then as we are, we can have no desires after heaven and heavenly things till they are given us from above. Seeing this, what is more needful than an humble contrite frame of heart, and a diligent faithful waiting-upon the High Priest of our profession, for the proffered assistance of His Holy Spirit, that can alone quicken us, and withal furnish that live coal from the holy altar wherewith to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

If in the case of Ahasuerus, no one was to come into the inner court who was not called, except to whom the king should hold out the golden sceptre, upon penalty of being put to death, how dare we, poor worms of the dust, in the infinitely lesser imitation, presume on one of the most solemn acts of religious worship, independent of that call and immediately qualifying, sustaining help, which the Father of mercies has promised to all those who diligently seek and serve Him? Moreover, we may, with unanointed formal lips, ask for that which, as we have records of, would be a serious injury to us to have bestowed.

Far be from us the intent or wish to discourage the least child, or the greatest sinner, from the unespakably precious privilege as well as duty of drawing near unto the great Healer of prayer, and Author of our lives, in true and living supplication, be it either secret or vocal. Ever recognized, we have no doubt, by the watchful careful pilgrim traveller is the truism:

“—that who that knows the worth of prayer,

But wishes to be often there.”

What we deprecate is the formal, lifeless offering; which neither comes from above nor gathers there; and which is wanting in the humble, self-abased, unpretending entreaty of the poor publican, “God be merciful to me a sinner.”

The following from William Penn's Rise and Progress, will close these remarks: “The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know is that blessed principle of light and life of Christ, which we profess, and direct all people to, as the great instrument and agent of man's conversion to God.

“In the feeling of the motions of this principle we drew near to the Lord, and waited to be prepared by it, that we might feel those drawings and movings, before we approached the Lord in prayer, or opened our mouths in ministry. And in our beginning and ending with this, stood our comfort, service, and edification. And as we ran faster, or fell short, we made burthens for ourselves to bear; our services finding in ourselves a rebuke, instead of an acceptance; and in lieu of ‘Well done,’ ‘Who hath required this at your hands.’”

(To be continued.)

The Warm Lake of New Zealand.

The following account of this singular formation is furnished by a correspondent of the *London Spectator*.

I have just returned from a visit to Rotomahana, the Warm Lake of New Zealand. I fear I cannot so describe it as to give any adequate idea of the grandeur and beauty of the scenery, but I may succeed in attracting a few travellers, who will feel as I do, that recollections which are never likely to fade are cheaply purchased by a visit to the antipodes.

From Tauranga, on the east coast of the Northern Island, a good bridle road of from fifty to sixty miles takes the traveller to Ohinemutu, on the banks of Lake Rotomahana. He is here in the midst of geysers. Hot springs bubble out in every direction, and hot streams run into the lake. There is some little danger in living at Ohinemutu. From time to time some one who imprudently goes out at night wanders out of the small safe track, and sinks through a thin crust of earth

into an abyss of boiling water or scalding mud. The soil is being gradually undermined. Middle-aged men remember when what is now many feet out into the lake was firm land, and a native dwelling was swallowed some years ago, with all its inhabitants, by a sudden land slip. The Maoris, however, are still numerous in Ohinemutu, and use the hot springs for baths and cooking. An English speculator is about to build a hotel. It will be a capital starting-point to the greater marvels beyond.

From Ohinemutu to Lake Tarawera the road passes through a volcanic district. At one point the track lies between two pools, one a petrifying alum spring, the other a boiling and sulphurous geyser. Turn a few yards off the path, and you come upon an open crater from which steam is always issuing, and which has a miniature eruption every six months. The hill-side round is covered with deep layers of silica deposited from its solutions. As these thicken the crater is likely, I believe, to close up, and the whole region will then be exposed to violent earthquakes. At present the shocks are insignificant. A few miles further we come to Terme, the head of Lake Tarawera. It was once a missionary station, and a church and an excellent mission-house are still standing. But the church is closed, the mission-house deserted, and its beautiful garden left to ruin. The Maoris who used to worship have abandoned their Christianity and quitted the settlement. Three miles further we come to Kariki, where the Maoris have put up an accommodation-house for tourists. It was first raised in honor of Prince Alfred. From this point the road to Rotomahana is by water across the splendid sheet of Lake Tarawera, till we come to the stream Kaiwaka.

The temperature of the water is from 70° to 80°. For a distance of more than two miles this heat scarcely seems to vary, though here and there we pass by a boiling spring, which a bather would do well to avoid. In one part there are rapids over which it is difficult to force the canoe. The vegetation of the banks is luxuriant, but sombre. Gradually we work up to Rotomahana. It is very like a Highland tarn bosomed amid grey hills, and is of no great size, about a mile long and half a mile broad. Here and there are broad rushes, in which myriads of water-fowl are breeding, protected by Maori law. They know their safety and scarcely stir at our approach. But our concern is not with the lake, but with the geysers and marble benches on its banks. The first we land at is known as Te Tarota. Imagine a succession of white marble terraces, ironed with stalactites at the sides, holding here and there basins of indescribably blue water, now two feet, now eight feet deep, and ascending gradually to a fathomless semi-circular crater, above which a cloud of steam broods, and from which a fountain of hot water is constantly welling forth. I should guess the height at which the fountain flows to be some sixty feet above the lake, but this is simple conjecture. What I know is that the whole is on so large a scale as to astonish by its magnificence, and to put human emulation out of the question. As well reproduce Niagara in an English park, as the terraces of Rotomahana at Arnanjuz or Versailles. Tarota, however, is not the great wonder of the lake. On the opposite side is another similar formation, Hokotera,

which rises higher, with more regular terraces, with pink instead of white mar, and, if possible, with bluer water in its cañies. The steps are as easily climbed a palace staircase, let us say as the Gian staircase at Venice; and even close to summit the water is not too hot to admit bathing.

There are of course a host of minor marvels such as a large mud geyser, on the bank Rotomahana. But it is difficult to find a for what is merely curious and may be elsewhere. I was not specially fortunate the day of my visit. The sky was cloudy, and the weather was so evidently bringing up that I was unable to linger as I could have wished. To see the terraces or to see the rapids by moonlight are experiences which I can well believe add a charm even to glories of Rotomahana. Travellers in coming years are likely to be spared much of the comfort which at present attends travel in the New Zealand bush, and sleeping Maori inns. But under all disadvantages saw with an unabated sense of delight w I think I shall never forget, never cease look back upon as perhaps the greatest marvel I have known. The warm lake, in the midst of romantic scenery. Some when Australasia is fully peopled, this district will be the Switzerland of the southern hemisphere.

Cause for Mourning and for Rejoicing.—“A general state of the church among ourselves wherein the prevalence of the nature of spirit of the world, and the famine of word whose entrance giveth life, furn abundant cause to the living for mourning for unspakable distress. We are here ever favored at seasons in the vision of daylight, with a prospect of better times, when in the Lord will in mercy turn again our captivity as the streams of the south.—*J. Thorp.*”

The Ruins of Zimbabwe in South Africa.—September 5th, 1871, the South African explorer, Carl Mauch, visited the ruins of ancient and mysterious city in the highlands between the Zambezi and Limpopo rivers long known by native report to the Portuguese, and situated in a land which from gold and ivory, has long been identified some authorities as the Ophir of Scripture Letters describing the ruins are published a German periodical. Zimbabwe lies in about 20° 14' S, long 31° 48' E. One part of the ruins rises upon a granite hill, about 100 feet in relative height; the other, separated by a slight valley, lies upon a somewhat raised terrace. From the curved and zig-forged still apparent in the ruined walls, which cover the whole of the western declivity of the hill, these have doubtless formed a formidable impregnable fortress. The whole space densely overgrown with nettles and bushes and some great trees have intertwined their roots with the buildings. Without except the walls, some of which have still a height of thirty feet, are built of cut granite stones generally of the size of an ordinary brick, no mortar has been used. The thickness of the walls, where they appear above ground is 10 feet, tapering to 7 or 8 feet above. In many places monolith pillars, of 8 to 10 feet in length, ornamented in diamond-shaped lines, stand out of the building. These

orally 8 inches wide and three inches in thickness, cut out of a hard and close stone of a greenish black color, and having a metallic ring. During the first hurried visit, he was unable to find any traces of inscriptions, though carvings of unknown characters mentioned by the early Portuguese writers. Such however may yet be found, a clue be thus obtained as to the age of strange edifices. Zimbaue is in all probability an ancient factory, raised in very remote antiquity by strangers in the land, to overawe the savage inhabitants of the neighboring country, and to serve as a depot for the gold ivory which it affords. No native mud-dwelling tribe could ever have conceived the notion.—*Academy.*

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 342.)

A letter of J. M. Plummer to M. Ratcliff.

Third mo., 1843.

My Dear Friend,—Thy letter was received this evening, and was truly cordial to my feelings, which are often gloomy and dispirited, contemplating the things around me, and especially in our beloved Society. The anxieties of life press heavily upon me, and I fear in regard to my own individuality. I have thought that it would be an ample privilege to be as near the haven of life as I believe thou art. I hope thou wilt be strengthened and favored with patience to endure the sufferings which may yet be allotted thee, looking not at the things which are seen, but unto those which are not seen, as eternal."

Elizabeth Pitfield to Mildred Ratcliff.

"Philadelphia, 9th mo. 22d, 1843.

My Dear Friend,—As thou requested me to write after our return, I may inform thee that we arrived safely on Seventh-day morning, after a very fatiguing journey over the mountains. Our friends all seemed glad to receive us, and we were truly thankful to find them all usual health. My heart was filled with gratitude to our Heavenly Father for His merciful preservations extended to us, for there are many dangerous places on the railroad leading to the late heavy rains.

The visit we paid at thy house has been a blessing brought to my remembrance, attended with gratitude that we were permitted to converse with thee in the renewed feeling of brotherly fellowship, drinking together into the cup which our blessed Redeemer at sea-side is pleased to grant his poor baptized disciples to partake of. Oh, my dear friend, how precious to me thou art one to whom the language is applicable, 'ye are they that have continued with me in my temptations, and I will appoint you a kingdom, even as my Father has appointed unto me.' I trust I shall never have appointed unto me." I trust I shall never have. He that has been with thee in six tribulations, will continue to bless thee with His giving presence, and go with thee through the valley and shadow of death. Many and anxious have been thy trials; but through all the Lord has sustained thee and given thee partake of that living bread that the world does not of. Oh, my dear friend, let us not be in interfering for strength to bear all that may yet remain for us to suffer for His loved name's sake. The church is so stripped of those who stood firmly for the cause

of truth and righteousness in this city, that I sometimes am ready to say, Who is sufficient for the things of this day, when the enemy is seeking to lay waste the whole heritage of God. Surely never was there a day that required more deep watching and prayer than the present. Satan has transformed himself into an angel of light, to deceive, if possible, the very elect. But I trust there will be those preserved in this part of the heritage, that know in whom they have believed; and know also that the foundation of God standeth sure, having this seal, the Lord knoweth them that are His.

"The English Friends are at present over in Jersey, visiting meetings. I have seen but little of them; oh, that they may be strengthened, if rightly qualified by the Great Master, to help us; for we feel the need of such. We have been so afflicted by some from their land, that I cannot forget the wormwood and the gall some of us have had to partake on, account of the ministry of some that have of latter time visited this land. My spirit mourns that some we looked up to as fathers and mothers have given their strength to such as these! But I often am comforted in the remembrance of the promise, 'I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.'

"Our dear friends Wm. Evans and Thomas Kite, left for Indiana on Sixth-day last. I feel anxious to hear from them, as the late rains have washed the roads, and in some places the bridges were also much injured. But I trust the Good Shepherd, that put them forth, will go before and keep them from evil, and enable them to stand firmly for the blessed Truth as it is in our Lord and Saviour Jesus Christ. Oh, it is a blessed calling to be thus engaged in His service.

"Thy friends R. W. and C. S. are well, and are in hopes of seeing Sarah Hillman, M., and B., the latter part of next week. The accounts from them are very pleasant. I feel the absence of dear Sarah; as she and I sit together in meeting in sweet unity. I hear Asenath Clarke, daughter of Nathan Hunt, has a certificate from her Monthly Meeting to visit England, also the continent. I hope she may be preserved, for the signs of the times look very awful in that country; indeed everywhere the aspect of things in our Society looks gloomy. Oh that I may be kept in the safe inclosure of the fear of the Lord; for His covenant of life and of peace is with them that fear Him, and are afraid before His great Name.

"From thy truly attached friend and companion in tribulation,

ELIZABETH PITFIELD."

From ——— to M. R.

"Tenth mo. 1843.

"Dear friend Mildred Ratcliff,—It has been a matter of some consideration with me, whether in thy present state of bodily weakness and affliction, I should present a letter to thy notice! Yet, under a fresh feeling of that love and near unity which I have in a peculiar manner often felt to flow in my heart towards thee, I venture to write. I consider it, my dear friend, a blessing for which some of us in the younger walks of life ought to be humbly thankful to our Heavenly Father, that amidst the aged of this Society, are to

be found those concerning whom it may truly be said, that they stand as watchmen and watchwomen on the walls of Zion. These having been concerned faithfully to follow their crucified and risen Lord in the regeneration, are thereby permitted to arise and to walk with Him in newness of life, as well as prepared to stand for the defence of the gospel, and to maintain the truth as it is in Jesus. These, like Mordecai and Esther of old, are engaged to stand their ground faithfully; and who, notwithstanding the railings and threatenings of the enemy, do intercede for their own lives and the lives of their people; saying unto and encouraging one another to hold their confidence in the Lord, firm unto the end. And although these be but as one here and another there in some places, many bowing their necks again to that yoke of bondage from which they once appeared to have clean escaped, yet those who trust in the Lord, holding fast the profession of their faith without wavering, will experience the truth of the declaration, "The name of the Lord is a strong tower: the righteous runneth into it and are safe." Yea in that power do they dwell, and in that life are they preserved, that gathered this people in the beginning; and which can and ever will preserve from the snares of the adversary those whose trust and confidence are, and continue to be, in the Lord alone.

These see and feel things as they really are, and are prepared at their Master's bidding, to sound an alarm at the approach of the enemy. Oh! that I, as one of the weakest and hindmost of the flock of Christ, (if worthy to be counted one of his flock at all,) may be enabled to keep the watch and maintain the warfare so as to be made an overcomer and partaker with the saints in light, is at times all I desire, or all I want my friends to desire for me. What are all the afflictions of the body, the tribulations of mind, and the temptations which the soul's enemy may be permitted to cast in the way of those who are striving to journey forward in the straight and narrow way that leads to peace, when compared to that eternal weight of glory that awaits such as continue patient in well-doing unto the end! These ransomed and redeemed of the Lord (of whom, my dear friend, I have had a strong and abiding confidence that thou wilt be one) shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. O pray thou therefore for the weak, the unwary, and inexperienced, that the Lord may have compassion upon such as these (of whom I am chief) and direct and keep them in the way they should go, whatsoever sacrifices or sufferings it may cost them.

"I am often reminded of what I once heard thee say in our Select Yearly Meeting; 'That there is a great deal of preaching, which there is no gospel power; or words of similar import. Which reminds of the Saviour's precept, 'The kingdom of God cometh not with observation'; and that of his Apostle, 'The kingdom of God standeth not in word but in power.' And again, 'I will not know the speech of them that are puffed up, but the power.' Oh, I believe a time is coming of increased trial to those who are building upon the Rock, as well as to those who are building upon the sand. But concerning the first may we not confidently hope, that as they abide unmoved by the lo here's and lo there's,

they will experience preservation, however vehemently the winds and floods may beat.

"In much love I remain and subscribe myself thy friend and sister,

(To be continued.)

Stolen Secrets.

A manufacturer in these our days holds his own against competition by force of capital, knowledge of science, and skill of workmen. He has no secret beyond that of producing the best article at the lowest price. One hundred years ago the case was different. What a man discovered in the arts he concealed. Workmen were put upon their oath, in the name of God, never to reveal the processes used by their employers. Doors were kept closed, artisans, going out were searched, visitors were rigorously excluded from admission, and false operations blinded the workmen themselves. The mysteries of every craft were hedged in by quickest fences of empirical pretension and judicial affirmation.

The royal manufactories of porcelain, for example, were long carried on in Europe with a spirit of jealous exclusiveness. His Majesty of Saxony was especially circumspect. Not content with the oath of secrecy imposed upon his work people, he would not abate his kingly suspicion in favor of a brother monarch. Neither king nor king's delegate might enter within the tabooed walls of Meissen. What is erroneously called the Dresden porcelain—that exquisite pottery of which the world has never seen the like—was produced for two hundred years by a process so secret that neither the bribery of princes nor the garrulity of operatives ever revealed it.

There is still standing, close by Temple Bar, in London, an old chemist's shop. The proprietor of it in days gone by enjoyed the monopoly of making citric acid. More favorably circumstanced than other secret manufacturers, his was a process that required no assistance. He employed no workmen. Experts came to sample and assort and bottle his products. They never entered the laboratory. The mystic operations by which he grew rich were confined to himself. One day, having locked the doors and blinded the windows, sure as usual of the safety of his secret, our chemist went home to dinner. A chimney sweep, or a boy disguised as such, wide awake in chemistry, was on the watch. Following the secret-keeper so far on his way toward Charing Cross as to be sure he would not return that day, the sooty philosopher hid rapidly back to Temple Bar, ascended the low building, dropped down the flue, saw all he wanted, and returned, carrying with him the mystery of making citric acid. A few months after, and the price of the article was reduced four-fifths. The poor man was heart broken, and died shortly afterward, ignorant of the trick by which he had been victimized.

The manufacture of tin ware in England originated in a stolen secret. Few readers need to be informed that tin ware is simply thin iron plated with tin by being dipped into the molten metal. In theory it is an easy matter to clean the surface of iron, dip it into a bath of the boiling tin, and remove it, enveloped with the silvery metal, to a place for cooling. In practice, however, the process is one of the most difficult in the arts. It was discovered in Holland, and guarded from pub-

licity with the utmost vigilance for nearly half a century. England tried in vain to discover the secret, until James Sherman, a Cornish miner, crossed the Channel, insinuated himself surreptitiously into a tin plate manufactory, made himself master of the secret and brought it home.

The history of cast steel presents a curious instance of a manufacturing secret stealthily obtained under the cloak of an appeal to philanthropy. The main distinction between iron and steel, as everybody knows, is that the latter contains carbon. The one is converted into the other by being heated for a considerable time in contact with powdered charcoal in an iron box. Now steel thus made is unequal. The middle of a bar is more carbonized than the ends, and the surface more than the centre. It is, therefore, unreliable. Uniform work cannot be made out of it. For many purposes it will answer, but where accuracy is required it fails. Nevertheless, before the invention of cast steel there was nothing better.

In 1760 there lived at Attercliffe, near Sheffield, a watch maker named Huntsman. He became dissatisfied with the watch springs in use, and set himself to the task of making them homogeneous. "If," thought he, "I can melt a piece of steel and cast it into an ingot, its composition should be the same throughout." He succeeded. His steel became famous. Huntsman's ingots for fine work were in universal demand. He did not call them cast steel. That was his secret. About 1770 a large manufactory of this peculiar steel was established at Attercliffe. The process was wrapped in secrecy by every means within reach—true and faithful men hired, the work divided and subdivided, large wages paid, and stringent oaths administered. It did not answer. One midnight night, as the tall chimneys of the Attercliffe steel works belched forth their smoke, a traveller knocked at the gate. It was bitterly cold; the snow fell fast and the wind howled across the moor. The stranger, apparently a plowman or agricultural laborer seeking shelter from the storm, awakened no suspicion. Scanning the wayfarer closely, and moved by motives of humanity, the foreman granted his request and let him in.

Feigning to be worn out with cold and fatigue, the poor fellow sank upon the floor and soon appeared to be asleep. That, however, was far from his intention. He closed his eyes apparently only. He saw the workmen cut bars of steel into bits, place them in crucibles, and thrust the crucibles into a furnace. The fire was urged to its extreme power until the steel was melted. Clothed in wet rags to protect themselves from the heat, the workmen drew out the glowing crucibles and poured their liquid contents into a mould. Mr. Huntsman's factory had nothing more to disclose. The secret of making cast steel had been stolen.—*Harper's Magazine.*

As I tenderly love you I rejoice in whatever attends you that is prosperous, particularly that our gracious Lord and Lawgiver overshadows your meetings when the body is collectively assembled for his service. He hath often limited the turbulent waves which contentious spirits have raised, and for his own name sake made evidently bare his holy arm. I have often remarked it with admiration and worship of heart and learned from

it, if we do the Lord's work in his spirit, weapon formed against it shall prosper
Samuel Fothergill to John Pemberton, 1760.

Orth
"OH LORD! BY WHOM SHALL JACOB ARI
FOR HE IS SMALL"

Faintly and slow the column moves along,
Its vanguard facing toward the Promised Land,
Nor Aaron's voice nor Miriam's sacred song
Revives our Israel's sad and drooping band;
By day no cloudy throne—by night no flame—
Appears our march to guide, our hearts to cheer
Have we for faith but doubt,—for glory, shame,—
For union, weakness,—and for hope, but fear?

Is it that Egypt still attracts our love?
Her pleasures, follies, ritual mixed and rude,
Have these a foothold in our hearts above
That purer worship, which,—in solitude,
In trials, prisons, persecutions stern,
Our sires received to hold on hope unfurled,
A noble standard,—that we feebly turn
Our glances backward to a darkened world?

Our sires, "where are they and the prophets too?"
Who, in our earlier, brighter, nobler day,
Headed the battle,—strong, courageous, true—
Or sweetly led in peace our calmer way;
Undrinking, earnest, faithful to their Lord,
They trod with firmness their appointed path,
And they have rested in their great reward,
Shielded by love from everlasting wrath.

Peace to their ashes! honor to the name
Of Israel's risen Lord, their Prince and Guide
But, brethren,—is not still His power the same,
His love as yearning, and as undenied
To humble seekers craving help and grace
Their cross to know and bear,—though trial, pain
And conflict meet them as they run their race,
Content to suffer, crown'th like theirs to gain!

Do we look back to Egypt? Do we lean
Upon that "bruised reed," the strength of men,
And their mixed worship, to their three unclean,
And sure to pierce their straying children, when
They rest their weight upon it,—turning back
From that serene and searching Light within,
Which has the power still to flood their track
With noon-tide radiance, cleansing from all sin!

Vain, without faith in this, the plaintive call
Upon the Lord for help in this our need,
"By whom shall Jacob rise, for he is small?"
Humbled and low and weak he is indeed;
But if within his camp are Achan's gold
And garb forbidden, and Abih's fame
Unhallowed,—need our sorrowing hearts be told
Why he hath tears for joy,—for glory, shame?

Let us sit down, my brethren, each at home,
And weeping, cleanse us for our sacrifice,
Knowing that if with contrite hearts we come,
And hungering for that bread beyond all price,
That Heavenly bread the Lord alone can give,
And His mixed worship, to their three unclean,
Our guide, sustainer, strength, while here we live,
And in His kingdom bless eternally!

Forks and Plates.

Forks, for example, now indispensable every dinner-table, and furnishing implement to half a dozen different trades, hardly been in common use in England two hundred years. "I observed," said old traveller, Thomas Coryate, in his "Cities," published in 1611, "a custom in those Italian cities and towns through which I have passed that is not used in other country that I saw in my travels neither do I think that any other nation Christendom doth use it, but only Italy. The Italians do always at their meals use little fork when they cut their meat, while with the knife, which they hold in hand, they cut the meat out of the dish, the fasten the fork, which they hold in their other hand, upon the same dish; so that one v

ould unadvisedly touch the dish of meat with his fingers, from which all the table do, will give occasion of offence unto the many, inasmuch that for his error he will be at the least browbeaten, if not reprimanded in words. This form of feeding is generally used in all places of Italy; their kings being, for the most part, made of iron, steel, and some of silver, but those are used by gentlemen. The reason of this their fastidiousness is because the Italian cannot by any means endure to have his dish touched with fingers, seeing that all men's fingers are not so clean. Hereupon I myself thought good to imitate the Italian fashion by this forked-kind of meat, not only while I was in Italy, but also in Germany, and oftentimes in England, since I came home." Forks seem to have been employed in Italy—by some, at a late rate—since the eleventh century; and though Coryate may be correct in his boast having first brought them into use in England, they were known in this country before that time. To Queen Elizabeth were presented, at different times, "a fork of crystal, mixed with gold slightly, and sparks of rubies;" "a fork of coral, slightly garnished with gold;" and "a fork of gold, garnished with two little rubies, two little pearls, and a little coral." But the dainty gentlemen preferred the old habit of fingering their meat, and forks were for a long time regarded as a worthless, foppish institution. One fine, in James I.'s reign, preached a sermon just forks, declaring it to be "an insult to Providence not to touch one's meat with his fingers;" and Fynes Morison, in his "Itinerary," published in 1617, advised all young travellers, "returning home, to lay aside the spoon and fork of Italy, the affected stures of France, and all strange apparel." Even in 1652, Heylin, speaking of the ivory corks used for eating in China, said "the use of silver forks came from hence into Italy, and with us, taken up of late by some of our more gallants, from thence into England." Forks were then, and for some time after, looked upon as the absurd affectations of coxcombs; they only came into general use late in the seventeenth century.

Hardly older is the common employment of earthenware plates and dishes instead of wooden platters; but the effects of fashion on trade have been shown more notably in the case of the finer sorts of pottery. It was the demand for antique Etruscan wares that first gave an impetus to improvement in the earthenware manufacture of old times; and fresh encouragement came with the introduction in Europe of the delicate workmanship of China and Japan. The Dresden factory owes its greatness to this cause, and was to rival Dresden that porcelain-manufacture was started at Sevres, where the business threatened to die out before Madame de Pompadour's passion for china induced Louis XV. to buy up the establishment, and put it on a fair way of success. Josiah Wedgwood, his own great potter, also owes half his renown to his skill in catering for the fashionable requirements, and Queen Caroline greatly helped to make his fortune when she made him a royal potter." "The demand for a cream-color, *à la* queen's ware *à la* porcelaine," he wrote to his friend and partner, Thomas Bentley, "still increases. It is really amazing how rapidly the use has spread most over the whole globe, and how uni-

versally it is liked. How much of this general use and estimation is owing to the mode of its introduction, and how much to its real utility and beauty, are questions in which we may be a good deal interested for the government of our future conduct; for, if a royal or noble introduction be as necessary as beauty to the sale of an article of luxury, then the manufacturer, if he consults his own interest, will bestow as much pains in gaining the favor of these advantages as he would on bestowing the latter." Wedgwood, at any rate, profited by the pains which, with this end, he took. For many years, from 1770, his showroom in St. Martin's Lane was one of the sights of London, a fashionable resort for idlers about Court, as well as an object of attraction to foreigners and country visitors. By it his fame was spread abroad, and commissions came to him from every part of Europe. One memorable commission was from the Empress of Russia, for an immense cream-ware service, of which each piece was to have a separate English landscape painted on it. "I am just returned," wrote Mrs. Delaney, in June, 1774, "from viewing the Wedgwood-ware that is to be sent to the Empress of Russia. It consists, I believe, of as many pieces as there are days in the year. There are three rooms below and two above filled with it, laid out on tables." The price paid for this service was £3,000, and it became a splendid advertisement of Wedgwood throughout the whole of Europe. There has been no diminution in later times in the production of costly earthenware and kindred articles to meet the requirements of fashion. —*Bourne.*

Words of Comfort.

There is something very cheering to the Christian in beholding the glorious hope and strong confidence which are often granted in the decline of life to those who have long labored in the vineyard of the Lord, and who feel that the time of rest is approaching. The language of the Apostle Paul, addressed to Timothy, I believe has given comfort and encouragement to thousands since his day, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

The experience of William Edmondson was very similar. His journal contains the following paragraph: "In the Eighth month, 1794, in the seventy-seventh year of my age, being under much affliction and weakness of body, I was resigned unto the blessed will of the Lord, and were it His time, would gladly have been dissolved and at ease; when the weary are at rest, and the wicked cease from troubling." For I was not afraid of death or the grave, but could say, through the tender mercy of God; "Death, where is thy sting? Grave, where is thy victory?" through steadfast faith and hope in my Lord and Saviour Jesus Christ; who suffered for me, and whom death or the grave could not hold; but who rose again and appears before the Father for me, as advocate, mediator and interceder. In my youthful days, He was pleased to visit me with the appearance of his Holy Spirit, to

turn me from the evil of my ways, making me sensible of his judgments and mercies, calling me by His grace to a reformation, and also put me into His service in the ministration of the Word of Life, and doctrine of His kingdom, endowing me with a talent of His Holy Spirit of understanding in doctrine and discipline, for the benefit of His church. In which I have labored for the space of above fifty years, according to my strength and ability, through many troubles, deep exercises and perils of divers kinds, by sea and land, which fell to my lot in the Lord's service, both in the wilderness by robbers and blood-thirsty murderers, by open opposers and enemies to Truth, and worst of all, by false brethren under the same profession. These things, and many other great exercises and straits, the Lord's arm and gracious providence have still preserved me through, and supported me over in the faith that gives the victory, having blessed his work and given the testimony of his truth dominion to this present time."

For "The Friend."

"Another Phase of Modern Philosophy, is the title of a pamphlet of 31 pages, being a discourse read before the American Philosophical Society, 3d mo. 1st, 1872, by Eli K. Price."

The materialist, to find a foundation on which to build his chimerical theories as to the source of life, is many times compelled to content himself with very slight facts, and frequently so apparent is their flimsiness as to be visible to the eye of common sense. But happily the investigations of modern science, aided by the immense powers of the solar microscope as well as other helps, find nothing incompatible with true revealed religion. With Cowper we may say:—

"Some, more acute and more industrious still,
Contrive creature; travel nature up
To the sharp peak of her sublime height,
And tell us whence the stars; why some are fix'd,
And planetary some; what gave them first
Elevation, from what fountain flow'd their light.
Great contest follows, and much learned dust
Involves the combatants; each claiming truth,
And truth disclaiming both."

Professor Huxley, of England, in his lay sermon, presents the subject of the origin of life in rather an enticing manner, perhaps well calculated to mislead the unwary, and which has been read by many. To meet and expose the errors contained in these papers, Eli K. Price, a member of the American Philosophical Society, now past his three-score and ten years, has devoted considerable time and thought, has taken up the theories as here exhibited, given them a patient, unprejudiced, and impartial examination, and in the discourse above referred to carefully goes over the ground step by step, clearly refutes the arguments advanced, and so completely shows the falsity of the premises assumed, as to leave but one impression on the mind of the reader, viz.: that there is not now, and never has been but the one only true source of life, and that it is from Him who in the beginning said, "Let there be light and there was light," and who it is emphatically declared, "Formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

It is presumed that but very few of the readers of this journal have been misled by the fallacies alluded to, yet as the present is

a time of much curious speculation and inquiry into matters which are purposely hid from our view and are in no ways essential for us to know; it has been thought it might not be amiss to publish a few short extracts from this able essay.

"All flesh is not the same flesh.' 'There is one flesh of men, and another of beasts.' 'What is a man profited if he shall * * * lose his own soul?'"

Those who have lived through nearly three-fourths of the Nineteenth century, and witnessed the many useful and brilliant discoveries that have illustrated the past two ages, may not safely venture to discourage the boldness of any investigations that are legitimately pursued. Nor will any one properly criticise or censure those who in the main are doing good service to science, unless he clearly perceives that the great canon of philosophizing, which all must acknowledge, has not been duly observed. When such case occurs in matters of highest importance, it then becomes the duty of the humblest to speak out in correction of what he believes to be error, in the name of an all pervading philosophy, and in behalf of our common humanity, according to his conviction and ability.

The first lesson the scientist should learn is that of the limit of the human understanding, beyond which it is useless to attempt to investigate, and to recognize as inscrutable those secrets which the Creator has chosen to reserve to Himself, as to which there is no response to interrogation. The second, is to make sure of all the facts requisite to the ascertainment of truth, and thence to draw only such conclusion as the known facts will justify.

The physicians of this century have studied life from its physical basis, and have too often made the life and the mind of man the product of matter. I propose to discuss this theory, particularly in review of Professor Huxley's Physical Basis of Life, both to show that he has drawn his conclusions upon inadequate facts, and that he has left out of view the facts that show the distinctive nature and operations of the life and the mind.

Let us first consider a few of the subjects having a bearing upon his theory, wherein the limit to knowledge is recognizable, beyond which further research is sure to be baffled. Nothing is more familiar to us than our own life. It is that self we should best know; and we can and do know many things about it; indeed all about it, except the mystery how it can possibly be, and can carry on its own functions. We can see and dissect our bodily structure of bones, joints, muscles, tendons; brain, nerves, tissues; heart, arteries, veins, &c. We see and feel the body's functions as they are carried on. We see how it is fed with food, and how the circulations are kept going and the strength is maintained; and know that the food taken is transmuted into the living being. We are invited to eat and drink to appease hunger and thirst, and thereby we both avert greater pain, and enjoy pleasure. The food is dissolved by the gastric juice secreted by the stomach, and is then *chyme*. This in its descent receives the juice of the *pancreas*, and the bile from the gall-bladder of the liver. The action of the stomach keeps its contents in motion; and one portion, unfitted to enter the life-process, is rejected into the draught, the other called *chyle*, is a milky

fluid, which the *lacteals* opening into the intestines imbibe and carry to the thoracic duct and into the venous system. The heart propels the crimson blood that is returned to it by the veins, together with the contributions of chyle, upon the lungs, where it meets the oxygen of the air, is decarbonized, and becomes scarlet; and this bright red blood, being returned to the heart, is propelled through the arteries to the extremities of the body, freighted with all the material the system demands; the corpuscles for bone, muscle, tendon, tissue, &c., and delivers them as and where wanted, and from the extremities the blood is returned through the veins to the heart. The process of life is carried on by ceaseless pulsations. The heart throbs; the arteries expand and contract; the stomach, the diaphragm and chest expand and contract; the lungs are kept in play, and we breathe; the intestines are operated by the peristaltic motion, and the glands and absorbents are ever at work. All this we perceive, or the anatomist or physiologist does for us, and to him all is as familiar as things of daily observation. But can he tell us what life is, or how it acts with an intelligence surpassingly wonderful? We see in this process that the food has become part of the living being; and it will remain such so long as it is useful to the creature, and when any part becomes useless in the animal economy it is rejected, so that after a few years the whole system is composed of new materials, but the same life of identical consciousness has survived; and may survive more than ten entire changes of the life-molecules. It is the life in the body and only the life that has had power to take in, digest, and assimilate the organic food we eat and make it part of itself. Why or how the thing we call life can do all this no microscope reveals to our sight; no skill of dissection can reach it; no cunning of thought can teach us. We only witness the process and the fact of life. The power that created the life, and endowed it with its wonderful intelligence has chosen to keep this secret to Himself; and though it is ourself, and we are always conscious to its presence and action while we live, we can never tell what it is, or how it lives. We must accept it as an ultimate fact; but from that fact we may, if we are logical, infer that it had an Author, who could create it, and yet permit us never to know his secret, though that secret be our own life. The unknowable is thus dwelt upon not only to heighten our conception of Deity, but to show where time and labor would be spent in vain; and also, because it is salutary that all who investigate science should do so with the humbling consciousness that all that is known bears a very small proportion to that which here cannot be known. Yet, from the known, from the evidence of its design, and power, and beneficence; its obedience to law, and harmonious movements; its grandeur and glory, we surely infer a Creator, Almighty and Omnipotent."

"It may well be asserted from all that we can observe and know, that matter cannot originate life, nor life matter. Each logically demands a Creator: Life cannot originate itself; but only continue the previously created life, by a power conferred on life to continue life. Dead matter may be vitalized and thus become part of the living body; but the life must first be to appropriate matter for its uses, to vitalize it, and to build up the living

body and to continue it in life. In all this only life has initiated the beings of the successive generations. We have only to consider all we know to be assured of the truth. No protoplasm could now exist, unless life had produced it. It never has been chemically or otherwise than by life produced except as first created. It is only found the vital current produced from dead life. The immediate cause of it there must, therefore, be the preceding vital process, and with power to impart life to dead matter. This result Dr. Carpenter considers the liver and spleen perform important service."

(To be continued.)

For "The Friend"

In reply to the stricture of M. O. T., would say that no assumption that animals were to be immortal is involved in accepting the Scripture in its more simple and obvious meaning, that death physical, as well as death spiritual, "entered the world through sin. That the life by which "in Christ shall all be made alive," refers to spiritual life, is unquestionable. But when we find the serpent, the woman, and man successively cursed, and the concluding words of man "thou shalt return," the conclusion is difficult to escape, that, though neither physical man nor the beasts were designed to be immortal, yet the beginning, first occasion of the entrance and operation of physical death in the world, was through man's sin. Why explain this part of the course away more than the cursing of the ground, and "in the sweat of the face shall thou eat bread?" These were physical curses, thou art bread?"

I believe there is more danger in these days and perhaps especially to Friends, as to the more advanced people in spiritual religion, of explaining away apparent conflicts between science and sound doctrine by resorting to "spiritual" interpretation of texts, than there is of the kind M. O. T. apprehends. Thus I have one of our most highly endowed members, who has heretofore been a thorough Friend in principle, lately enunciating (in a lecture) the following interpretation of a parallel text. He having reason, as he thinks from geological investigation, to believe that man existed contemporaneously with the extinct world of animals and plants, ages before the Adamic creation, seeks to explain the Mosaic account of man's origin by interpreting the "breath of life," "breathed into his nostrils," as *spiritual life*, and his theory that man existed for ages and numberless generations as an irresponsible, soul-less animal among the other beasts, until the breath "spiritual" life breathed into his nostrils made him, "spiritually," a living soul.

I think M. O. T. will admit the danger of such spiritualizing of texts. The same means might be used to explain away the miracles of any other difficulty to the natural reason by Scripture. Where we are not called on by immediate revelation, or by fully proved facts to find a spiritual meaning for texts that do not obviously bear such a meaning, we should prefer the plain interpretation that the "way-faring man, though a fool, shall not err" in this plain interpretation, in the texts under consideration, seems to be that death, a death, both spiritual and material, first entered the world through man's transgression.

ALPHA.

Our two esteemed correspondents havin

THE FRIEND.

SIXTH MONTH 22, 1872.

w had the opportunity for giving their respective views on the point in question, we think the subject may be dropped. Both admit that "death" to the Divine life was the mediate effect of Adam's sin, and whether "physical death" was the result of the same, is a matter on which every one may be allowed to entertain his own views.—EDITORS.

The Great Spirit and an Indian War Chief.

During the visit of the Indian lady, Nahabew-quay, or "upright woman," on an embassy for her red brethren to Queen Victoria, she related to some friends in a simple, childlike manner, the following narrative of the operation of the Holy Spirit upon the mind of a war chief, unaided by any human agency whatever, which was felt to be instructive to those who heard its recital, and it is deemed well being interesting to others.

This chief belonging to the Ojibways, near the Sound, Lake Huron, was a poor pagan, and lived, prior to the civilized condition now possessed, amongst a remnant of that once powerful tribe, reduced at present to about thousand souls, embracing parts of other tribes also. He was noted for his strong and noble frame, his fearlessness in danger, and remarkable success in the chase.

It so happened, whilst yet a young man, that a wife and family surrounding him, in the camp of his people and retired a considerable distance from them, for the purpose of hunting. Shortly after reaching the new place of abode, the supply of provisions having been exhausted, he went forth as formerly in quest of game, but soon discovered his former good fortune had deserted him, the animals, as if apprized of his intentions, retiring at a safe distance out of gun shot. Filled in purpose he renewed his exertions only to find failure attending every attempt. Discouraged, after long and persevering efforts, remembering too his isolated condition, and imperative needs of his family, who had been driven nearly to starvation, so that they had to live more than three days on wild berries, he paused, weary and faint, and taking at upon a log, out of sight, but so that he could hear his little children playing, he fell into a state of meditation. He looked upward to the vaulted arch above him, and beheld the beautiful sun and the bright sun, and casting his eyes around him he saw the green grass, the waving trees, and the flowing water, and as he gazed on the silvery moon and the shining stars, he said to himself, "These things came into my mind by their own bidding! there must be a power for them! they could not produce themselves! and therefore they must have been created! and who is their creator? Surely he must be the Great Spirit! and I wish that the Great Spirit would bless the poor Indian, that his famishing wife and children might not starve." Then he thought that perhaps he might give the Great Spirit something, so that he would bless him. And what had he? He had his blanket, though it had done him no good service, and was sorely needed, he would give it up if He would bless him. So he took the blanket in his hands and laid it on the log, and with upturned eyes said, "O Great Spirit, accept this blanket, and bless the poor Indian, that he may find food, that his wife and children may not starve." The wish in his bosom was unobscured. No manna from Heaven to afford relief. The offering did not suffice. What was he now to do?

A tomahawk hangs in his belt. Could he spare that? Yes, if that was what the Great Spirit required, he thought he could. He advances as before, and laid it on the log, and said, "Oh! Great Spirit, take my tomahawk.

It is all poor Indian has. He has nothing else to give. Take it and bless me, and give me food for my children." But alas! no answer comes. The burden rests upon his bosom still. And what could he do now? There was his gun, his only means of obtaining game, his sole support and hitherto unfulfilling friend. How could he spare that? Must he part with that also? He paused, but pressed down by his forlorn condition, almost hopeless, he knew of no other extremity worse than his present condition. Solemnly the gun was laid on the log, and he sobbed out, "Oh! Great Spirit, take my gun too! It is all poor Indian has. He has nothing more. Take it, and bless poor Indian, that his wife and children may not starve." Still the messenger of love came not. Almost broken-hearted, he suddenly started to his feet, a ray of light had flashed through his soul! He would go to the rude altar again, and offer himself up to the Great Spirit! So he sat down on the log with his blanket, tomahawk, and gun by his side, and said, "Here, Great Spirit, poor Indian has given up all that he has, he has nothing more, so take poor Indian too, and bless him, that he may find food for his famishing family that they may not starve." In a moment a change comes over the scene, and everything seems smiling and joyous. His soul is filled with happiness, and as he contemplates, lo! a deer comes bounding towards him from the thicket. He raised his gun and secured him. Thus was his prayer answered. He was ever after successful in hunting, game was abundant, and the Great Spirit had all the praise. Returning to his family he told them all that had happened, and thinking that if he left the blanket, tomahawk, and gun upon the log, they could be of no use to any one, he took them with him, and told the Great Spirit that he would take care of them for Him, and use them subject to His will. The hunting season being over, he returned to his tribe and people; and on hearing for the first time the teaching of a missionary, whilst seated with his red brethren and sisters, and listening attentively to the words of the speaker, as he told them how they must give themselves up to Christ, and remembering how similar had been his own situation when alone in the forest, he could contain himself no longer, but sprang upon his feet and shouted, "Yes, that's me, that's me!" He then related to those assembled the above narrative. He was ever after a pious Christian.

He had never learned to read, but could spell out the words contained in his Bible, and could remember large portions of it. When he was at a loss to understand a text, he would go to the Great Spirit, whom he declared made known to him the meaning, and when it had thus been revealed to him he was prepared to expound it to others. In the midst of his usefulness in the service of God, who had so manifested himself to him, he was called from works to rewards. His zeal for the promotion of the Gospel by the teachings of the Holy Spirit terminated only with his life.—*British Workman*, 1861.

Vanity is blind to the contempt it excites.

It is one of the marked and deplorable signs of the times, that scepticism has largely invaded a class in the community which arrogates to itself, *par excellence*, the distinction of learned or cultivated, and that the latest type of this unbelief is distinguished by its cool, confident assertion, that what have heretofore been accepted as the truths of Christianity, are now disproved and set aside by the higher revelations of science, and the trenchant investigations of logical criticism. These bold and unfounded assertions are, perhaps, brought before the public more confidently and undisguisedly in Great Britain than among us, with the self-complacent assurance that the doctrines of orthodox theology no longer retain their hold on educated minds.

Consonant with this arrogant assumption of the triumph of modern thought over the religion of the New Testament, is an affectation, on the part of these "philosophers," of a contemptuous superiority as "thinkers," and the assertion, amounting to dogmatism, that none but their own class are competent to decide upon whatever points they pronounce doubtful or untrue; while at the same time they manifest no little anxiety to draw the popular mind over to their own unbelief; or, as they express it, to liberate it from the effete theology of the last eighteen hundred years, and the trammels of the cramping superstition attending it.

Solomon's declaration, that there is nothing new under the sun, is no where more fully illustrated than in this same confident assertion and boasting that the searching inquiry and unprecedented discoveries of the present age have afforded unanswerable arguments against the truth of the accepted doctrines of revealed religion, and based modern scepticism on a foundation of unassailable facts. Such was the vaunted conclusion loudly proclaimed in the last century, when Voltaire and his infidel associates vainly boasted that they had "crushed" out Christ, and his self-denying religion; nor do we find exhibited by these modern unbelievers, with all their professed candor and simple desire for truth, anything better than the spirit which has actuated the self-sufficient sceptics of former times, nor arguments against the authenticity and verity of the Scriptures and their sacred truths, which have not been already met and refuted again and again.

The self-glorifying prating about the development of the human intellect beyond the capacity that admits of the "pretensions" of Christianity being accepted and believed, is one of the hallucinations which at different intervals have diffused gloom and afflicted the world, ever since the lapse in the visible church from the purity of the christian religion; and the sooner some modern scientists recognize the fact, that such unfounded pretensions as theirs are open evidences of a certain kind of intellectual imbecility, the better will it be for themselves, and the greater benefit will they confer on their pupils. The spirit of the religion of Christ sheds its heavenly light into the mind of its recipients, and though curbing the spirit, bestows on them a healthy intellect, and gives an impulse

to the investigations of philosophy, which, while it promotes free inquiry and human progress, keeps the mental powers applied to subjects within their finite grasp, and cherishes a humble, childlike faith, that holds all that may be acquired, in subservience to the almighty power and providence of Him who created the universe and impelled the rolling worlds in their destined orbits. Literature and science are cherished and adorned by true religion, and it is a miserable misbelief that they must be separated, or that the discoveries of the laws and operations of nature will ever weaken the authority or nullify the purposes of vital christianity.

The spirit of invention, discovery, and conquest of the secrets of nature, are natural to man, and if kept under the regulating government of the Spirit of Truth, his position on the earth demands that no stopping point shall be fixed to his career. But in his progress he should ever bear in mind that whatever lessens his ignorance, lightens his burdens, and educates him to look for light, liberty and peace in the triumph of pure religion, whether it be philosophy, science or art, must be presented and enforced in a garb free from the trappings of vanity or pride, and will the better commend itself in proportion as its author shows true humility and self-abasement.

SUMMARY OF EVENTS.

FOREIGN.—Earl Granville, seconded by the Italian government, has proposed a conference of the European Powers to consider the course to be adopted in view of the frequent recurrence of barbarous outbreaks against the Jews in Roumania, and the propriety of exerting a direct pressure on the Roumanian government to compel preventive measures. Russia and Prussia do not approve of the proposed conference, but suggest a joint note to the Roumanian government in order to awaken it to some sense of its responsibilities and induce beneficial action to the Jews.

The details of the floods near Prague, caused by heavy rains, of which a brief mention was made by telegraph on the 27th ult., shows that destruction of life and property was far greater than at first supposed. The water poured over the country, sweeping everything before it. Fertile districts were devastated, and a number of villages swept away. The loss of life is appalling, the number of persons who perished being estimated at seven hundred.

A Constantinople dispatch of the 13th says: The cholera has appeared in the southern part of Russia, and all vessels arriving at the Russian ports in the Black Sea are placed in quarantine.

A Berlin despatch of the 12th says: A bill is being prepared in the Federal Council providing for the expulsion of all Jesuits from Germany, even though they be natives. The treaty giving Germany working control over the affairs of the Papal States has been signed. The Germans stipulate never to make use of the roads for the transportation of warlike material in time of war.

Bavaria, according to the recent census, has a population of 4,850,008 inhabitants.

The British House of Lords consists of 477 members, two of whom are archbishops, and 24 bishops.

The last advices from Zanzibar state that Stanley had arrived there, and that he had left Dr. Livingstone alive and well. He does not wish to leave the interior of Africa yet, being still engaged in important explorations.

A Paris dispatch says: The Protestant Synod, now in session here, has just passed through an unusually animated discussion, which resulted in the schism of the Church. Gussout, leader of the Orthodox party, maintained the authority of the Scriptures, while Courgeul, leader of the Liberal Party, justified certain divergencies relative to the divinity and resurrection of Christ. The Liberals, denouncing at the action of the Orthodox majority, withdrew from the Synod.

The Tribunal for the arbitration of the Alabama claims met in Geneva on the 15th inst., all the members being present: Count Solera, representing Italy; Jacob Staempfli, representing Switzerland; Baron de

Itajube, representing Brazil; Charles Francis Adams for the United States, and Sir A. F. Cockburn, representing the Government of Great Britain. The arguments of the United States in support of the cases of the United States and Great Britain were transmitted to the arbitrators by the respective agents of the two countries, and the arbitrators adjourned to the 17th inst. The English agent stated that he could not proceed without the evacuation of France, as the instrument of the war indemnity was paid. The German government accepts in principle the proposition of the French government, and requires the full payment of the indemnity by March 2, 1874.

The German Ambassador to France has presented to Thiers the reply of the German government to the proposition of the evacuation of France, as the instrument of the war indemnity is paid. The German government accepts in principle the proposition of the French government, and requires the full payment of the indemnity by March 2, 1874.

The boilers of the Russian steamship Gudayeva, exploded in the port of Marseilles on the 16th inst. The entire upper portion of the ship was torn to pieces, and 55 persons were instantly killed. After the explosion the ship took fire and a large quantity of cotton was consumed.

Gladstone stated in the House of Commons on the 17th inst., in the report that the majority of the British argument on the Alabama claims had been presented at Geneva was incorrect. Great Britain had made application to the arbitrators for adjournment.

The official correspondence between the British and American governments with reference to the arbitration was published on the 17th inst. in London. It consisted of seventy-three despatches.

London, 6th mo. 17th.—Consols, 92½. U. S. fifties of 1862, 91; of 1865, 94; ten-forties, 89½.

Liverpool.—Uplands cotton, 11½d.; Orleans, 11½d. a 11½d.; California white wheat 12s. 6d. a 12s. 6d. per cwt.

The twenty-sixth anniversary of the accession of Pope Pius IX. to the pontifical chair was celebrated in Rome on the 17th inst.

A Berlin dispatch of the 17th says, the bill directed against the Society of Jesuits, depriving its members of the right to preach, passed its second reading in the Reichstag to-day, after seven hours debate, by a vote of 183 to 101.

The town of Warrington, in Lancashire, England, has suffered from a destructive conflagration. The extensive cotton mills in that place were partially destroyed, and the loss is estimated at £200,000. A large number of hands are thrown out of employment.

UNITED STATES.—Miscellaneous.—The Interests in Philadelphia last week numbered 351. There were 13 deaths of old age; 10 cholera infantum; 51 consumption; 19 inflammation of the lungs and 19 small pox. A law of Michigan abolishes the grand jury system, and authorizes the prosecution for felonies by information. The law has been pronounced constitutional by the Supreme Court of that State.

Thibodeaux, La., has a curious system of waterworks. The town lies below the level of the sea, and is protected by a dyke. The water, which is raised, is introduced through large siphons, the mean of which the streets are sprinkled, the ditches kept clean, and the atmosphere cooled.

According to the United States census of 1870, the aggregate of colored people in the Republic at that time was 4,870,107. The majority of the colored inhabitants in South Carolina, Mississippi, and Louisiana, numbering 1,224,225 in those States, against a white population of 1,034,628.

The total appropriations passed at the late session of Congress are given in the summarized table below, together with a comparison with last year, by which it will be seen that the total this year is nearly 2,000,000 less than last:

Title of Bill.	For 1871-2.	For 1872-3.
Legislative and executive.	\$20,179,229 24	\$18,587,915 74
Pensions.	29,050,000 00	30,480,000 00
Navy.	19,822,317 28	18,296,733 95
Army.	27,719,580 00	28,560,615 82
Post-office.	25,036,898 00	28,600,291 24
Consular and diplomatic.	1,462,634 00	1,219,659 00
War and Navy Academy.	1,292,000 00	1,292,000 00
Deficiency.	6,021,395 57	6,029,759 96
Indians.	5,448,410 00	6,349,462 04
Rivers and harbors.	4,407,506 00	5,276,700 00
Sundry civil.	23,421,736 16	19,528,523 52
Miscellaneous items.	4,378,336 14	3,901,899 00
Total.	\$170,101,874 82	\$168,293,564 29

The summary of the claims for losses by rebel cruised by the United States Commissioners with General arbitrators, gives a total of \$19,021,420, including \$11,120,795 for losses from increased war premium. The direct losses, or those from actual capture, are tributed among the rebel cruisers as follows: Albatross, \$6,547,610; Shenandoah, \$6,488,320; Florida, \$3,000,000; Tallahassee, \$379,956; Georgia, \$388,975; Chancellorsville, \$295,615; Missouri, \$20,787; Redoubt, \$335; Sumter, \$10,096; Sallie, \$554,40; and Boston \$20,000.

The Department of Agriculture is informed that cotton reports for the present year show an increase the acreage planted with cotton of about thirteen per cent. compared with 1871. The condition of the soil is not much below average.

The Missouri Democrat has dispatches from over hundred points in Missouri, Kansas, Illinois, Iowa, Nebraska, which represent that winter wheat in those localities is very poor, only from one third half crop.

The Markets, &c.—The following were the quotations on the 17th inst. New York.—American gold, U. S. sixes, 1881, 1201; ditto, 1868, 1171; ditto, 10 years, 111½. Superfine flour, \$5.50 a \$6.05; extra, \$6.60 a 7; finer brands, \$7.50 a \$8.05; N. Milwaukee spring wheat, \$1.72; No. 2 Chicago, \$1.75; No. 3 do, \$1.70; Yellow corn, \$1.04; white, yellow corn, 69 a 70 cts.; western mixed, 66 a 68 southern white, 91 cts. Philadelphia.—Cotton, 26¢ for uplands and New Orleans Superfine flour, \$6.50; extra, 87 a 87½; finer brands, 88 a \$1 Red wheat, \$2.10; amber, \$2.15; white, \$2.15 a \$2.18; 95 cts. Yellow corn, 31 cts. 34, white, 31½. Western oats, 50 cts. Canvased western hams, 11; Lard, 91 a 91 cts. About 2,200 beef cattle were so the Avenue Drove-yard. Extra fat 7 a 8 cts.; fat good, 6 a 7 cts., and common 5 a 6 cts. per lb. About 13,000 sheep sold at \$4 a 6 cts. per lb. and \$1.75 hogs at \$6 a \$6.50. Flour, \$1.00 lbs. and more.—Penna. wheat, \$2 a \$2.10. White corn, 83 cts.; yellow, 68 a 69 cts. Oats, 48 a 53 cts. Cane.—Family flour, \$2.25 a \$8.50. Wheat—1.85 a \$3 Corn, 51 a 52 cts. Oats, 40 a 44 cts. Lard, 81 a 83 S. Louis.—No. 1 mixed corn, 44½ cts. Oats, 35¢. Rye, 74 cts. Milwaukee.—No. 1 spring wheat, \$2.05 a \$2.11½. No. 2 mixed corn, 44½ cts. No. 2 32 cts. Rye, 70 cts. Barley, No. 2, 58 cts. Cane.—No. 1 winter red wheat, \$1.88; No. 2 \$1.78. 51 cts. Oats, 39 cts. Owezo.—No. 1 Milwaukee spring wheat, \$1.70. Yellow corn, 61 a 62 cts. Western 50 cts.

WANTED.

A Teacher for the Girls' SELECT School in this town to enter on her duty at the opening of the term in mo. next. One qualified to teach Arithmetic, Alg. Natural Philosophy, &c.

Application may be made to Charles J. Allen, 304 Arch Street, Ephraim Smith, 1110 Pine Street, Rebecca S. Allen, 335 South Fifth Street, Rebecca W. Kite, 459 North Fifth Street.

MARRIED, on Fourth-day, Sixth mo. 12th, 1873, Friends' Meeting-house on Orange street, Isiah Jones, of Maryland, and Mary Ann, daughter of Benjamin Marshall, deceased, all of this city.

DIED, at her residence, near Hesper, Winneso, Co., Iowa, on the morning of the 19th of Third mo. 1872, MARY ANN, wife of Lemuel Jones, in the year of her age, a member of Winneso's Monthly Meeting, in which she had several years acceptably occupied the station of elder. Her illness which protracted, and attended with much bodily suffering, was borne with patience and Christian resignation lying upon the mercy and merits of her Redeemer, passing quietly and calmly through the valley of shadow of death, leaving the consoling evidence her end was peace.

—, at his residence, near Moorestown, New Jersey on the 27th of Third month, 1872, JOSEPH RUTZ, 61st year of her age. He was a member of the same assembly and work-book during a long life, and was called to bear suffering illness with christian patience and resignation to the Divine will, and we reverently leave the language of the text is applicable, "I shall come in thy grave in a full age, like as a show corn cometh in, in his season."

WILLIAM H. PILE, PRINTER,
No. 422 Wall Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SIXTH MONTH 29, 1872.

NO. 45.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Three Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

Obeah or Fetish Worship in the West Indies.

It appears to me that it is not a worship of natural objects, but simply a system of incantation, carried on by a sorcerer class. The negro does not regard as divine (and therefore as Fetish or Obeah) any object which excites his imagination; any thing peculiarly useful, noble or powerful; any thing even, which causes curiosity or fear. In fact, a Fetish is no natural object at all; it is a spirit, that spirit belongs to the Obeah or fetish-ism; and he puts it, by magic ceremonies, into any object which he chooses. Thus any thing may become Obeah, as far as I have ascertained. In a case which happened very lately, an Obeah-man came into the country, and the Obeah into a fresh monkey's jaw-bone, and made the people offer it to fowls and chickens, which of course he himself ate. Obeah is Obeah now; and such it was, as may be seen by De Bry's plates, when the Portuguese first met with it on the African coast or hundred years ago.

As a fact, Obeah is rather to be ranked, it seems to me, with those ancient Eastern mysticisms, at once magical and profigate, which debased society and morals in later Rome, when

"In Tiberim defluxit Orontes."

so, we shall not be surprised to find that a very important—indeed, the most practically important element of Obeah is poisoning. The habit of poisoning has not (as one might well suppose) sprung up among the slaves devoid of revenge against their white masters. It has been imported, like the rest of the system, from Africa. Travellers of late have told enough—and too much for our comfort of old—of that prevailing dread of poison, as well as of magic, which urges the African negroes to deeds of horrible cruelty; and that these African negroes, up to the very latest importations, are the special practitioners of Obeah, is notorious through the West Indies. The existence of this trick of poisoning denied often enough. Sometimes Europeans, willing to believe the best of their fellow-men—and who shall blame them?—simply disbelieve it because it is unpleasant to believe; sometimes, again, white West Indians will deny it, and the existence of Obeah is denied, simply because they believe in it a

little too much, and are afraid of the negroes knowing that they believe in it. Not two generations ago there might be found, up and down the islands, respectable white men and women who had the same half-belief in the powers of an Obeah-man as our own ancestors, especially in the Highlands and in Devonshire, had in those of witches; while as to poisoning, it was, in some islands, a matter on which the less said the safer. It was but a few years ago that in a West Indian city an old and faithful free servant, in a family well known to me, astonished her master, on her death-bed by a voluntary confession of more than a dozen murders.

"You remember such and such a party, when every one was ill? Well, I put something in the soup."

As another instance: a woman who died respectable, a Christian and a communicant, told this to her clergyman: She had lived from youth, for many years, happily and faithfully with a white gentleman who considered her as his wife. She saw him pine away and die from slow poison, administered, she knew, by another woman whom he had wronged. But she dared not speak. She had not courage enough to be poisoned herself likewise.

It is easy to conceive the terrorism, and the exactions in the shape of fowls, plantains, rum, and so forth, which are at the command of an Obeah practitioner, who is believed by the negro to be invulnerable himself, while he is both able and willing to destroy them. Nothing but the strong arm of English law can put down the sorcerer, and that seldom enough, owing to the poor folks' dread of giving evidence. Thus a woman, Madame Phyllis by name, ruled in a certain forest-hamlet of Trinidad. Her murders (or supposed murders) were notorious, but no evidence could be obtained; Madame Phyllis dealt in poisons, charms, and philters, and waxed fat on her trade for many a year. The first shock that her reputation received was from a friend of mine, who, in his government duty, planned out a road which ran somewhat nearer her dwelling than was pleasant or safe for her privacy. She came out denouncing, threatening. The colored workmen dared not proceed. My friend persevered coolly; and Madame, finding that the government official considered himself Obeah-proof, tried to bribe him off, with the foolish cunning of a savage, with a present of—bottled beer. To the horror of his workmen, he accepted—for the day was hot, as usual—a single bottle, and drank it there and then. The negroes looked—like the honest Maltese at St. Paul—"when he should have swollen, or fallen down dead suddenly;" but nothing happened; and they went on with their work, secure under a poison. But he ran a great risk, and knew it. "I took care," said he, "to see that the cork had not been drawn and put back again, and then to draw it myself."

At last Madame Phyllis's cup was full, and she fell into the snare which she had set for others; for a certain colored policeman went off to her one night, and having poured out his love-lorn heart, and the agonies which he endured from the cruelty of a neighboring fair, he begged for, got, and paid for a philter to win her affections; on which he carried the philter to the magistrate, laid his information, and Madame Phyllis and her male accomplice was sent to jail as rogues and impostors.

Her colored victims looked on aghast at the audacity of English lawyers. But when they found that Madame was actually going to prison, they rose—just as if they had been French Republicans—deposed their despot after she had been taken prisoner, sacked her majestic castle, and leveled it with the ground. Whether they did or did not find skeletons of children buried under the floor, or what they found at all, I could not discover, and should be very careful how I believed any statement about the matter. But what they wanted specially to find was the skeleton of a certain rival Obeah-man, who having, some years before, rashly challenged Madame to a trial of skill, had gone to visit her one night, and never left her cottage again.

The chief centre of this detestable system is St. Vincent, where—so I was told by one who knows that island well—some sort of secret college, or school of the prophets diabolic, exists. Its emissaries spread over the islands, fattening themselves at the expense of their dupes, and exercising no small political authority, which has been ere now, and may be again, dangerous to society. In Jamaica, I was assured by a nonconformist missionary who had long lived there, Obeah is by no means on the decrease; and in Hayti it is probably on the increase.

The same missionary told me that in Sierra Leone, also, Obeah and poisoning go hand in hand. Arriving home one night, he said, with two friends, he heard hideous screams from the house of a Portuguese negro, a known Obeah-man. Fearing that murder was being done, they burst open the door, and found that he had tied up his wife hand and foot, and was flogging her horribly. They cut the poor creature down, and placed her in safety.

A day or two after, the missionary's servant came in at sunrise with a mysterious air.

"You no go out just now, massa."

There was something in the road, but what he would not tell. My friend went out, of course, in spite of the faithful fellow's entreaties, and found, as he expected, a bottle containing the usual charms, and round it—sight of horror to all negroes of the old school—three white cocks' heads—an old remnant, it is said, of a worship "de quo sileat mus"—pointing their beaks, one to his door, one to the door of each of his friends. He picked them up, laughing, and threw them away, to the horror of his servant.

But the Obeah-man was not so easily beaten. In a few days the servant came in again with a wise visage.

"You no drink a milk to-day, massa."

"Why not?"

"Oh, perhaps something bad in it. You give it a cat."

"But I don't want to poison the cat."

"Oh, dere a strange cat in a stable; me give it her."

He did so, and the cat was dead in half an hour.

Again the fellow tried, watching when the three white men, as was their custom, should dine together, that he might poison them all. And again the black servant foiled him, though afraid to accuse him openly. This time it was, "You no drink a water in a filter." And when the filter was searched, it was full of poison-leaves.—*Kingsley's West Indies.*

For "The Friend."

The General Visit of 1776.

Among the benefits arising from religious association under the government of a divinely instituted discipline, not the least are the care and oversight which superior meetings are enabled to have over the inferior, with the extension to them of affectionate sympathy and help, as occasion offers and way opens for it.

In the exercise of this parental watchfulness and regard for the welfare of society, Yearly Meetings have been enabled, from time to time, to set apart committees who should enter upon these extended fields of labor, endeavoring as ability is afforded, to strengthen the hands of the burden-bearers of the day, to rebuild the walls, and restore the waste places of our Zion.

We have a record of the appointment of a committee of this kind by Loudon Yearly Meeting in 1776, to visit the Quarterly and Monthly Meetings, and the members of the Society in general. Richard Shackleton, in a letter to his wife, thus refers to the introduction of this concern into the Yearly Meeting: "In the effusion of love and life, and in the torrent of a powerful testimony, in the meeting of business, Isaac Sharpless proposed a nomination for a visit to the counties and places in England. The representatives from Ireland prevailed on the meeting to extend the visit to Ireland. It was very agreeable to see what numbers of the first rank and eminence voluntarily gave in their names for the service; others were nominated by their friends. Some, who were backward in offering themselves at the first sitting, gave up their names afterwards, and seemed as if they durst not go home till they had made that sacrifice.

"There were, I believe, threescore and ten valuable Friends given up to this service, who are to divide themselves and separate to the work."

Dr. John Fothergill, who was one of the Friends then appointed, addressed the following letter to his associates in the committee. As the letter contains sentiments not less edifying now than when they were penned, and exhibits a religious exercise and concern coincident in character with that which prevailed on a late similar appointment by Philadelphia Yearly Meeting, we offer it for insertion.

"Dear Friends,—Having been nominated on this service, I accepted of it with reluct-

ance, from an apprehension of my unfitness, as well as from the confining nature of my employment. But being desirous to acquit myself to the best of my ability, I could not avoid considering, with much and deliberate attention, the proposal made to the meeting, both in respect to the manner of it, the nature of the service, and its object; all of which claim my hearty concurrence. That it arose from the simple movings of truth, I am fully persuaded; the prevalence of a holy influence over the minds of many, when it was delivered, was generally felt and acknowledged. The nature of the service is, to render us helpful one to another, in promoting the growth and prosperity of every individual in the truth, and by this means to advance the great end of true religion, the glory of Him who created us, and the comfort and happiness of all.

"The complaining language of many counties having deeply affected the minds of Friends, fervent desires were raised that the life of religion might be renewed in the churches, to their help in the maintenance of pure, unmix'd piety. And it pleased Divine Providence to open the way to a fresh labor of love amongst his people, and to make many willing to engage in this service; and oh! may it be blessed, so as to make it a memorable season of Divine refreshment, from the great Master of our assemblies. A desire to contribute my mite to this great and useful labor, prompts me to throw before my brethren the following reflections, hoping they will be received as the fruits of a mind cordially disposed, in the first place, to build up its own breaches, and, in the next, to join in repairing those which the enemy has made in the walls of our Zion.

"I would wish to apply myself to my brethren engaged in this service, and to recapitulate some parts of the wise, important, heavenly counsel communicated to you, during your deliberations on this subject, by many concerned brethren; that as you have given up your names, and that with a willingness that bespeaks your zeal for the cause of truth, and its prosperity among the people, you will let the weight of the work take possession of your minds; let it be your fervent prayer, that you may be made deeply sensible of its importance, as well as of the time and manner in which you are to proceed. These considerations are earnestly pressed upon you, and, as you keep them in humility and fear before you, way will be opened for your accomplishing the work, to the church's benefit, and your own growth and experience in righteousness and truth.

"Let it be your care, in this service, to look to that Arm of power which gathered us to be a people, and has hitherto, in a good measure, preserved us one in faith and practice. Wait for a degree of that wisdom which led our ancestors to establish a most wholesome discipline amongst us, for our preservation; and be it your chief care, in much brotherly love, to strengthen the work, and bring back the scattered, and, by an awful labor, to awake them to a sense of the holy principle of light, life, and grace; to an obedience to it, to a knowledge of its blessed effects; this is the one thing needful: and oh! that they may wrestle and prevail, as Jacob did, and obtain the blessing, for yourselves and for the whole heritage of God.

"And you, my dear friends, who are the

objects of the church's care, and among whom I rank myself, surrounded with man weaknesses, much imperfection, far short of the excellency that adorned our predecessor yet struggling in hope after a better life, freed from entanglements, more love to God and his truth, yield to the word of exhortation; receive this visit as a fresh renewal of the love of God, and of help administered in the needful time. Let us embrace the hand held out to help us, kiss the rod we may have deserved, and give thanks to God for his mercy and loving-kindness, in thus exciting a fresh concern in the church for the restoration of individuals. Let us prepare ourselves in sincerity, to receive the word of exhortation in meekness and humility; so shall we be made partakers of the benefits intended, our strength renewed to run with alacrity the race that is set before us, be made helpful to others in their progress, and having finished our course with joy, leave a bright example to those who follow after us.

"Under a sense of the great need we have to be afresh roused up to diligence, I found willingness to throw these few hints before my brethren, as a testimony of my full unit with the proposition, and my desire that it may be rendered effectual to the help of man and the general edification of the churches.

J. FOTHERGILL."

Gloves, Shoes and Stockings.

Gloves were worn in England from Antiquity. They were all through till the Middle Ages and long after, reserved as ornaments for the rich and noble; although, mainly of coarse leather and laden with heavy accessories, it is not easy to see how they could have been ornamental. Better gloves can be seen in fashion in the sixteenth century. Queen Elizabeth's Earl of Oxford is reported to have been the first Englishman who brought perfumed gloves from Italy; and in 1578 a pair which cost sixty shillings, perfumed and garnished with embroidery and goldsmith's work was presented to the queen by the University of Cambridge. "Her Majesty, beholdin the beauty of the said gloves," says the chronicler, "as in great admiration, and token of her thankful acceptance of the same held up one of her hands, and, smelling in them, put them half-way upon her hands." Italian gloves soon became fashionable in England, until special skill in their manufacture passed from Italy to France. Fifty thousand or more persons are now employed in glove making in England, and, in addition to their produce, some nine or ten million pair worth nearly £1,000,000, are annually brought over from France.

Coverings for the feet are more necessary than coverings for the hands, and we find that shoes and stockings were of more ancient use than gloves; but here also fashion has wrought great changes. The early Britons wore coats of hide, made all of one piece, and tied round the ankle, but the Romans introduced daintier foot-gear, and from them the Ang Saxons learnt to make both boots and shoes of leather, both being generally of one piece, laced from the toes all the way up with strings, and sometimes protected at the sole with sort of wooden clog. A pair of shoes worn by Bernard, King of Italy, and grandson of Charlemagne, were recently found in a tomb. "The soles were of wood and the upper parts of red leather," says an Italian

riter. "They were so closely fitted to the feet that the order of the toes, terminating in point at the great toe, might easily be disordered." Finer, neater, and greater ornamentation came to be employed in later times, one one with a deformed foot is said to have st had shoes pinched at the toe, and the invention was so much admired that, in spite of the denunciations of monks and priests, it is widely followed by courtiers and gallants of the Middle Ages. There were scorpion-like shoes and ram's-horn shoes; the long curly lints being stuffed with tow as well as to, the toes became more natural, but high heels, so-called chopines, were introduced in Elizabeth's reign. This fashion also came from Italy, and Coryate reports that in his time a chopine was so common that no one could without it. "It is a thing made of wood," says, "and covered with leather of sundry colors, some white, some red, some yellow, any of them are curiously painted, some of them I have seen fairly gilt. There are many of these chopines of a great height, on half a yard high; and by how much the taller a woman is, by so much the higher are her chopines. All their gentlewomen, and most of their wives and widows that are of any wealth, are assisted and supported either by men or women when they walk abroad, to the end they may not fall." Chopines as used as that were not common in England, but pantofles, or high-heeled slippers, worn to protect the daintily-embroidered shoes of the early folk, found favor, and these pantofles soon came to be extravagantly ornamented with silver and gold buckles, costly rosettes, and the like. The heels were not more than two or three inches high. The changes of fashion in shoes and boots during the last two or three centuries may be traced in familiar paintings, such as Hogarth's.

Stockings have necessarily varied less in shape and style, though the alterations in material and mode of production have had greater influence upon trade. They were made of coarse cloth, and, in fact, were little better than tight-fitting trouser-legs or garters three feet, till early in the sixteenth century when the art of spinning them out of worsted, cotton, and other materials was discovered in England, improved upon in France and Spain, and soon adopted in England. Stubbes, in his "Anatomy of Abuses," in 1596, complains of the novelty of the innovation. "They have nether-stocks," he says of the spendthrifts of his day, "of cloth, though never so fine, for that thought too base, but of worsted, silk, lead, and such-like, or else, at the least, of the finest yarn that can be got, and so curiously knit, with open seam down the leg, with ricks and cloaks about the ankles, and sometimes haply interlaced about the ankles with gold or silver threads, as is wonderful to be heard of. And to such impudent insolency and shameful outrage is it now grown that every one almost, though otherwise very poor, have scarce forty shillings wages by the year, and do not stick to have two or three pair of these silk nether-stocks or else of the finest yarn that may be got, though the price of them be twenty shillings or more, as commonly it is. The time hath been when one might have clothed all his body well, from his toe to his head, for less than a pair of these nether-stocks will cost."

The "nether stocks" were at first produced by the same process of hand-work which is

followed by good housewives and country people at the present day; but, to meet the demands of the fashion for knitted stockings, something else was needed. It was supplied by William Lee, a native of Woodborough, in Nottinghamshire, who, after graduating at St. John's College, Cambridge, settled down as curate of Calverton, very near to his birth-place, about the year 1586. Two pretty stories are told concerning him. The one represents that, while still a student, he courted a pretty country lass, whose trade was stocking-knitting, and that, finding she was always, when he went to visit her, too busy about her work to pay to his love-making all the attention he desired, he set his wits to work at finding some expedient by which her stockings might be made more quickly, and she might have more time to talk and walk with him. The other story is to the effect that after leaving college he forfeited his fellowship, that he might marry the maiden, and only found when the deed was done that his curacy did not provide money enough to maintain himself, his wife, and the children who began to come; that, consequently, the young wife had to bring out her knitting-needles again and do her share of the bread-winning; and that it was Lee's distress at seeing her toiling over her work from early morning till late at night that led to the invention of his stocking-frame. Both stories are doubtful, but both may be true. Perhaps the invention may have been begun while he was a dreamy lover, but he never was left unfinished until he had to fulfil the duties of a practical husband. It is only certain, however, that in 1589 Lee produced his stocking-frame, in which a row of knitting-needles, kept going by a treadle, did the work very much more quickly and easily than it had before been done by hand; and out of his machine, the principle being the same, but the details very much more complicated, have grown all the devices now in force for the manufacture of stockings, and of every other sort of knitted hosiery as well.—*Bourne*.

Webster's Spelling Book.—The history of Webster's spelling book is a remarkable one. The first part was published in Hartford, in the year 1783, under the title of "First Part of a Grammatical Institute of the English Language." The second and third parts speedily followed, and composed the famous spelling book. It was the first work of the kind ever made in this country, and obtained a wide-spread popularity and immense sale. For more than twenty years the income from its sale, on which the author received less than one cent a copy, was sufficient to support himself and family while he prepared his great Dictionary. It is yet a popular book and sells extensively. No work in any language has had such a sale within the same space of time—nearly ninety years—for over fifty million copies have been published and sold. It was said of the author when he died, "He taught millions to read; but not one to sin."—*American Historical Record*.

The merciful regard of our Heavenly Father is still to his children in all their deep probations, for their encouragement and perseverance. May all such prize their mercies received in such a manner as to be animated with diligence and humble confidence to press forward, towards the mark, having their eye single.—*Samuel Pothergill*, 1759.

Report of the Proceedings of the Tract Association of Friends, for the year 1872.

The Managers Report, that there have been printed during the year ending Second month 29th, 1872, 48,000 Tracts, 6,500 Moral Almanacs for 1872, 2,000 Sermon on the Mount, and 1,000 Biographical Sketches.

There have been taken from the Depository during the same period 47,460 Tracts, 5,290 Almanacs, 800 Juvenile Books, 42 Select Readers, 1,756 Sermon on the Mount, 1,266 Proverbs of Solomon, 500 Spiritual Progress of M— R—, 64 "Divine Protection under Extraordinary Dangers" 2 Memoir of Mary Dudley and Daughters, 3 "Account of the Life and Religious Labors of Sarah [Lynes] Grubb," 175 Select Extracts, and 989 "Biographical Sketches," &c.

There were on hand Second month 28th, 1871, 174,585 Tracts; there have since been printed, as above mentioned, 48,000, and there have been taken from the Depository, 47,460, leaving a balance on hand Second month 29th, 1872, of 175,128. Of the Tracts taken from the Depository, nearly all have been furnished gratuitously. Those thus supplied have been intended for distribution as follows, viz:

At Schools, among seamen on the wharves, on vessels in the river, at the Eastern Penitentiary and Moyamensing Prisons, among the poor, and elsewhere in Philadelphia,	4,793
In other parts of Pennsylvania,	3,712
In Massachusetts,	715
In Rhode Island,	500
In New York,	849
In New Jersey,	2,784
In Delaware and Maryland,	911
In Washington, D. C.,	7,545
In Virginia,	116
In North Carolina,	116
In Tennessee,	1,013
In Ohio,	1,450
In Illinois,	253
In Iowa,	1,529
In Kansas,	1,577
In Western States generally,	6,887
In Canada,	75
In England,	345

In other places, and places not particularly specified,

42,893
There have been sold, 4,567

Making the total as before mentioned 47,460

In addition to the above, which have been taken chiefly in small quantities at a time, 72,000 copies of our tract on Profane Swearing, 12,000 of which were in German, have been furnished to an association for the distribution of religious matter, upon their application, with the view of having them circulated in most of the families of this city. The total distribution for the year including these is 119,460.

The tract thus widely distributed, we believe, is well calculated to draw attention to an evil which we fear has greatly increased of late years, and we have felt a hope that some of the large number thus furnished may have fallen as seed sown upon ground prepared by the good Husbandman.

The calendar of the Moral Almanac for 1872 has been printed in new type, a font of which has been purchased for the purpose, through the contributions of a few interested Friends. Its general appearance has thus been improved, and with a view to its better

preservation, a portion of the edition has been issued in paper covers.

The reading matter for the Almanac for 1873 has been selected, and is ready to be placed in the hands of the printer.

An addition has been made to our series during the past year by the publication of a "Letter of George Fox and other Friends to the Governor of Barbadoes," as an eight-page tract. It takes the place of tract No. 85, entitled, "Considerations on the Keeping of Negroes, &c., by John Woolman," the reprinting of which has been discontinued and the plates destroyed.

It has been satisfactory to find that the demand for the "Biographical Sketches," &c., continues; and the number disposed of as shown by the statistics, in addition to those reported last year attests the interest with which it has been received. The third impression of one thousand copies is now being disposed of.

The stereotype plates belonging to the Association are gradually becoming worn out in the printing of the necessary editions to keep up a full stock of our publications, and those of tracts which have been most frequently called for, will probably soon need renewal. As the cost of replacing them will be considerable, and our usual receipts are absorbed in defraying the ordinary expenses, the subject is mentioned for the consideration of Friends.

Believing that under the Divine blessing, the perusal of a tract is often the means of arousing the reader to a sense of his condition, and exciting a desire for other serious matter, we would impress upon Friends the importance of taking advantage of opportunities for the judicious circulation of the varied matter furnished in our series. Where judgment is used, and suitable matter offered at reasonable times, it is probably rarely refused, and is often received with a feeling and an appreciation, which will repay the labor the effort may have cost.

By direction and on behalf of the Board of Managers, RICHARD J. ALLEN, *Clerk*.
Philadelphia, 3d mo. 14th, 1872.

OFFICERS OF THE ASSOCIATION.

The following Friends were appointed to fill the respective offices of the Association for the ensuing year:

Clerk.—Edward Maris.
Treasurer.—Elton B. Gifford.
Managers.—John C. Allen, Edward Richie, Horatio C. Wood, Charles J. Allen, William Kinsey, Samuel Allen, Mark Balderston, Geo. J. Scattergood, Jacob W. Fry, John S. Stokes, Clarkson Sheppard, Richard J. Allen, John W. Biddle, Ephraim Smith, James G. M'Collin.

The Annual Meeting is held in the Arch Street Meeting-house, on the last Fourth-day in the Third month, at eight o'clock in the evening.

How near we sometimes come to the gates of death, without being destroyed, we cannot tell; but we have a merciful Shepherd, who sleepeth not by day or night, and constantly careth for us; even when we are not remembering Him, and kindly protects and delivers us from dangers. May the sons and daughters of men reverently fear, and praise his great and worthy name, and serve Him with the whole heart.—*W. E.*

I see clearly nothing short of a steady attention to the Divine Guide, will keep me in the road to peace.—*S. Cresson.*

TRUST.

I have no rule, O Saviour, but Thy will;
I have no chart but Thine unerring word;
I have no guide but Thy clear whisper, heard
Above, behind, around, within me still.
I cannot trust my reason; questions fill
My mind, if ever I seek to walk alone;
I cannot trust my heart; 'tis only known
To Thee, who searchest all its depths of ill;

I cannot trust my fellows; weak like me,
They have no strength or skill which is not Thine;
Lo! in Thy light, O Lord, true light I see:
Behold, I lean on Thy dear arm divine;
All my fresh springs, Redeemer, are in Thee:
So life, love, joy, and heaven itself are mine!

Good Words.

RAIN AFTER DROUGHT.

A few short hours ago, and all the land
Lay, as in fever, faint and parched with drought;
And so had lain, while many a weary day
Dragged the long horror of its minutes out.

The juicy fruits fell from the dusty trees;
The farmer doubted if the Lord was good,
As, sad, he watched the labors of his hands
Made useless by the bright sun's fiery mood.

The hot streets sickened in the burning glare;
The roadsteads lost the glory of their green;
No second crops sprung up to gladden eyes,
Where once the mower with his scythe had been.

A few short hours ago! And now behold,
Freshness and beauty gleam on every side;
And all the flowers and trees in chorus join,
The amber pools are stretching far and wide.

And all the fields and pastures seem to say
With joyous smile that I shall ne'er forget,
And all the flowers and trees in chorus join,
"We knew 'twould come; He never failed us yet."

God of my life, as God of all beside,
With joyous smile that I shall ne'er forget,
Quicken in thought the mercies manifold
Which Thy great love into my soul hath brought.

For I have lain, full oft, as hot and dry
As sand, in summer's fiercest hour;
And the long days, slow creeping over me,
Brought me no tokens of Thy gracious power.

Then, at Thy word, down fell Thy spirit rain;
Thy coolness came, my being through and
Made fresh and clean, and joyous every whit;
I heard the whisper, "I make all things new."

But mine, alas! was not the holy faith'
The parched earth felt thro' all her thirsty hours;
I was in fear that never more again
Should I be quickened by the heavenly showers.

So shall it be no more; but, though I lie
For many days as one that dost forget,
Recalling this glad hour, my heart shall say,
"I know 'twill come; He never failed me yet."

The Cork Oak.—This tree grows abundantly in Spain and also in Algeria. It is the parenchym or middle division of the bark which produces cork, and it is only after the tree is fifteen years of age that it has a parenchyma sufficiently developed to serve for this purpose. From this time onward the tree may be stripped of its bark every eight or ten years, and each barking will produce 90 to 110 pounds of cork.

The manner in which the cork is gathered is thus: two incisions are made in the bark round the tree, and then two perpendicular incisions, taking care not to reach the libere—the innermost layer of the bark. Through one of the horizontal cuts a thin sharp blade is introduced and a square piece of the bark carefully removed. Other incisions are made and other squares of cork removed from the tree until it has been completely stripped. A liquid resembling melted wax flows in between

Selected.

the libre and the parenchyma and facilitates the operation. After being stripped, the cork oak is soon covered again with a viscous matter which escapes from minute openings in the libre, and which spreads over the surface, hardens, and forms the basis of a new bark. But there must be an interval of about two years before the tree can be stripped again.

Catalonia, in Spain, furnishes corks in vast numbers. Algeria has whole forests of the valuable tree, which are now being worked by the French colonists.

For "The Friend."

Memoirs of Mildred Ratliff.

(Continued from page 348.)

Joseph Edgerton to Mildred Ratliff.

"Tenth mo. 17th, 1843.

* * * "To be a member of the heaven family, who feel with each other, and who pray, through Divine mercy, ascend on for another as sweet incense before the throne of grace, is a great privilege. I feel myself unworthy of it; yet through the compassions of Him who is touched with a feeling of our infirmities, ability has been given me at times to remember those that are in bonds, as bound with them. From a little experience of his gracious dealings, whose will is our sanctification I believe that although the Lord's faithful children are often deeply proved, so as the may break forth in the plaintive language David, 'Is his mercy clean gone forever? do his promise fail forevermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? yet He will keep the through every affliction. In His own time He will give them to feel his comforting and sustaining presence. Of Him and his people it has been said, 'In all their affliction He is afflicted, and the angel of his presence saves them. In his love and in his pity he redeems them, and carried them all the days of old. There is encouragement to trust in Him, for in the Lord Jehovah is everlasting strength. Though we might be led, in the glorious process of the Lord's refining baptisms, even exclaim with the dear Son of God, 'Eloi, Eloi, lama, sabachthani, My God, my God, why hast thou forsaken me,' and that too when in the last conflict; yet without doubt, such sorrow would ascend to the mansions of everlasting rest.

"Mayest thou be encouraged to hold on the few remaining days allotted thee, crown of immortal glory I verily believe is store for thee, after a few more conflicts has been endured; a few more bitter cups drunk in some of which may be the wine of astonishment; a few more baptisms for the dead endured. No doubt but thou wilt have dear and fervent prayers raised in thy soul for the prosperity of Zion and the enlargement of its borders; and then the prize for thee will be gained, the language for thee uttered, death where is thy sting, O grave where thy victory.

"I expect thou got the particulars related to our late Yearly Meeting, as I suppose Elizabeth Pitfield and company stopped to see thee on their way home. We could say of our respecting E. Pitfield and Sarah Hillman as well said of Titus, we were comforted by their coming amongst us. How sweet and consoling to have the company and gospel exercise of those who are called and sent forth by Him who is the Head over all things to his church. My soul has often greeted such in the covenant

life. On the contrary when any come among us whose services lack the savor of life, it is a great burden. I think it a lamentable case for a meeting to have to sit under a perfunctory ministry, which seems enough almost to kill the living. It is particularly to be deplored in large meetings where exercised brethren and sisters are present, who are deceived by the false zeal and activity of the appointed, of relieving their minds, and of performing what seemed impressed as a duty.

"I am thy friend in the Truth,
JOSEPH EDGERTON."

Isaac Brown to Mildred Ratcliff.

"Mt. Pleasant, Ohio, 12th mo. 2d, 1843.

"Dear Mildred,—This is the first time I have attempted to write a letter to any person for upwards of four years. Thou wilt please to overlook that I have never written thee, though I have been justly indebted to thee for thy bountiful letters to me, a poor worm. With humble gratitude I may inform thee, I am in good health and in good heart. I can write steadily on account of my tears falling on the table. They are almost strangers, though I feel thankful to see them. It has been a few weeks since the first tear fell in my eyes, in humility, within five years, blessed for ever and ever be the name of our most merciful Father, the enemy of our souls to give way, when the dear Master in his appointed time, which is the best time, pleased to touch our hearts with the finger of his love. I can in truth say, that after several years I have been enabled to take thy wholesome counsel and advice in a letter written to me—"To work hard, and to go to meetings"; which was to me precious counsel, I will never be forgotten by me. I was at the Monthly Meeting in the Twelfth month last, where our endeared friend Wm. Evans was present, and had good service, being a faithful servant of the dear Master. This was the first time for five years and one month, since I had been at a Monthly Meeting. O, the mercy and long forbearance of our Heavenly Father to me, a poor servant of the hard taskmaster. Thou said it would be rejoicing to friends and well-wishers to see me, Isaac Brown, again. I went to see —; I found me sitting in a big chair by the fire, with a bright glow on his shoulders; he looked well, and seemed pleased to see me. We had a considerable opportunity together, I hope to no disadvantage. Dear Mildred, one that hath yielded a path often might be supposed to know something more than one that has yielded but little! But I fear he is mixing up the old enemy's whisperings along with other things, and making out the account against himself larger than there is truth in. I hope he will be preserved from sinking too low.

We had thy bed and room prepared for us at our last Yearly Meeting, but so it was we did not come to use them. After so long, I wish to satisfy thee, and be a comfort to thy mind by saying, that without wishing I feel the comfortable incomes of the Master's love daily. Everything seems in its proper place, and I feel at times a tenderness towards the whole human family, and it does even to the brute creation.

I want dear S. to continue her affectionate tender regard and services to my most dear friend, Mildred Ratcliff, in the de-

cline of life; for she now needs it more than ever: so shall a peaceful reward be hers.

This from thy friend and brother,

ISAAC BROWN."

The very simplicity of the foregoing letter carries a recommendation along with it. It appears therefrom that I. B. had been a subject of the cruel task-master; that being beguiled by him he had partaken of forbidden fruit, by which his eye became blinded and heart hardened; so that humility and contrition of soul, ever acceptable sacrifices in the sight of the Omniscient, were removed far from him. When mercifully met with, so as appears, to become the subject of that godly sorrow which worketh repentance to salvation not to be repented of, his heart was tendered, and tears flowed in abundance. It would seem that the first operation of the Holy Spirit is to convict for sin, or to bring us into a sense of our estrangement from the Lord of life and salvation.—Him, the adorable Saviour, who died for us that we should not henceforth live unto ourselves; and Him, our loving Father, who created us for the purposes of His own glory. Thus to some formerly was conveyed the language: "I am the Lord thy God that teacheth thee to profit, that leadeth thee in the way that thou shouldst go. O! that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." How true it is, as I. Brown experienced, that it is only as we come to Christ Jesus as lost and undone creatures, and are truly humbled and penitent on account of it, that soul rejoicing reconciliation with the Father, as in the case of the prodigal, can be witnessed: How true that it is, only when the government of the heart is placed on Christ Jesus, our ever living Lord, that our peace flows; our experience is enlarged; and we come fully to realize that of the increase of His government and peace in us there shall be no end.

His being "in good heart," though but a poor worm; his taking the advice of his friend M. R. in respect to the attendance of meetings; his quaint allusion to being Isaac Brown again; his feeling the incomes of his Father's love; with his tenderness toward the whole human family; lastly his advice to S. to continue her tender regard and services to his dear friend then in the decline of life, assuring of a peaceful reward therefore, are all pleasant and instructive.

From a letter of J. M. Plummer to M. Ratcliff.

"Mt. Pleasant, 3d mo. 2d, 1844.

"Dear Friend,—I was truly glad to receive thy unexpected letter. I did not suppose I should again have had the privilege of reading anything traced by thy pen. I should have written to thee long since, but supposed thou wast too ill to take an interest in anything of the kind.

"I do feel much sympathy with thee, dear friend, in thy varied and heavy afflictions, and fervently desire that faith and patience may be granted thee, that thou mayst endure to the end. I do most assuredly believe that He who has been thy hope and stay through life, will not fail to support thee with his presence at the close. Life in its best estate is but a scene of trial, pain, and disappointment. Happy for those who can look beyond this vale of tears to a better inheritance,—a house not made with hands, eternal in the heavens.

"I think we have had a pretty comfortable Quarterly Meeting. William Kennard and Joseph Edgerton were with us. Dear — was also there, though in a very weak state of health."

(To be continued.)

For "The Friend."

Another Phase of Modern Philosophy.

(Continued from page 355.)

"Let any one look back upon the origin of life and its perpetuation, and he must say, in the retrospect, 'between me and the first man of my race, the thread of life has never been broken. I am more than link of a chain; I am part of that first life, never yet severed. As his was from God, so is mine that of an ancestry of *one continuous life*.' At the inception of each generation that has preceded each of us through many thousands of years, life was but an inherited speck; but that speck was part of the next preceding life; commissioned to seize upon matter for its growth, in manner to fulfil the design of the Creator of the first life, and no other; and bound to arrest its own growth when that design should be filled out; but to continue the nurture of the normal being until its strength should be spent by its assigned lapse of years, or sooner termination by disease, or casualty. If it has left offspring, the continuous line of life may never be broken, as certainly it will not have been as to any survivors of the race, whoever they may be, for between them and the first parent, at any future age, their genealogy, their life, will never have been severed. But the elements of matter that have composed the bodies of the countless ancestry will have been dissipated ten thousand times, and gone the many repeated rounds of life and death; yet one continuous line of life has connected all the generations by a continuity more complete than a chain of many severed but interlocked links; by an actual physical and vital portion transmitted from every parent to every child, being as truly one continuous life as that the planted willow slip continues the life of the parent tree.

Let not, then, the materialist persuade us that matter has done all this by matter's inherent power. The ceaseless life has done it, compelling inert matter to obey it; and thus will it use matter to carry on all the life of earth, while the world shall last. The dead matter so used could of itself exert no such power; could not initiate life; could exercise no cunning of construction; but only life can continue, carry on, and perpetuate life; so transmuted dead matter to living, and make it part of that life, whose stream in humanity commenced with the first created man and will only end with the last. All this is sure induction from boundlessly observed facts; and reverses the theory of the materialist. And, all that life has done so wonderfully and so intelligently, it has done and ever does without a conscious will of its own. It must, therefore, do it by a will and Power that is above it, and that rules the life; the Power that gives and rules the instinct of the animal; the Power that gives the mind of man and also rules it, except as he has conferred upon it free will, within permitted limits."

"Continuing our attention to vegetable life, let us judge the tree by the fruit. Can any body imagine the resin of the evergreen to be identical with the sap of deciduous trees? The inflammable turpentine to be the same

as the watery sap that would extinguish fire? Can the oak and hemlock, whose bark contains tannin, have the same base as the sap of the sugar maple and the sugar cane? Can the Tea and Coffee trees, producing theine, come from the same elements as the Palm and Olive trees? The gums of commerce, the varnishes, the resins; the spices, cloves, nutmegs; the vegetable coloring matters; tobacco, opium, hashish; and cinchona and all vegetable drugs; it is impossible to believe that all these, and plants that produce deadly poisons, had the same base with our farinaceous food, and edible fruits. Theory that attempts to destroy these distinctions by a few observations so narrowly based as that in question, must meet with deserved incredulity, by mankind. The canon of legitimate induction is violated. A similitude of molecules presented to the vision by the microscope, that tells nothing of their inherent properties or proportions, cannot determine the base of plants to be the same, when their qualities as medicines, coloring material, or nourishing food, or poisons, are infinitely varied and the opposite of each other.

This physical basis of life that is thus extended so broadly, Huxley, in a measure, defines by saying, 'that as all protoplasm is proteincaceous, or, as the white, or albumen of an egg is one of the commonest examples of a nearly pure proteic matter, we may say that all living matter is *more or less albuminoid*.' Well, that may be, if sufficient latitude be allowed to the words 'more or less,' and yet all be as different as the things above enumerated, with many other things of contrary elements constituting their 'living matter,' for all that is not albumen matter must then be something else, and be part of the living matter, that came with the albumen, or protoplasm, into the composition of the living being or thing. And this lets the theory fall to the ground. A partial similitude will not necessarily constitute identity. The theory demands too much when it requires identity of elements of growth in plants and animals of whatsoever kind."

"Happily, however, for our relief, so far as his authority will avail, Dr. Huxley makes the admission that, while he is logically carried to a materialistic conclusion by his philosophy, he is, in truth, no materialist, and that materialization would 'paralyze the energies and destroy the beauty of life.' He has perceived within himself a nobler sense of the import of his being, that arrests his individual conclusion, and deflects his logic, so confidently asserted, into an opposite direction. That is well, and some comfort; but may we take his mere opinion as adequate counterpoise to a theory he has advocated with elaborate detail and apparent earnestness of conviction? Those who love skepticism will continue to abide by his theory, which he has not himself controverted."

"In this discourse we have assumed that in its origin life had a Creator, upon the logic that such effect must have an adequate and a far-transcending cause. As matter and life logically demanded a Creator of each, and neither produced the other, so does the mind or soul, by even higher claim, logically demand a Heavenly Father. Its nature is too distinguishable and transcending to be confounded with matter or life. Life dominates matter, mind dominates them both, and God them all. The soul asserts a higher than a

generated parentage, and a large immunity from the mutations of matter. Matter ever slides from under mind, but its integrity is untouched. The matter that has sustained the life of one as old as the writer, has wholly passed away from his body more than ten times; and the more rapidly changing parts have been eliminated with vastly greater frequency. Yet the mind in this body has a memory of conscious identity from the year next before the first of the current century. Such imperishable mind can have no element of ever-shifting matter in it, and must be a being of different origin and nature, both from the material of this body and the life of this body. That material is ever changing, and is often renewed, until the body's death; and when the life that maintained the organization shall have succumbed, and have ceased to exist, except as it has been continued in a living progeny, we justly infer that the mind, or soul, will outlive the organization and the life, and will return to its Giver, to share His pleasure, or meet His condemnation, as deserving. This is inferred from what we know of the nature of mind, and the induction that creation must have an adequate significance. *The great truths of Scripture are inductively attested by the truths of philosophy.*

Thus, then, stands the phenomenon of our being. The matter that enters the body may be in itself, for all we know, imperishable, but is certainly transient in each living body, remains there until effete, and is then dissipated by the vital process, or at death passes into vapor and ashes, and enters the further rounds of chemical change and vegetable and animal growth again. The organized being of one generation of the life of an unbroken continuity from the first parents has come to an end, except as continued by offspring; but the individual, ungenerated, immaterial mind that was neither the matter nor life of the body, lives on forever."

"There is another test we may also daily observe in others and in ourselves, showing that mind and body are not alike nourished, namely that the gross feeding that expands the body, does not enlarge, but obscures the mind. That the mind is usually clearest and most effective when men are abstemious and temperate, provided only they eat enough to keep up their normal strength. Many bright minds that have enlightened the world, would never have been its shining lights, had not their bodies been frail and their physical organization delicate; indicating, not that the body and mind were one but that the body's grossness had not overlaid or obstructed the free thinking and reasoning mind.

The power of mental consciousness and his capacity to think, constitute man's great distinction. Mind makes him man and lifts him above all other creation. It is the mind that yields him all his present and truest pleasures. We say that the eye sees and the ear hears. These senses are but inlets to outward sights and harmonies; it is only the mind that perceives and enjoys. The transporting prospect we look upon; the landscape of lawn, trees, river and mountain; or the music that charms us with indefinite delight, are pleasures inherent in the mind, imbored of the soul."

(To be continued.)

The best way for a man to train up a child in the way he should go, is to travel that way sometimes himself.

The "More Sure Word of Prophecy."

In a work entitled "Christian Theology and Modern Scepticism," by the Duke of Somerset, K. G. London, 1872, noticed in the last London Quarterly Review, an argument is drawn against miracles. From the supposed anti-climax of the statement of the apostle Peter, that the word of prophecy, which both writer and critic consider the Scriptures, constitute a *more sure proof of Divine truth*, those who are acquainted with the writings of our Friends know that they earnestly opposed the doctrine common to religious professors then and now, that this more sure prophetic word spoken of in 2 Peter, i. 19, means the Scriptures. But, as prominent writers of latter time have pledged to it, in some measure, "views" of Friends, I consider it important that we should clearly understand our position.

Peter, in his last general epistle to the church, uses this language, "Knowing that shortly I must put off this my tabernacle, as our Lord Jesus Christ hath shewed me," and "I will endeavor that ye may be able after my decease, to have these things always in remembrance," ch. 14, 15. I then, with remarkable power, rehearses the stupendous miracle of the "majesty" of which "we" says he, "were eye witnesses," and the voice from heaven which "we heard." Thus descending from the sublime, he commends them, in his dying injunction, to the old Jewish Scriptures, (the only ones that extant,) as to a more sure "word" or "light that shineth," we are truly in a dilemma either horn of which is sufficiently untoward.

But there is neither an anti-climax nor absurdity in this last message of the prince the apostles.

His supposed primacy among them is doubtless, because of the answer given on his behalf, when asked, whom say ye that I am? "Thou art thy Christ, the son of the living God;" when it was declared that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now the relation of flesh and blood is the communication of knowledge by speech, writing or otherwise. In this category must be placed, so far as they without the Spirit which dictated the could convey knowledge from man to man the writings of Moses and the prophets. It would, therefore, be a strange return to the outward law, if he, so signally favored, who had heard the reason why some of this law was given, "because of the hardness of your hearts," and also its abrogation from him who was the end and fulfillment, should, in the closing lesson of his life, point to this means, that in the outward but a communication through, or by "flesh and blood" as the supreme and all-sufficient guide.

There is, it may be conceded, in the verses which follow, some apparent ground for the conclusion that he meant the scriptures, or record of the prophecies of holy men of old. But let us look more closely, and think, we will recognize in his language the perfect climax of a most wonderful testimony to prove to all generations that they were made known the power and coming of our Lord Jesus Christ are not following canonic derived fables.

This great apostle, declaring to the universal church, (i. e. them that have obtained the precious faith," 2 Peter, i. 1,) that he is ab-

Number of deaths,	269
Left by marriage,	18
“ disownment,	16
“ resignation,	96
“ certificate to the United King- dom,	409
“ “ to Ireland and America, &c.	47

There were 4,077 attenders of meetings, non-members.

Among the testimonies for deceased Friends was one for Sarah Dirkin, aged 72 years, a recorded minister twenty-five years. She resided at one period in this country, and was favorably known to many Friends here. Affectionate testimony was borne to her kindness and worth.

The question, whether the “Christian Work” carried on by many of the members, could profitably be brought under the notice of the meetings for discipline, was referred to a conference of the members of the Meeting for Sufferings, and representatives appointed by the Quarterly Meetings. The said conference was directed to report to the next Yearly Meeting.

A proposition came up from Westmoreland Quarterly Meeting, to transfer more of the Queries to the unanswered list. After some discussion, its consideration was postponed to next year.

Minutes of the Meeting for Sufferings, referring to the new marriage regulations were read. These are to be sent down to the Monthly Meetings to be bound up with existing copies of “Doctrines, Practice and Discipline.” From the discussion which took place on them, we infer that these rules give authority to Monthly Meetings to permit marriages of any persons, whether either of the parties are members or professors, or not, to take place in their meetings, at the discretion of the Monthly Meeting.

The Committee to visit Lancashire and Chester Quarterly Meeting, appointed in 1870, made report of their labors, and were released.

The “London Friend,” in reviewing the proceedings, remarks that the deliberations were “satisfactorily conducted as befitting those of a Christian body, which recognizes in an especial manner the immediate government of the ‘Master of assemblies.’” Information received from a private source, conveys the belief that more openness, than has usually been the case, was experienced for the exercises and services of some, who had long been burdened with the condition of things in that Yearly Meeting; so that some degree of renewed hope was administered, by and in the excellency of the Lord’s holy arm, on behalf of His little ones.

SUMMARY OF EVENTS.

FOREIGN.—In the House of Commons Disraeli announced, in reply to a question, that in consequence of the continuation of negotiations in reference to the Alabama claims he had concluded to postpone for the present his motion of inquiry into the relations between Great Britain and the United States.

Gladstone, in answer to inquiries by Walpole and Gregory, said the result of the labors of the Tribunal of Arbitration at Geneva would have no effect whatever on the questions of the Canadian loan or the San Juan boundary. It was hoped that when the Geneva Conference again met the British Ministry would consent to the arbitration proceeding, with the understanding that the United States claims for consequential damages would not be further urged.

Terrific thunderstorms occurred in England on the 18th inst., by which many persons were injured. The steamship Memphis, which had just arrived at Liverpool with a cargo of cotton, was struck by lightning. The vessel was considerably damaged and a part of the cargo was burned.

The Australian telegraph authorities have arranged to convey telegrams over the section of country where land lines are yet unfinished.

In 1860 the total tonnage British and foreign, which entered and cleared at British ports, amounted to 13,914,923 British, and 10,774,369 foreign—total 24,689,292. In 1870, the British tonnage was 25,072,180; foreign 11,568,002—total 36,640,182.

The emigration from England to the United States during the months of the present year was 55,522, an increase over the corresponding period of last year of 12,844.

London, 6th mo. 24th.—Consols, 92½. U. S. sixes 1862, 91; 1865, 92; ten-forties, 89½.

Liverpool.—Uplands cotton, 11¼d.; Orleans, 11½d. The French courts-martial, before which were tried the communist prisoners, condemned 73 prisoners to be executed, 212 to hard labor for life, 824 to transportation for life to penal colonies, 2900 to simple transportation, 1169 to various periods of imprisonment in the penitentiaries, and 100 to military prisons. More than a year, 1675 to more than three months’ imprisonment, 291 to banishment; in the total being 8415 condemnations. Two thousand one hundred and twelve prisoners have been acquitted.

A Paris dispatch says: Negotiations looking to the final payment of the German indemnity to the United States, French territory by the German troops have been completed. The first payment of indemnity, still due, is to be made by February 15, 1873, and will consist of a milliard of francs. The second payment of a similar amount will be made before the close of 1873, and the third payment, also a milliard francs, during the year 1874.

The Swiss government has just received from the French Treasury an additional sum of 2,000,000 francs toward payment of the expenses incurred in maintaining Bismarck’s army while interned in Switzerland. The remainder of the sum due, 2,200,000 francs, will be paid in 1874.

The Pope has addressed a letter to Cardinal Antonelli, deploring the approaching enforcement of the law suppressing convents in Italy as a violation of international law. He says the constant encroachments on the rights of the Church by the government of Italy violate morality and justice. Only regard for the highest interests prevent the head of the church leaving Rome. A conflict between the Holy See and the Italian government is inevitable and reconciliation is impossible. The Pope cannot submit to such usurpations, and he requests Antonelli to protest against them to foreign powers.

It is reported that the Spanish Ministry have declared in favor of a separation of Church and State in Spain.

The state of affairs in Spain is alarming. There have been partial risings of Republicans in Andalusia, and the Radicals are gaining the popularity of the Government. Insurrections have resorted in the provinces of Tarragona, Biscay and Galicia. On the 21st inst. a conflict, attended with considerable loss on both sides, occurred in the province of Navarre. The Carlists were finally driven by their detachments. The Duke de Albuquerque, issued a proclamation asserting the right to the Spanish throne of the ex-Queen Isabella’s son, Alphonse d’Assis, Prince of the Asturias. He declares that when the proper time arrives he will defend and serve the interests of Alfonso.

A dispatch dated from Dortmund, a town of Westphalia, says that 2,000 men engaged in the mines at and near that place have suddenly struck work.

The miners’ strike in Westphalia is spreading. The workmen of forty-two mines near Essen and Brockheim have quit work and joined the movement commenced by the miners at Dortmund.

SEVEN regiments for 1873 show the force to be maintained in that year in the German Empire to number 401,659 men, of whom 16,955 are officers, 91,742 horses, and 1672 surgeons. The infantry force absorbs 277,776 men in 113 regiments. There are to be, as at present, 94 regiments of cavalry.

SEVEN Miscellaneous.—The interments in Philadelphia last week numbered 310. There were 39 from cholera infantum, 35 consumption, and 19 small pox.

During the year 1871, there were 27,276 deaths in New York, equal to 23.6 per 1000 of the population; a high rate of mortality than that of most cities of the United States.

The Department of Agriculture has received rep in relation to the wheat crop from 903 counties in parts of the United States. From these it appears that the area sown is about 2 per cent. less than in 18 the condition of the crop varies greatly, in some localities being much above the average, and in others grossly deficient. The crop of 1871 was estimated at 230,000 bushels, and the yield at 11½ bushels per acre. It is considered probable that the yield of 1872 will be materially different. The crop of 1869 was largest within the past ten years, and was estimated 287,000,000 bushels.

Canadian papers say the emigration of French Canadians to the United States is assuming larger proportions than ever. Since 1st mo. 1871, no less than 40 families have left the parish of Somerset alone, and emigration is largely composed of well-to-do farmers. The United States still own 973,482,593 acres of 1½ west of the Mississippi river.

The average population of the Philadelphia Alms house last year was 3320. The weekly cost of patients averaged \$1.84. The whole number who ceived out door relief from the Guardians of the Poor in 1871, was 41,560, viz: 8,334 Americans, 11, foreigners, and 22,147 children.

The Markets, &c.—The following were the quotations on the 24th inst. New York.—American gold, U. S. sixes, 1881, 119½; ditto, 1868, 117½; ditto, 1865, 118½. Superfine State flour, \$5.55 a 50 cwt. extra, \$6.45 a 67½; finer brands, \$7 a 51.3. W. Canadian wheat, \$1.75; No. 2 Milwaukee spr \$1.62; No. 2 Chicago spring, \$1.50. Oats, 47 a 53 Western mixed corn, 65 a 66 cts; white, 80 cts. P. Ohio—Middlings cotton, 26½ cts. for uplands New Orleans. Superfine flour, \$5.50 a \$6; extra, \$5 a \$7; finer brands, \$7.50 a \$11.25. Red wheat, \$1.81 a 95; amber, \$1.95 a \$2; white, \$2 a \$2.05. \$1.74 a 90 cts. Yellow corn, 66 a 67 cts. Western 43 a 46 cts. No. 1 extra, 42 a 43 cts. No. 2, 41 a 42 cts. Clover-seed, 9 a 10 cts. Timothy, \$3.25 per bush. The arrivals and sales of beef cattle at the Ave. Drove-yard reached about 3,000 head. Extra sold 7½ a 8 cts.; fair to good, 6½ a 7 cts., and common 6 cts. per lb. gross. Sales of about 13,000 sheep, at 5½ a 6 cts. per lb. gross, and medium 4½ a 5½. Hogs, \$6.50 a \$6.75 per 100 lbs. net. Chicago.—Spring wheat, \$1.29½. No. 2 mixed corn, 42½ cts. No. 2, 29 cts. Rye, 62 cts. Barley, 50 a 56 cts. E. more.—Southern white corn, 80 cts.; yellow, 68 Western oats, 45 cts. Lard, 9 cts. Cincinnati.—Fair flour, \$7.25 a \$7.50. No. 1 winter red wheat, \$1.70 a 1.48 cts. Rye, 60 a 80 cts. St. Louis.—No. 1 fall wheat, \$1.65; No. 2 winter red, \$1.72. N. mixed corn, 42 a 42½ cts. Oats, 38 cts. Milwaukee No. 1 spring wheat, \$1.37; No. 2 \$1.31½. No. 2 m. corn, 42 cts. No. 2 oats, 29 cts.

WANTED.

A Teacher for the Girls’ Select School in this to enter on her duty at the opening of the term in mo. next. One qualified to teach Arithmetic, Algebra, Natural Philosophy, &c.

Applications to be made to
Charles J. Allen, 304 Arch Street,
Ephraim Smith, 1110 Pine Street,
Rebecca S. Allen, 335 South Fifth Street,
Rebecca W. Kite, 450 North Fifth Street.

DIED, at the residence of his son, Edward Com Germaintown, Pa., Fifth mo. 18th, 1872, JEREM COMFORT, in the 92d year of his age; an esteemed member of Falls Monthly Meeting, Bucks Co., Pa. Possibly this dear Friend descended of the hill of dining table in his dress, assuming to be a first martyr. The promise “I will never leave thee nor forsake thee” seemed to have been abundantly realized in his presence, producing a humble thankfulness and a like trust, very encouraging to beholders. “Blessed are the pure in heart for they shall see God.” THOMAS LEE, a valued elder of Exeter Monthly Meeting. This dear Friend was eminently of a meek and a spirit, and diffident in the expression of his religious experience, yet he was ever watchful and firm in maintenance of the doctrines and witnesses of the reformed religion, by example the self-denying religious Christ.

WILLIAM H. PILE, PRINTER.
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SEVENTH MONTH 6, 1872.

NO. 46.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Three dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

at No. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Single copies, when paid quarterly in advance, five cents.

For "The Friend."

Another Phase of Modern Philosophy.

(Continued from page 328.)

Though matter be essential to the growth and transmission of all life; though matter be essential to sustain the mind in its manifestations in this world; all these three are of very distinctive nature. In the plant life is life, but no brain or nerves, nor feeling or mind. These, therefore, are not necessary to the phenomenon of life. It is the purified blood of other composition than the vegetable protoplasm that must flow and bear the life sustaining material of the animate organism; and that for brain and nerves as well as the residue of the body. You may interrupt the mind's perception, and life will go on; but intercept the blood's circulation and the excluded part is killed. Sir T. C. Morgan, M.D., says: 'If the supply of blood be cut off from a limb, by means of ligatures made upon the arteries, sensibility of all kinds is in a very short time extinguished; and the part dies, and undergoes the same changes, as supervene the death of the whole body.' 'If, on the contrary, the circulation continue uninterrupted, and the ligature be cast round the nerves of the limb, so as to cut off its communication with the cerebral centre, the other tissues will continue their functions uninterrupted by the accident.' 'These counter-experiments clearly demonstrate that the nervous system is not the fountain of life to the rest of the economy; but receives its animation, in common with all other tissues, in the action between its own vessels and the circulating fluids.' (Philosophy of Life, &c.) Thus the incomprehensible life requires matter as the vehicle of its manifestations; and the incomprehensible mind requires matter, including brain and nerves, as well as the matter for its manifestations; but the distinctly manifested actions of both are full of diversities and contraries. As life cannot account for and produce matter, nor matter life; so neither, or both together, account for, or create mind, but only subserve it. For each cause can only be logically sought in a cause; and for their wonderful combination, concurring, or counter actions, in the living man, we can, in reason, only refer ourselves to Him who transcends all and knows even the thoughts and mind of man. That

mind that is not matter nor the life, but is above these; that has no likeness on earth; proves itself all we know the most like unto God who is a spirit. It alone in nature reviews its own consciousness, as under an inevitable sense of moral and religious duty and accountability, and asks and answers the question, 'My soul is it well with thee?' If there be another such being in the universe, it can only be an angel in heaven."

"Yet Dr. Huxley tells us that our thoughts 'are the expression of molecular changes in that matter of life which is the source of our other vital phenomena;' but he states no reason why this should be so; why matter or life separately or together should produce thoughts. He takes no notice of their contrary nature and operations from matter. Now, as we have seen, the process of life gives its own proofs immeasurably surpassing in accuracy that of the microscope, as to all that enters into the composition of the plant or animal, as attested by products infinitely varied, and thereby has proved all protoplasm not to be bases of the same nature, and that life uses other elements in her structures; so the different natures and actions of thoughts and mind from life and matter, must be taken as proof that they are not one with, nor can be produced by matter, or yet be the life that has subjected matter to her uses. The life, instead of producing mind, is made subject to the mind, as to its uses, what it shall be; whether it be more worthless than the festering charnel heap, or in purity, perfection, beauty and glory, it shall be the fitting companion of immortal immaculate beings."

"The capacity of the body is limited. Its growth cannot be forced. It can add not a cubit to its stature. But no limits can be assigned to the acquisitions of the mind. While he has life man may learn. True, students, ardent and ambitious, will often sacrifice their lives in the pursuit of knowledge; but that is not because the mind has taken into itself more than it will hold, but more rapidly than the frail body will bear, and in manner violating the laws of health; those laws that require the exercise of the muscles, the play of the lungs in breathing fresh air, and an accelerated movement of the circulations, of the assimilative process, and of all of life's functions; and due rest and sleep. The versatile and boundless ranging mind must wait upon the limited conditions of its subservient companion; by wisely doing which this life may last long, and the mind ceaselessly acquire increase of knowledge and power. But ever the master mind must be doing, or naught is done."

Dr. Carpenter, as a purely scientific teacher, also speaks of the soul's relation to the Infinite; and of its constituting one of the most distinctive peculiarities of man, and as the main-spring of human progress. He says the desire for improvement grows by what it feeds upon; 'in the higher grades of mental develop-

ment there is a continual looking upward, not towards a mere elevated human standard, but at one to something above man and material nature.' He desires to participate in a spiritual existence; 'of which the germ has been implanted in the mind of man, and which, developed as it is by the mental cultivation, * * * has been regarded by philosophers in all ages as one of the chief natural arguments for the immortality of the soul.' (Physiology, Sec. 7.) And he concludes his work on Animal Physiology in these words: 'The philosopher who has attained the highest summit of mortal wisdom, is he who, if he use his mind aright, has the clearest perception of the limits of human knowledge, and the most earnest desires for the lifting of the veil that separates him from the Unseen. He, then, has the strongest motives for that humility of spirit and purity of heart, without which, we are assured, none shall see God.'

While I would thus elevate mind to its truthful distinction and pre-eminence, I would say nothing to disparage the material and living creation. While physicists ascribe all to matter; all matter, all life, all mind, and nothing to God, I ascribe all to Him; yet regard matter as essential means to all life, and to the exhibition of all mind upon this earth. We see God's good design in physical nature, and that design we must reverence, and learn to adore Him in the sublimity of his works. Without this material earth, and sun that lights and warms it, there would be none of the life that we behold: would not be human souls to people heaven. Climate it is to be admitted, does make the Esquimaux and the Negro what they are. Unfriendly to life and its happiest physical development, it is also unfriendly to intellectual, to moral and religious culture; and it also fails either in the productions needful for man's uses and improvement, or produces animal and vegetable life so rankly as to over-master the unskilled native until he shall be helped by the stronger and more inventive man of the temperate zone. But it follows not that the mind is the production of the surrounding physical causes, but only that these have not so well developed the instrument the minds must use; and consequently the mind itself is not so fully developed.

The mind it is that is ever conquering nature and moulding matter and ruling life. It reclaims the earth to culture, fells the forest, drains the morass, destroys wild beasts; mines the fuels and metals; makes and applies iron to its ten thousand uses; constructs railroads and telegraphs; creates the arts and sciences; educates mankind generally into a higher civilization, and makes a large proportion almost what they should be; that is to say, learned, temperate and wise, lovers of man and worshippers of God; and all are advanced in moral conduct, except the irreclaimably vicious. The task remaining before our humanity is to endeavor to cause the people to

approximate the standard of perfection, and if, peradventure, we get a majority of such, the world will have made inestimable progress. And why should we not all strive for such consummation? In every branch of business, men exert a wonderful amount of common sense and acuteness of thought, and achieve admirable success. Half the like assiduity and culture directed upon their own minds would produce a transformation of character and increase of intelligence, that would excite their wonder and the admiration of the world. Mind only can do it, but mind can work the consummation; and that is the great hope of all thoughtful good men."

(To be concluded.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Continued from page 357.)

Sarah Hillman to Mildred Ratcliff.

"Philadelphia, 4th mo. 27th, 1844.

"My much loved friend,—Thy long looked for letter to dear M. Sheppard, by the hand of your and our friends, was truly acceptable; having until then heard nothing from thee since our return; and we wondered much at it. But the secret is unravelled now, as thou mentions one letter which never reached us. There seems to be as little certainty about receiving letters by public conveyance, as there is stamped upon other earthly enjoyments; but certain it is, that if we hold fast the precious grain of faith in our ever-blessed, all-conquering Captain, Jesus Christ the righteous, who is the foundation of many generations, and if we endure to the end, there is a crown of righteousness in store, a house not made with hands, prepared, eternal in the heavens, for these, which will assuredly be given at the end of the race, I cannot doubt, to thee. Ah! what then will all the trials, the conflicts, the pains of an afflicted tabernacle, the toils, the deaths oft, and the other sufferings allotted us as our part in filling up that which is behind of the sufferings of Christ for his body's sake, be felt to be? Ought they not to be considered, as George Whitehead called the bolts of the prison, even as jewels; seeing those light afflictions, which the Apostle speaks of as enduring but "for a moment," will work out for us a far more exceeding and eternal weight of glory.

"Long will the precious visit we had at thy house live in memory. We had much to say, but were too full to speak much. Oh, could we see thee once again, and tell thee about our Yearly Meeting, and our dear friends who have clean escaped the vicissitudes and tribulations of mortality; and having passed through the river, are now chanting the unceasing song of angels and archangels, and of the spirits of the just men made perfect, even the song of Moses and of the Lamb, saying, 'Blessing, and honor, and glory, and power be to Him that sitteth upon the throne, and unto the Lamb forever and forever more.'

"We were favored with the company of Zion's King at our solemn deliberations; and many I believe who had come to put their trust under the shadow of his wing, returned thanksgiving unto Him, in the renewed feeling of mercy extended to the remnant of his people—a poor backsliding generation as we are—and they could adopt the language of the Psalmist, 'Bless the Lord, O my soul, and all that is within me bless his holy name.' And again, 'Ho that crowneth the year with

his goodness; who reneweth unto us the appointed weeks of the harvest;' hath indeed crowned our Annual Assembly with loving kindness and tender mercy. There will be an account of its proceedings in 'The Friend.'

"I thought best to write a few lines; but as thy M. will give thee all the particulars of that period, and of such other things as may be of interest to thee, I will draw my poor scrawl to a close, after asking thee to accept the warmest love from the hearts of my dear mother and sisters, as well as from thy poor tribulated little sister in the bonds, the tribulations, and the fellowship—and shall I not say also through unutterable mercy—in the sweet consolations of the gospel. Ah! my dear friend, *this* is worth suffering for, and worthy of all we can suffer to obtain. Pray for me that my faith may not fail; but that amid all the turnings and overturnings, the siftings and re-siftings that we may yet have to undergo, the Lord on high may be our Keeper, our safe hiding place, our Rock, and our Refuge. May we be accounted with the heavenly panoply, which the apostle adviseth when he says, *Stand*, having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith: and the helmet of salvation must not be left off, and then the fiery darts of the wicked will be quenched.

"Oh! let us hold on in faith. Beloved friend, thy reward is sure; for thou hast fought successfully the fight thereof: and thy Lord and Master hath given thee a banner, which thou hast displayed many times because of the Truth, to the praise of His great and glorious holy name.

"Farewell; beloved friend, farewell, says thy attached

SARAH HILLMAN."

Joseph Edgerton to Mildred Ratcliff.

"Philadelphia, 6th mo. 10th, 1844.

"My very dear and afflicted friend, Mildred Ratcliff,—I am now at the house of our kind friends Thomas and Edith Kite. I have been favored to make my way as well as I expected, after leaving Barnesville. We arrived in this city on Fifth-day evening. Seventh-day went to Westtown, which place we left comfortably this morning. Many deep baptisms attend the poor traveller in this day of carnal ease and security. May I be kept through all the conflicts that may be permitted to attend, in childlike dependence and resignation to the Divine will; willing to suffer with my Lord and Master. Truly in looking forward to the prospect before me,* the spirit bears witness that bonds and afflictions await me. Yet, blessed be the name of the Good Shepherd, seasons of renewal of confidence are mercifully vouchsafed for the support of my poor mind, producing a willingness therein, yea, a degree of thankfulness, in being accounted worthy to suffer with and for my dear Lord and Master who hath done so much for me, and for all mankind.

"Dear friend, thou art borne in lively remembrance by many in this city for thy labor in the work of the gospel, and they deeply feel for thee in the many trials and sufferings that attend thee. May the eternal God be thy refuge, and underneath the everlasting arms to support thee and keep thee by day and by night, and to bear up thy head above all the waves of affliction. O, the sweetness

* Religious service in New England.

that attends my mind in a lively unity with thee in spirit. In this I trust we may be kept in the faith and the patience of the saint. Then when our respective portions of suffering are filled up, we shall be permitted through the mercy of God in Christ Jesus, to enter in through the gates into that city which needeth not the light of the sun nor of the moon, but where the Lord God and the Lamb are the light thereof. There we shall be enabled to unite with those who have gone before to blessedness, having washed their robe and made them white in the blood of the Lamb.

"I expect to set off to-morrow for New England, by way of New York; intending it that city to call upon my dear friend Job Wood. I may say it has been a comfort and strength to me to find in this city many sympathizing friends and companions in the afflictions of the gospel. C. W. is going with me.

(To be continued.)

Cotton Manufacture in Manchester.

Manchester, though famous at the beginning of the eighteenth century, was still in its infancy, and its greatest men lived and worked in a way that their successors of the present times have far surpassed. "An eminent manufacturer of that age," says D. Aikin, "used to be in his warehouse before six in the morning, accompanied by his children and apprentices. At seven, they came in to breakfast, which consisted of one large dish of water-pottage, made of oatmeal water, and a little salt, boiled thick and poured into a dish. At the side was a pan or basin of milk, and the master and apprentices, each with a wooden spoon in his hand, without loss of time, dipped into the same dish, and then into a milk-pan; and, as soon as it was finished, they all returned to their work." More luxurious ways gradually crept in, but, for long time, kitchens, garrets, sheds, and poor outhouses were large enough and good enough for the most extensive manufacturing operations that were carried on.

Old Robert Peel, the founder of the great manufacturing house that bears his name, and the grandfather of the statesman, began his career at Blackburn, in that humble way and was as humble when, in 1779, he was driven out by the operatives, enraged at the use of Hargreaves' spinning jenny, and forced to carry on his business at Barton-on-Trent. His partners, Haworth and Yates, developed a large business at Bury, but that establishment was re-shaped and made the first princely manufactory by his son, the elder S. Robert Peel, the first princely cotton manufacturer of England.

Peel's busy factory still thrives, under the management of his successors, but other establishments have in later times arisen to vie with it in greatness; and, just as the Peel began early to combine into one great trade, the trades, formerly separated, of cotton-spinning, cotton-weaving, and calico-printing, the more enterprising of the younger firm have found it best to make their business more composite. They not only, besides securing their own goods, buy the produce of some of their neighbors' mills, for disposal in the public market, and so have become merchants as well as manufacturers; they have also become iron-workers, in order that they may most cheaply construct their own tools; and even colliers, in order that they may be

advantageously procure their own fuel, both by making and for using the machinery. The way in which this composite development of the factory system has grown up will be best illustrated by a glance at the progress of one of the younger and more enterprising of the ancashire houses.

Joseph Rylands, born at Parr, near St. Helens, in 1761, was the son of a hand-loom weaver in a small way of business, for whom he worked, in company with a few other laborers, and, as the business was well managed, and only the best calicoes were produced, it had grown considerably by 1787, when young Rylands became master, and it continued to grow under his shrewd direction.

In 1810 he opened a draper's shop at Helens, where other goods were sold besides the outcome of his own mill. His three sons were taught to fight their own way in the world. John, the youngest son, born in 1803, was the best scholar of the three. When he was but fourteen, he spent his pocket-money in buying a parcel of trinkets put up at an auctioneer's sale, and, having sold these at a good profit, he found himself with an unusually large sum of money in his pocket. He told his good fortune to an old nurse of the family, who, with her husband, had been trained in and-loom weaving. "Why don't you buy a little warp and weft with the money you've got," she said, "and let us weave them?" Upon his suggestion, bought some material for the old lady to work up, and, the speculation proving profitable, continued to employ her, and thus became both merchant and manufacturer in a very small way, while she was still only a schoolboy. Promoted to serve in the draper's shop, he carried on the trade, and spent his leisure hours in weaving himself, whereby he was able to increase his stock-in-trade.

If there was no great romance in that beginning of life, there was promise of future success. The eldest brother, Joseph, had gone to Wigan, there to start a small mill of his own, and there he prospered so well that in 1821 he asked John, then eighteen, to join him as partner, and to undertake the traveling part of the business. That was agreed to, and for a short time John Rylands followed the old fashion, going on horseback to the various towns of Lancashire, Yorkshire, Cheshire, and North Wales, with his pack-saddle full of patterns, there to solicit orders for the calicoes, ginghams, and other cotton goods which his brother prepared at home. The business was so successful that old Joseph Rylands offered to become a partner, and put into it more capital than his sons could command, and the result was the establishment of the once famous firm of Rylands and Sons, with weaving-mills at Wigan and St. Helens, and a large draper's shop in the latter place. The draper's shop was given up in 1824, but before that a larger establishment had been started at Manchester.

In 1824 the firm bought two large estates near Wigan, on one of which dyeing and bleaching works were already erected, while in the other they set up a spinning-mill, for producing both cotton and linen yarns. This mill it was a monster establishment when they built it, but, though increased in the interval, was of pigmy proportions, as compared with its rivals, when they gave it up in 1854. In that year it was four stories high, was worked by engines of sixty-six horse-power, contained

20,000 throshles, and gave employment to about 350 hands. The chief value of the new purchase, however, was in the fact—unknown at the time—that under the adjoining land there were veins of excellent coal, both for domestic and manufacturing purposes. The Rylands established a colliery, which now gives employment to nearly a hundred colliers, besides clerks and other agents, and, while selling the house-coal to others, employed the coarser quality in their own works. Thereby all the coal-dealer's profit, and the cost of transit from a distance, were saved, and the firm was able to work on and increase its operations with very great advantage.

In 1839 Joseph Rylands the younger retired from the business, and proceeded to establish and be chief partner in a huge concern in Hull, known as the Hull Flax and Cotton Mills. In the same year, John Rylands and his father, who lived on till 1847, bought the Ainsworth Cotton Mill, between Bolton and Bury, where now, by about 600 operatives, some fifteen tons of cotton are weekly spun, and woven into some 30,000 lbs. of cotton fabric, for sale at the great warehouse in High Street, Manchester, which, by successive additions, has been converted into a vast establishment about a hundred yards long. In it, besides its own cottons and linens, the firm sold woollen and silk goods of every sort, and a thousand articles of haberdashery and millinery—from umbrellas and bonnets to stays and stockings.

This mercantile business, however, was always subordinate to the manufacturing business. In 1864 Rylands and Sons, now represented by only one of the sons, bought some extensive cotton-mills at Gorton, which they furnished with new machinery, and converted into one of the largest factories in England. They cover 16,000 square yards of land. There is a mechanics' shop, for producing all the necessary tools. The spinning-shed contains 32,000 throshles and 31,000 mule spindles, able to produce 75,000 lbs. of yarn every week. In the weaving-shed there are 1,500 power-looms. The whole machinery is turned by six high-pressure engines, with an aggregate of 300 horse-power; and on the estate there are 150 cottages for the use of some of the 1,500 hands employed. But this factory is surpassed by another, set up a year later by the same firm, near Wigan, and known as the Gidlow Works. "This magnificent mill," we are told, "is three stories high, and the whole of it is fireproof. The three mills at Gidlow, Gorton, and Ainsworth give employ to more than 4,500 operatives.

These three mills, like most of their great rivals or competitors, are situated at some distance from Manchester. Manchester, indeed, with its population of 358,000, is now chiefly the mart and centre of a busy trading province of work-shops, stretching into Yorkshire, Derbyshire, and Cheshire, as well as Lancashire, giving employment to more than two million persons, directly and indirectly, in the manufacture of cotton. "In 1860," says Mr. Bazley, "the number of spindles employed was about 32,000,000, the number of looms about 340,000. The production in the machine-making trade had doubled within ten years. Bleach-works, print-works, and dye-works had been largely extended during the same period. The first investment included the value of land and rights to water, amounted to not less than £60,000,000, to

which must be added a working capital of £200,000,000; add to these again the value of merchants' and tradesmen's stock at home and abroad, the value of raw cotton and subsidiary materials, and of bankers' capital, and the grand total of capital employed in the trade will not be less than £200,000,000.—*Bourne.*

For "The Friend."

Distinguishing Plainness of our Holy Profession.

The subjoined are selections from Annual Epistles of Friends in London, with their respective years and dates, as annexed, extending as far back as 1688.

Can any one doubt after reading them, that Friends of that day, as one of the epistles sets forth, were admonished so "to keep under the power of the cross of Christ" as "that the simplicity and distinguishing plainness of our holy profession," might not be lost respecting language, apparel and behavior. Moreover it is to the writer clear, that "distinguishing plainness" or peculiarity, if so we choose to term it, is unavoidable, unless we run into the other extreme of uniformity to the fashions of the world. Because if from whatever cause, we leave the distinguishing wardrobe of the Friend, and put on what to-day is claimed to be a simple dress, and adhere to it, will we not soon inevitably become peculiar, owing to the ever changing tide of fashion and worldliness? Then why renounce or exchange a garb that has distinguished this society for 200 years, and has been connected with many and great advantages? Not in any wise to claim for it a place and importance other than belongs to it; or more than what is comparable to the payment of the tithes of mint, anise and cummin, which the Saviour declared, ought not to be left undone. These—our testimonies—have no doubt been as a hedge about us, keeping us from many evil consequences; and to manifest thoughtfulness and care in preserving it intact, shows our high appreciation of the pasture or the grain that is enclosed by it. The extracts follow:

"That Friends everywhere be put in mind to keep under the leadings and guidance of the spirit of truth in their outward habits, and fashions thereof; not suffering the spirit of the world to get over them, in a lust to be like unto them in things useless and superfluous; lest it prevail upon them (by giving a little way to it,) till it leads them from the simplicity and plainness that become the gospel; and so, from one vain liberty to another, till they come to lose the blessed liberty that is in Christ, into which they were in measure redeemed, and fall back into the bondage of the world's spirit, and grow up into the liberty of the flesh, with the lust and concupiscence thereof, and so lose both their name and place in the truth, as too many have done."—1688.

"Being sensible how incident youth is to be corrupted, and how liable to corrupt and hurt one another by evil example and liberty, it is earnestly requested, that all parents among Friends take all godly and christian care in the education of their children, and be good examples to them, and not to allow them in anything that may gratify a vain mind, in immodest apparel, or foolish garbs, or other extravagancies, tending to their hurt, and reproach of our holy profession, and incurring God's displeasure and judgment, which stands against the pride of life and haughtiness: but

sincerely to use their best endeavors to train them up in the nurture and admonition of the Lord, in sobriety, modesty, and plainness in apparel, language and conversation, *as becometh our holy profession and christian religion.*"—1692.

"As the truth is the foundation of right fellowship with God, and communion one with another, we exhort all such as are professors of it, faithfully to obey the same, in keeping to the cross of our Lord Jesus Christ, and to the several testimonies thereof: so that none may *despise the day of small things*, nor turn aside from the plainness, simplicity and life of the truth, into the words, ways, customs, and fashions of the world, which are vain, and will perish with using. (God having redeemed his people out of the same, through his righteous judgments in their inward parts;) knowing that whatever hath been condemned and overturned thereby, *is never to be built up again*, by any that are lovers of the truth, as it is in Jesus."—1712.

"A tender concern being upon the spirits of many brethren, for the keeping up our ancient testimonies in the Truth against pride, and the vain fashions and customs of the world; it is desired and advised, that Friends in all places (in the wisdom of God) endeavor to train up their children in the fear of the Lord, and *be good examples to them*, in keeping to the cross of Christ, both in plainness of habit and speech; and that none do countenance or connive at them, in going from the ancient simplicity of the truth in which we have appeared as a people called of God, to bear testimony to his name; nor make light of those testimonies, which by our ancient Friends (who trod out the way before us) were borne through great perils and dangers, to the hazarding the lives and estates of many; the weight of whose exercises remains fresh upon the minds of a remnant, to the stirring up of a godly zeal in them against all false liberty, and sinful ease in the flesh, which is *too apt to grow among some professing the same truth with us*, in this our day, *for want of due watchfulness and obedience to the light of Christ, and keeping low and humble before the Lord*; by reason whereof, many evils get in amongst us; viz. pride of apparel; making of mixed marriages with persons of contrary judgment; bowing, and giving flattering titles to men; the saying of ye, or you, to a single person; and calling the days of the week, and the months, by heathen names, to the declining of truth's testimony, and giving occasion of stumbling to such as are seeking after the knowledge of the same, as it is in Jesus. These things are cause of sorrow of heart and trouble to the Israel of God; yea, cause of great mourning; and call for *humiliation and amendment in the camp of God*; that every evil and hurtful thing being cast out, truth may prevail, and the professors thereof may stand faithfully against all snares and temptations; that the blessing of God, in which there is no sorrow, may rest upon and abound in the whole church of Christ.

"And that our children may be preserved from the wiles of Satan, as much as in us lies, *let a godly care and concern be upon the minds of all parents to watch over them, with supplications to the Lord*, that they be not drawn away from the innocency, simplicity, and plainness of the way of truth; and labor, in a sense of truth, to reach the witness in them, that they may feel in their own spirits a degree of fear and

reverence towards God; and instruct them to follow his counsel, and obey his voice; as the tribes of Israel were required of God to teach his precepts diligently unto their children: Deut. vi. 7, 'And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' So be ye concerned to acquaint them how the Lord led you from one degree of faithfulness to another, in a denial of the world's corrupt ways, language and customs; which while we (in disobedience to him) walked in, we could not enjoy true peace: but as we bore the cross, and bowed to his will, we had an evidence of acceptance with him. And be careful, that none of you, by a neglect herein, become examples unto them to depart from the Scripture language, wherein is true propriety of speech."—1715.

"And, dear Friends, we tenderly and earnestly advise and exhort all parents, and masters of families, that they exert themselves *in the wisdom of God, and in the strength of his love*, to instruct their children and families in the doctrines and precepts of the christian religion contained in the holy Scriptures; and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blameworthy. And farther, where any deficiency of this sort appears, we recommend to Monthly and Quarterly Meetings, that they stir up those whom it may concern to their duty therein.

"And as it is evident, that the simplicity, and distinguishing plainness of our holy profession is too much lost among us, respecting language, apparel and behavior; we therefore earnestly exhort all to *keep under the power of the cross of Christ*, which will crucify to the world, and the vanities of it, and bring up in a true life of self-denial, agreeable to the gospel, and example of our elders."—1732. Z.

6th mo. 15th, 1872.

Diamond Cutting and Polishing in New York.
—The business is divided into three entirely distinct and separate branches. First there is the cleaver or splitter, then the cutter, and lastly the polisher. The splitter or cleaver must be a person of the quickest possible perception. Seizing a stone, he looks at it quickly, and decides instantly in his mind how the stone must be cut, so as to give it the greatest weight and brilliancy. Instantly he detects any flaws or streaks in it, judges in a moment what minute fragments must be cut off in order to get rid of those flaws, and must be so thoroughly acquainted with his subject as to be able to tell whether the imperfection is on the surface or in the heart of the stone. As to color, he knows at once whether it will

turn out of pure water or not. Having decided in his own mind what that stone of a car or more will turn out—having even calculated to a nicety how much the clippings of a rough diamond will be worth, whether the will make little brilliants or flat rose diamond—he seizes the stone in a wooden stick, a gem held fast by a cement made of rosin a pounded brick dust. Taking another diamond or a fragment of one, before split, having sharp edge, he secures it in another stick precisely in the same way. Steadying his hands over a small wooden box, lined with brass, which has at the bottom a sieve to cure the precious dust, he applies the knowledge of one diamond to the face of the other. It cuts rapidly—there is a distinct note made. Showing us the stone he is about to cut, he points out to us a minute flaw on its surface, which he proposes to remove. It might be ground off. But if this slow process was employed, it would take two or three days, may be a week, and that portion of the diamond capable of being turned into a rose diamond be lost. Now he takes something like a steel ruler, with a perfectly flat square edge, about six inches long and say a sixteen-thick, places first this rule, not on the stone but on the line of where the cleavage ought to be; considers a moment, then, having ascertained his aim, he deftly, with an instantaneous movement, places it in the little notch cut in the diamond, with the other hand seizes a small steel rod, something like the pestle to a mortar, gives the ruler or knife one or two quick taps, and, showing us the stone, there is a distinct, perfectly straight split. Now, warming his cement he takes the stone out, now divided into two parts; he has taken off a piece which it is true is very small, but he has cut right through a fault, and has got rid of an imperfection. The stone might be worth in the rough \$100 or \$10,000, the process is the same. A single error on that part of the cleaver, an ignorance of the nature of the stone, or of what it ought to be like when perfect, might spoil for his employer more in one minute than they could make up in months.

The cutters next occupy our attention. The cleaver having determined what shape the diamond shall have, it is handed over to them. The diamonds are secured precisely in the same sticks, and held over exactly the same kind of box. The stone to be shaped is held in the left hand, though both stones are in process of cutting. The thumbs are closely braced, the left hand protected by a heavy leather glove. The process is a very slow one if the cleavage had a quick, artistic sleight of hand in it, this has a dull, plodding look. Slowly the faces are abraded, as the two diamonds are ground together. In this condition they have not the least appearance of beauty; if when split up by the cleaver, they still retained some little sheen and glitter, here they look like bits of very poor, smoky glass about as brilliant as a cinder. It is a long and tedious process, requiring no end of practice and judgment.

The next and final stage is the polishing. Seated before revolving steel disks, running parallel with the floor, sat a number of men all intent at their tasks, the disks turning noiselessly with a speed of 2000 revolutions to the minute. They were begrimed with oil. Each man held in his mouth something that looked like a toothpick, which he complacent-

shewed. This they would dip occasionally into a little glass vessel containing an olive red mixture, made of oil and diamond powder. A drop of this they would apply to the diamond they were polishing. The first process was that of soldering the stone into a brass cup, the solder rising above it, until it reached like a big acorn, the stone being as the jewel. To do this properly, to follow each workman through his work, and to present a facet in its proper position, seemed to us a matter of skill. Taking a tiny stone, the principal part of the carat, but minute little facets it was, having no less than sixty-four flat surfaces to be smoothed, a workman does nothing else but fix the stones, seized between his forceps, placed it in its proper position in the solder, now in a plastic and heedless of burnt fingers, shaped a yielding mass of metal around it until it is thoroughly secured; then taking it, still he plunged it into water, where the metal is melted, and we thought this workman to be endowed with salamander qualities. Taking this precious acorn, with its diamond facets, the polisher now commenced his work. He touched the point with the olive oil diamond dust, and felt with the end of his finger, the exact position. It seems to us in this process the senses have to play a very novel function. The polisher's eyes are of little use apparently, but the sense of touch has been so exquisitely educated, that it applies the other faculty. Placing the stone in the acorn, with its point downward, he clamps it in a wooden rest, the diamond touching the revolving wheel. To pressure, he puts on the wooden rests of lead, weighing perhaps four or five drams; sometimes he has the weight of three or four on it. One diamond at a time is not sufficient to absorb his attention; he has three mounted at the same time, going together. Occasionally he takes one of the rests off, and lets the acorn into some water to cool it, and at that a moment, feels it with his finger, puts it down again. Sometimes he seems to be paying a certain slight amount of attention to the plate, looking at the streak the diamond makes on the revolving disc. This is to be all the process. But little does the observer imagine the years of assiduous patient toil it has required to acquire this dexterity. All the workmen are Israelites, from Holland. Those who understand the process inform us that from generation to generation they have carried on this trade, and that the persistency and dogged perseverance, which they are famous for, has alone made them proficient in this branch of art. They take months of this patient, monotonous toil to perfect a single stone of any size. Sometimes it happens that a surface is presented to them, which even defies the mordant action of any other diamond powder. They grind and grind away for months, and a smooth, glittering surface will not come. They work on; they will make it brilliant. It passes from hand to hand, from wheel to wheel. Everybody has tried it, and everybody has given it up. But still they keep on grinding. Suddenly a bright little speck appears—you could cover it with the point of a fine needle. The obdurate hide is getting worn off, and human patience is triumphant, and a magnificent lustre rewards their labors.—(Amer. Watchmakers, Jewelers and Silversmiths Jour.)

THE LOWLY LIFE.

Selected.

A little flower so lowly grew,
So lowly was it left,
That heaven looked like an eye of blue,
Down in its rocky cleft.

What could the little flower do,
In such a desolate place,
But try to reach that eye of blue
And climb to kiss heaven's face?

And there's no life so lone and low
But strength may still be given,
From narrowest lot on earth to grow,
The straighter up to heaven.

Gerald Massey.

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 346.)

Is it not an obvious truth that one great reason why we do not more know Christ Jesus to be in us the way, the truth, and the life—the Teacher of teachers, the Minister of ministers, the all in all unto eternal life—is because we are not willing to take his yoke upon us, and to come to Him sufficiently humbled, destitute, sin-sick, and sensibly affected with our great need of Him? Were we, through childlike submission and obedience to the convincing, convicting power of the Lord Jesus manifested within; more sensible of our poverty and nothingness, our lost and prodigal condition; and thence brought to renounce our own wills, and to be stripped of self-complacency, and all that the carnal mind, which is enmity with God, delights in, how would He, the all-skilful Physician of souls rejoice over us; how would He pour in the anointing oil of His kingdom; how forgive our iniquities and heal our diseases; how send us help from the sanctuary and strengthen us out of Zion!

As J. Barclay in effect says, we need more unmistakable evidence of humble, and contrite, and covenanting hearts; more deep and powerful convictions of our own impotency and insufficiency for every good word and work, obtained through whole-hearted submission to the God of our lives, the Alpha and Omega of all. We need more continually to feel that *Christ is our life*; and that without seeking Him, and coming to Him with all our hearts in the first place, we can do nothing to His glory. I am the resurrection and the life, says He! Then can we experience life from the dead,—a condition in which we all are by nature, or as children of the first Adam,—or a resurrection in the life and power of the second Adam, the Lord Jesus Christ, without receiving Him into the heart, and yielding obedience to Him there, where His kingdom, if ever, must come and be set up? It is those who open the door of the heart that the King of glory may come in; those that yield to the manifestation of the Saviour through his Holy Spirit; those that like the poor publican, the prodigal, the dependent little ones, have none on earth or in heaven but Him, that the Lord in His unfailing mercy will keep and bless, and open His bounteous storehouse to, while the rich and the full, the presuming and the self-satisfied, shall now as aforetime be sent empty away.

1817. Eleventh month 27th.—I question whether they who go empty away from our religious meetings, or from those gatherings of two or three in the name of the Lord Jesus, where he himself is in the midst, ready to heal each one of his diseases and infirmities; I question much whether such as go home none

(the better for meeting with those thus gathered together, are not 'rich,'—are not full,—are not satisfied, confident, 'settled on the lees,' sluggish and sleeping in security. We may remember, there is a woe against 'those that are at ease in Zion.' It is also worthy of remark, that all those that came to Jesus, when personally on earth, to be cured of their maladies, were in a very opposite state to that of those of whom I have spoken above; these were destitute, afflicted, forsaken, desponded; and what is still more, they were sensible of their lamentable situation, their helplessness and distress; and they knew or believed who it was, that had power to stem the torrent of their troubles, the tide of their calamities. 'Speak the word only,' said one, 'and my servant shall be healed.' 'Believe ye that I am able to do this?' said Jesus to two, who answered—'Yea, Lord.' 'Lord I believe,' said another, 'help thou mine unbelief.' So that the blessing which maketh truly rich, shall assuredly and inevitably come down in abundance upon those who, with a humble and contrite heart, wait upon the Lord, and are exercised and engaged in truth and earnestness to see Him! O! what a rich reward of peace at times flows into the hearts of these true disciples, these poor publicans, these buffeted, bruised, broken-hearted little ones; whose help is placed, and hope fixed upon Him that is mighty, the giver of glory and grace, and of every good thing; but whose hands are ready to hang down, their knees to smite one against the other, and their hearts to fail, because they find not him whom their soul loveth, and feel not his aid 'who is able to save unto the uttermost.' O! these are the poor of the everlasting kingdom, and are richer than the richest in outward mammon, or even than the richest in good works, (though these also will not be wanting herein) because they are the 'rich in faith,' whom God hath chosen as heirs of the kingdom, which he hath prepared for them that love him.

1817. Twelfth month 10th.—I can look back upon many a favored season, many an availing prayer,—sometimes a single sigh after what was good,—sometimes the mental eye turned inward during a few spare minutes of intermission or leisure from the hurry of business, when in my father's banking-house; sometimes as I went and returned to and from town, but especially before dinner. At that particular time, I was in the regular habit of secluding myself for a short season in private, and either devoting that opportunity to reading the Scriptures, or more commonly to silently seeking the Lord, and waiting upon him for support, strength, sustenance, and whatever he saw needful for me. After this period, the efficacy of the same spirit of dependence and reliance, which the Lord had begotten and kept alive in me was striking; and it has been memorable to me since, when I was engaged in the business of an attorney's office, and lived at lodgings; there the same power, as I was concerned to keep close to it, preserved me through all the difficulties and trials that were strewed in my path. O! what sweet First-days have I spent at a disagreeable dull lodging; what meetings have I had, what sweet meetings in the middle of the week, when I gave up everything that stood in the way, and thus procured liberty to attend them. What sighs, what cries unto the Lord in secret corners, when a few minutes could

be spared in the midst of the bustle of worldly engagements: when walking through the noisy crowded streets, what songs unto the Lord God of all tender mercies, who overshadowed me; and when occasionally an afternoon was allowed me, wherein to be absent from business, what sweet contemplative walks in the meadows and country, a few miles out of town! But how shall I stop, or where shall I end, in speaking of the merciful compassion of Him, who regards the prayer of the humble, under many circumstances which I have not mentioned. How has the Lord ever had his eye upon and over me, to turn all to good, as long as I have regarded, trusted in, resigned myself unto, his preserving power; when I have been enabled to say, 'I am thine, do with me what thou wilt.' So that surely we may never doubt but that 'whosoever calls upon the name of the Lord shall be saved.'

"Date uncertain, perhaps Twelfth month, 1817.—It seems as if, after such exercise and trouble as can scarcely be expressed to another, I had now at length a glimpse of light thrown on the path before me, through the free extension of abundant mercy. Yet what a spark, what a faint flash, what a slender beam! When I consider how easy it is, to mistake the true shinings of the heavenly star, to listen to the whisperings of the deceitful one, and to take them for the manifestations and leadings of the best Counsellor, the infallible Guide; my spirit is engaged in earnest desire, that I may be preserved on every hand and protected from evil. O! how strongly does the instance of poor yet faithful Abraham, come to my mind, whilst writing these lines; and, firmly am I encouraged to believe, that He, of whom it is said, 'faithful is He that hath called you, who also will do it,' even the Father of faithful Abraham, whose tender mercies are over all his works, and who remains even now the same unfulfilling source of help and strength that ever he was,—will be near to the very least of his contrite little ones; even those that are bowed down and bruised and buffeted. He knows indeed who these are, though no one else may cast an eye upon them, or esteem or regard them. He knows their sufferings, their sighs, their tears; and O! what a sweet savor, what an acceptable increase, arises from the hearts of these, even though no knee be bent or mouth be opened. Surely under the shadow of His wings, under the blessing of the strength of His extended arm, shall these go forth through this vast howling wilderness; the floods and rivers shall be divided and dried up before them, and the parched desert shall become a fruitful field."

(To be continued.)

Selected for "The Friend."

Yellowstone River—its Hot Springs, Geysers, and Natural Scenery.

[The following extracts are taken from the fifth Annual Report of F. V. Hayden, United States Geologist, to the Secretary of the Interior, of the United States Geological Survey of Montana, and portions of adjacent Territories.]

We will now enter upon a description of the Yellowstone Basin proper, in which the greater portion of the interesting scenery and wonders is located. The term is sometimes applied to the entire valley, but the basin proper comprises only that portion inclosed with-

in the remarkable ranges of mountains which give origin to the waters of the Yellowstone south of Mount Washburn and the Grand Cañon. The range of which Mount Washburn is a conspicuous peak seems to form the north wall or rim, extending nearly east and west across the Yellowstone, and it is through this portion of the rim that the river has cut its channel, forming the remarkable falls and still more wonderful cañon. The area of this basin is about forty miles in length. From the summit of Mount Washburn, a bird's-eye view of the entire basin may be obtained, with the mountains surrounding it on every side without any apparent break in the rim. This basin has been called by some travellers the vast crater of an ancient volcano. It is probable that during the Pliocene period the entire country drained by the sources of the Yellowstone and the Columbia was the scene of as great volcanic activity as that of any portion of the globe. It might be called one vast crater, made up of thousands of smaller volcanic vents and fissures, out of which the fluid interior of the earth, fragments of rock, and volcanic dust were poured in unlimited quantities. Hundreds of the nuclei or cores of these volcanic vents are now remaining, some of them rising to a height of 10,000 to 11,000 feet above the sea. Mounts Doane, Langford, Stevenson, and more than a hundred other peaks may be seen from any high point on either side of the basin, each of which formed a center of effusion. Indeed, the hot springs and geysers of this region, at the present time, are nothing more than the closing stages of that wonderful period of volcanic action that began in Tertiary times. In other words, they are the escape-pipes or vents for those internal forces which once were so active, but are now continually dying out.

The evidence is clear that ever since the cessation of the more powerful volcanic forces these springs have acted as the escape-pipes, but have continued to decline down to the present time, and will do so in the future, until they cease entirely. The charts accompanying this report will enable the reader to form a clear conception of the position and number of the most important springs in this basin, but an equal number of the dead and dying have been omitted. We may therefore conclude that the present system of hot springs and geysers is only a feeble manifestation of those remarkable internal forces of the earth, which were so wonderfully intensified during the periods of volcanic activity, that they really present for our study a miniature form of volcanism. Even at the present time there are connected with them manifestations of internal heat and earthquake phenomena which are well worthy of attention. While we were encamped on the northeast side of the lake, near Steamboat Point, on the night of the 23th of July, we experienced several severe shocks of an earthquake, and these were felt by two other parties, fifteen to twenty-five miles distant, on different sides of the lake. We were informed by mountaineers that these earthquake shocks are not uncommon, and at some seasons of the year very severe, and this fact is given by the Indians as the reason why they seldom or never visit that portion of the country. I have no doubt that if this part of the country should be settled and careful observations made, it will be found that earthquake shocks are of very common occurrence.

Our trail passed over the rim of the on the south side of Mount Washburn the lowest point was 8,774 feet. In cro this divide or rim, I saw, on the north some of the somber argillaceous sands that contain the deciduous leaves bet Gardner's River and Tower Creek.

passing the "divide" we descended the al vertical sides of the rim into the vall Cascade Creek, at the level of 7,787 feet about 1,000 feet below the "divide." trail was a tortuous one, to avoid the l timber and the dense groves of pine, country immediately around the creek lc like a beautiful meadow at this season o year, (July 25th.) covered with grass flowers. Cascade Creek flows from the into the Yellowstone, between the uppe lower falls. Just before it enters the Ye stone, it flows over a series of ridges breccia, making one of the most beautifu cades in this region; hence the name o little stream. Like all these rapids or it is formed of the more compact basal sisting the wear of the atmospheric fo while the breccia readily yields. As this cascade is seen from the east branch o Yellowstone, dividing up into a numb little streams and rushing down from l to ledge until it reaches the bed of the i it presents a picture of real beauty. Hig on Cascade Creek, almost a mile abov mouth, the channel is carved out of a k sedimentary volcanic sandstone, arrang regular strata; most of it is so largel y up of worn fragments of obsidian and igneous rocks that it might be call a ding-stone. The natural sections in the nel of this creek aid us much in formi idea of the extent of the modern lake de which doubtless began in Tertiary times continued on up into or near the pr period. The surface everywhere is co with fragments of volcanic rocks, appar quite modern, so that it presents that pet appearance, which I have often allude like the refuse about an old quarry.

But the objects of the deepest intere this region are the falls and the Grand C I will attempt to convey some idea by scription, but it is only through the eye the mind can gather anything like an ade conception of them. As we approach margin of the cañon, we could hear the pressed roar of the falls, resembling di thunder. The two falls are not more one-fourth of a mile apart. Above the I Falls the Yellowstone flows through a g meadow-like valley, with a calm, steady rent, giving no warning, until very ne falls that it is about to rush over a pres 140 feet, and then, within a quarter of a again to leap down a distance of 350 Before proceeding further with a detaile scription of the falls and cañon, I may att to present what I believe to be the o For about a mile above the Upper Falls is a succession of rapids in the river. walls of the channel are not high, bu composed of massive basalt. Just along Upper Falls there are five huge, det blocks of basalt in and near the centre o channel. These show the force with w the water has rushed down the chann some period. Just above the Upper Fall two beautiful cascades, 20 to 30 feet hig at the east one, the rocks so wall the ch; that it is not more than 100 feet wide,

For "The Friend."

Rejoicing in the Truth.

In reading the brief memoirs which have been preserved of the labors of Joan Vokins, one of our early Friends who deceased in the year 1690, I met with the following testimony to the value of that principle of Divine light and life, implanted in the heart of man for his help and guidance, which our forefathers in the Truth were especially commissioned to uphold to the world. Many of them had long been zealously concerned for the salvation of their souls, but their views were often too much outward; looking to the performance of rites and ceremonies, and religious observances, as the means of securing peace; groping their way in a degree of spiritual blindness; and without a clear and certain sense of the way to the kingdom of heaven. Hence when it pleased the Lord to reveal to them the precious truth, that a measure of His Spirit was given to every one, which, if they would obediently listen to and follow it, would guide them aright; their hearts were filled with rejoicing and thanksgiving for this unspeakable gift, and they gladly pointed out to others, how they also might come to partake of the blessings of the Christian religion.

Joan says, in an epistle addressed to Friends on Long Island, "Oh! what manner of love is this (as one said in his day) that he hath loved us with, that when we were afar off and strangers to him, he made known his precious Truth unto us, and revealed a measure thereof in us, to help our infirmities and to teach us, when we could find no comfort in all the teachings of the idol shepherds, nor no help for our infirmities. Oh, how precious was his voice, and comely was his countenance, and how tenderly were our hearts affected therewith, in the day of our conviction! Oh, it was a day of love never to be forgotten!"

Very similar was the experience of Christopher Story, another of those early worthies, who lived in Cumberland, near the border of Scotland. He was religiously inclined, and attended the meetings of the neighborhood, but without attaining to that freedom from the dominion of sin, which he long'd for. He says: "The Lord showed me the effects of the priests' ministry. They could tell what sin was, and what would be the reward of the righteous; and what would be the reward of the wicked; but how to come out of sin, which was the thing I wanted to know, they left me at a loss, and this lessened their esteem in my view." While in this inquiring state of mind, Friends appointed a meeting about a mile from his residence. "Robert Barely going northward, hearing of the meeting, came and spoke the word of truth excellently to the people, so that I could have said amen to several things; and amongst the rest he said, 'If a man could begin at Genesis, and repeat all the Scriptures to the end of Revelations, and was not led and guided by a measure of that Spirit by which the Scriptures were given forth, it would avail him nothing.'

"Being come home and under great exercise what to do, I searched the Scriptures—read much and wanted to be informed concerning many things that Friends held. In this time Friends appointed another meeting about a quarter of a mile from my abode, and I had many serious thoughts what to do. At last I resolved I would go to the meeting, and get near the public Friends, and hear every word they said; and if I liked them well, I

would invite them to my house, on purpose to discourse with them privately about several things. The meeting day came, and many people flocked to the meeting; and I was delighted to hear the testimony of Truth.

"Thomas Carleton, a man of sweet countenance (as I remember) spoke concerning the Spirit of Truth being come that convinceth the world of sin, and that this if taken heed unto, would lead out of all sin; of which words I was heartily glad, for I said in myself, 'I have felt that from a child which condemned me for sin; and if this be sufficient to lead out of sin, it is what I have long wanted.'"

The Eruption of Vesuvius.

A correspondent of the London *Times* sends to that journal an account of a lecture recently delivered in Naples by Professor Palmieri, who remained on Mount Vesuvius for the purpose of making scientific observations during the late eruption.

"The terrible conflagration of the 26th of April, said the Professor, may be regarded as the finale of the eruption which began on the 1st of January, 1871, and has lasted, with alternations, up to the present time. It generally happens that the eruptions, which are small and gentle at their commencement, terminate with great violence, carrying destruction to human dwellings and devastation to the country. Among the most fearful eruptions which history records was that of 1631. It is related that on that occasion four thousand human beings were killed, and six thousand animals, cattle, and sheep. Three centuries had elapsed since the mountain had given signs of activity; grass grew in the very craters, and shepherds took their flocks there to pasture. Thus it happened that, taken unexpectedly, many were swallowed up in the abyss which was opened; many were drowned or buried in the fiery flood, and others were destroyed by the pumice and burning stones which were vomited out of the summit and from other mouths. In strong central eruptions—by which it is to be understood those which come from the upper cones of Vesuvius—great fissures are usually produced, which eject matter from as many different mouths, the lowest of which are the most dangerous. Such was the case with the recent eruption, for on the night of the 26th of April a mouth was opened in the Atrio del Cavallo, in the long fissure which had been made previously. The opening of this mouth formed, as it were, in a hill in the Atrio del Cavallo resembling a chain of small mountains, and from underneath the lava issued calmly and rapidly like a river of fire, while from the principal cone was ejected a continuous and violent shower of lava, smoke, ashes, and other fiery projectiles which rose to the height of 1500 metres (between 5000 and 6000 feet), while the mountain thundered terribly. Many had gone on that day and evening to see the lava, several of whom the Professor had endeavored to dissuade from entering the Atrio del Cavallo. Those who arrived later and remained until after midnight became the victims of their curiosity. Between 2 and 3 o'clock in the morning the Atrio opened with a fearful roar, and from the new mouth issued the lava with great impetuosity, wrapped in a cloud of 'boiling' smoke, ashes, and red-hot stones. Those wretched persons who were there were scalded by the smoke and wounded by the

ntire volume of the water, which must a mass 100 feet wide and 30 feet deep, as down a vertical descent of 140 feet, it seems to have been a sort of a ridge or of very compact basalt that extended in the channel, so hard as to resist successive atmospheric power, while below, the vertical walls, which are composed of sand and bowlders, mingled with hot deposits, seem to have readily yielded, thus the river has carried out its channel, any point of view the Upper Falls are picturesque and striking. The entire bed of water seems to be, as it were, led off of the precipice with the force it has accumulated in the rapids above, at the mass is detached into the most beautiful snow-white, bead-like drops, and as it strikes the rocky basin below, it shoots high the water with a sort of a ricochet the distance of 200 feet. The whole precipice in the distance the appearance of a mass snow-white foam. On the sides of the walls there is a thick growth of vegetation, nourished by the spray above, which extends up as far as the moisture can reach. The upper portion of the walls of the canon on the east side is composed of a coarse sandstone and pudding-stone, perfectly horizontal, and below are loose variegated sands. There is no doubt that this forms a part of the bed of the ancient in its enlarged extent, and that this was made on the rugged, irregular basaltic. In the mean time, there were occasional outflows of igneous matter, and the hot springs were operating in full force. The basin was closed at the lower end of the mountains that form the rim, and the river gradually forced its way through it, forming the Grand Canon, draining like basin, and the falls were the result. It is all around the basin a sort of secondary in the form of a group of low, pine hills, varying in height from 8500 to 1000 feet above the sea, while the highest are, 10,000 to 11,000 feet, constitute the arid rim. The lower hills are made up of the old lake deposit, and are either of the Post-Pliocene, probably both. It is no language can do justice to the wonderful grandeur and beauty of the canon below the Lower Falls; the very nearly vertical, slightly sloping down to the water's on either side, so that from the summit river appears like a thread of silver foam over its rocky bottom; the variegated colors of the sides, yellow, red, brown, white, terraced and shading into each other; Gothic columns of every form standing from the sides of the walls with greater variety and more striking colors than ever did a work of human art. The margins of the canon on either side are beautifully lined with pines. In some places the walls of the canon are composed of massive basalt, separated by the jointage as to look like regular mason-work going to decay. Here there is a depression in the surface of the rock that has been subsequently filled up by the modern deposit, and the horizontal strata of sandstone can be seen. The decomposition of the colors of the rocks must have been largely due to hot water from the springs, which has percolated all through, giving to the present variegated and unique appearance.

(To be continued.)

projectiles, some of them died immediately, others later. Of the others who remained on the farther side no traces remained, they having been swallowed up and buried by the burning stream. On the night of the 26th of April the lava precipitated itself into the Fosso della Vetrana, and, descending on the incline of the mountain over former beds of lava, invaded St. Sebastiano, Massa di Somma and Coreola in the Cupa Grogano, so called because, as it is said, that famous painter had a villa there. From 1852 to the present time the lava has filled up the Fossa della Vetrana to the height of two hundred metres; if further additions be made hereafter, the Observatory must be destroyed, as the last lava is only a few metres under its level. The lava here has the breadth of a kilometre, and on the banks of this river of fire—a remarkable and novel phenomenon—small craters have been formed by the lava, which thundered like the principal crater, and ejected smoke, ashes and stones to the height of seventy or eighty metres. The velocity of the lava varies from one hundred and eighty metres a minute to a few millimetres, depending much on the condition of the land, being quicker on the incline, less so on the plain, and where there are obstacles. Issuing in a liquid form from the mouths it runs with great velocity, but slackens its pace as it advances, cooling gradually, and forming, as it were, a skin on the surface. When the lava ceased Vesuvius continued to eject ashes and pumice, and still thundered; then the roaring ceased, and the rain of ashes decreased in quantity. Afterwards came heavy storms, which are commonly dangerous, as they are the occasion of great floods which, carrying down the ashes and pumice which cover the mountain, complete the ruin of the lands which have been spared by the lava. After the eruption of 1631 the floods were so strong that the damage done by them was not less than that occasioned by the lava, and the lands of those who suffered were exempted from taxes for ten years, like those which were damaged by fire.

“The beautiful country near Vesuvius which had been exposed to the recent conflagration is now a scene of squalid desolation. The harvest of this year is absolutely lost, and of that of next year we cannot indulge any cheerful hope. During the late eruption a report was spread that the crater of Vesuvius had become an electric pile. The report was exaggerated, but the currents of electricity developed in the volcano were very strong. These phenomena do not accompany all eruptions. In this, the latest, the Professor observed a large quantity of lightning which flashed in the great pile of smoke and ashes which rose from the crater.

“The lava is now firm—is spent and yet smokes—not to be wondered at after so recent an eruption. We have seen the lava of 1855 still smoking in several places. These jets of smoke are called ‘fumaroli.’ These smoke-holes are communications between the upper crust of the lava, which has hardened, and the internal mass, incandescent. Around these holes are formed sublimes of oxide of copper, of chloric acid, of sal ammonia, and sulphur, &c., which invest the lava with forms and colors at times the most beautiful. The Professor said he had analyzed the smoke which rose from the lava, and had discovered that it dissolves in salt water.

From this he inferred that the waters of the sea are disturbed by those terrible convulsions, and are mingled with the fire.”

THE FRIEND.

SEVENTH MONTH 6, 1872.

SUMMARY OF EVENTS.

FOREIGN.—An international copyright right between Great Britain and the German Empire, has been drafted at Berlin.

The German Federal Council have approved the amendments made by Parliament to the bill proscribing the trade in the business law, and its provisions will be soon carried into effect.

The Board of Arbitration met again at Geneva on the 28th ult., and announced its final decision rejecting the claims of the United States for indirect damages, and likewise the demand of Great Britain for a protracted adjustment of the Tribunal. The next sitting will take place on the 15th inst., by which time it is expected the argument on the part of Great Britain will be submitted in printed form. The action of the arbitrators was unanimous in determining these points. The London Times says: “The decision of the Tribunal Arbitral is eminently satisfactory. All Englishmen and Americans ought to be grateful to the Arbitrators who have proved themselves the true benefactors of both England and America.”

Many thousands of the workmen in the various building trades of London, have struck for a reduction of the hours of labor together with an advance of wages. Efforts to secure an amicable adjustment of the differences between employers and journeymen are being made.

Zorilla, President of the Council, and Minister of the Interior, has addressed a circular letter to the Governors of the Spanish provinces, in which he promises to govern the country strictly in accordance with the Constitution; establish the system of trial by jury, abolish conscription, and reorganize the army and navy, rendering them really national; oppose all intolerance, and secure universal liberty of conscience; reduce expenditures and increase the revenue.

A royal decree, issued on the 29th ult., dissolving the Cortes, ordering elections for members on the 24th of Eighth month, and convoking the new Cortes Ninth mo. 15th.

Valmadesa, Captain General of Cuba, has resigned, and General Cevallos has been appointed to fill the vacancy. The Captain General of Porto Rico has been removed.

In Cuba the insurgents continue the struggle obstinately, notwithstanding the smallness of their numbers. Disturbances continue in Mexico, and the revolutionary party in the north have recently met with some success.

The negotiations which have been long pending for a complete evacuation of the French territory by German troops, have at length been brought to a close, and a treaty to effect that object has been signed by the French Minister of Foreign Affairs and the German Emperor, Count Von Arnim. The treaty requires the ratification of the French and German governments within one week. The indemnity is to be paid in instalments at various times within the coming three years, and the departments are to be evacuated gradually as the payments are made. The last military franchises of the indemnity, with the accrued interest thereon, to be paid 3d mo. 1st, 1875.

Prince Bismarck is about to appoint international jurists to examine the papers submitted by the British and American governments in relation to the San Juan boundary question. The Commission will report to the Emperor of Germany, with whom the decision rests.

A Madrid dispatch of the 1st says: The king will soon visit the northern provinces of the kingdom, passing through those which have been most disturbed by Carlist agitation. The Republicans have resolved to oppose every form of monarchical government in Spain; to acknowledge no monarchial authority, and to abstain from all elections while the monarchy exists in the country. At the same time the members of the Ministry, belonging to the Conservative party, have determined to withdraw from the political arena.

7th mo. 21st.—Consols, 92½. U. S. Bonds 1862, 91; 1867, 99; ten-forties, 107½.
Liverpool.—Uplands cotton, 11½; Orleans, 11½d. Breadstuffs quiet.

UNITED STATES.—*Miscellaneous.*—It appears in official statement from the office of Internal revenue that the number of distilleries running on 6th mo. was 215, having a daily capacity of 217,682 gal. The quantity of spirits in bond on 5th mo. 1st last is 8,791,441 gallons. The new law the tax on gallon produced is 70 cts.

The interests in Philadelphia last week num. 436, including 19 deaths of small pox, 20 of cholera, 18 marasmus, 44 consumption, and 90 of cholera infantum, and 259 were children under five years of age. The surplus wheat of California this season's exportation, will it is supposed reach 600,000 tons. About 19,000,000 tons of anthracite and 15,000 tons of bituminous coal were mined in the United States last year. The quantity imported was only 43 tons.

The course of last year postal service has been placed on 7,688 miles additional railway, making total of 57,382 miles of postal railway service in operation, at an annual cost of \$6,300,206.

On the first inst. the public debt of the United States less cash in the Treasury, was \$2,191,486,343; this exceeds during the past month was \$2,051,055.

The last days of the sixth month, and the first days of the seventh, have been unusually warm in Philadelphia, the thermometer in the shade in places rising as high as 95 degrees. On the 30th ult. the standard thermometer, in the office of the U. S. Signal Service in this city, in the shade and distance from the ground, recorded a record heat, noted 93 deg. 41 min. at 3.18 p. m., at which time maximum occurred.

The Markets, &c.—The following were the quotations on the 1st inst. *New York*—American gold, U. S. sixes, 1881, 117; ditto, 1868, 115; ditto, 1867, 115 per cent. 112½. Superfine flour, \$5.35; 3 Chicago, \$6.50 a \$6.70; finer brands, \$7 a \$12.25; 2 Chicago spring wheat, \$1.52. Western mixed 62 a 63 cts.; western white, 75 a 78 cts. *Philadé.*—Cotton, 26 a 26½ cts. for uplands and New Orleans Superfine flour, \$5 a \$5.75; extra, \$6 a 57; finer brands, \$7.50 a \$10.50. Red wheat, \$1.70 a \$1.80; \$1.82; white, \$1.85. Rye, 75 cts. Yellow corn, 60 cts. 39 a 42 cts. Canvassed western hams, 15. *Lard*, 91 a 91 cts. Clover-seed, 9 a 10 cts. The market was dull, sales of about 2,700 head of beef extra at 73 a 74 cts.; fair to good, 64 a 7 cts. common, 58 a 60 cts. Public stock, sheep sold at 3 cts. per lb. gross, and hogs at \$6.25 a \$6.50 per lbs. net. *St. Louis*.—No. 1 spring wheat, \$1.20; 1 winter red, \$1.40; old do., 29 cts. No. 2 in corn, 28 a 40 cts. Oats, 29 a 25 cts. *Lard*, 80 *Milwaukee*.—No. 1 spring wheat, \$1.27; No. 2 \$1.20; 2 mixed corn, 40 cts. No. 2 oats, 20½ cts. 56 cts.—Barley, 54 cts. *Detroit*.—Extra wheat, \$ Corn, 47 cts. Oats, 35 cts.

WANTED.

A woman Friend to take charge of the School in the care of West Chester Preparative Meeting. Application may be made to Philena Yarnall, No. Gibbons, or Jos. Scattergood, Jr., West Chester, P. Pa.

WANTED.

A Teacher for the Girls' Select School in this town, to enter on her duty at the opening of the term in mo. next. One qualified to teach Arithmetic, Algebra, Natural Philosophy, &c.

Application may be made to Charles J. Allen, 304 Arch Street, Ephraim Smith, 1110 Pine Street, Rebecca S. Allen, 335 South Fifth Street, Rebecca W. Kite, 459 North Fifth Street.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent.—JOSUAH H. WOODS, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, on the 16th of Fifth month, 1872, Friends Meeting, Plymouth, EDWARD WEBSTER, of William and Elizabeth Webster, of Delaware Co., to EMMA, daughter of Thomas H. and Elizabeth S. England, of Montgomery county.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SEVENTH MONTH 13, 1872.

NO. 47.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

High Tartary, Yarkand, and Kashghar.

Robert Shaw, the author of the volume of the above title, was an employee of the British government, located in Northern India. He thus introduces the account of his travels into eastern Tartary, which till within few years had been under the government of the Chinese.

"For several years I had been established in the Kangra Valley, under the snowy Himalaya. Repeated shooting expeditions to the mountains, extended as far as Cashmere, had initiated me in the art of Asiatic travel. Here, on the outskirts of India, the interest is naturally attracted to the mysterious regions which exist beyond the great mountain rampart that bounds the whole northern side of that empire. Explorers find it, in whatever part of its length that boundary is attacked from the south, they were first to cross a wide extent of mountainous country, often consisting of high parallel ridges divided by great rivers (both ranged along rivers running longitudinally in the same direction as the entire chain), and that finally they reach a high barren plateau, supported by the outer ranges, as on a series of walls. This high barren plateau is Tibet, which extends behind the whole length of the Himalayas, and is supported by them. It has a natural division into Eastern and Western Tibet, drained respectively by the Sampoo and the Indus rivers, which rise close together, and run away from one another, the former eastward, and the latter westward, for many hundred miles. They finally both break through the mountains to the southward, and run into the sea, embracing the whole of northern India between them. The identity of the Sampoo and the Brahmapootra seems sufficiently well established to warrant the above rough description.

Imagine a wall supporting behind it a high terrace of gravel; suppose this gravel terrace to be hog-backed in the middle, so that the waters rising there run away to the right and the left till they each find a low place in the wall and escape away through it. This is the relation which Tibet and its rivers and the Himalayan chain bear to one another, at what lies beyond, on the further side of

the barren gravel terrace? Is it supported on that side also by a wall of mountains, or does it slope gradually down to the general level, or does it stretch away for any great distance at the same high elevation, and with the same barren character?

These speculations assumed a marvellous attraction as one gazed up at the mighty wall behind which their mysteries lay hid. They were nourished by the appearance of those natives of Ladak, Zanskar, &c., waifs and strays from the nearer and more approachable districts of Western Tibet (part of the country I have represented as the gravel terrace), who are to be seen every year in the Kangra Valley. Black tents of peculiar make appear for a few days at a time in the winter on open spaces by the roadsides, and shelter dingy families of narrow-eyed Tibetans—petty traders, who come down with their wares. They are not prepossessing in appearance, with their high cheek-bones, their dirt, and their long pig-tails. But they are the most good-tempered of mortals, and they always greet you with a grin.

Moreover, every year the few English sportsmen who penetrate into the wilder parts of Ladak bring down reports of the wonderful animals to be found there, and of the curious customs of the Buddhist inhabitants. Wild sheep as large as ponies, wild cattle with bushy tails like horses and long hair on their flanks reaching nearly to the ground, besides antelopes and gazelles, are to be obtained by those who toil sufficiently; while, for non-sportsmen, the curious monasteries perched on almost inaccessible rocks, with their Romish ceremonial, their prayer-wheels, their gigantic images, and ancient manuscripts, form the chief attraction.

But while Ladak is thus tolerably well known, though situate at the distance of nearly a month's march across the mountains, the region beyond it seemed to combine all the attractions of mystery and of remoteness. Some few native traders had been known to penetrate to the distant marts of Yarkand, and even Kashghar, and they brought back frightful tales of toil endured and of perils escaped. Men's lives were there said to be of no more account than sheep's, and few traders ever dared to repeat the venture. Rumors of rebellion in those regions also reached India. The subject Moghuls, a Mussulman race, were said to have risen and massacred their Chinese masters, and to have established the independence of the 'Land of the Six Cities,' as they called the country which is shown in our maps as Chinese Tartary.

In 1857, Adolph Schlagintweit, the great German traveller, passed up by [the Kangra Valley] to Eastern Toorkistan (as I shall henceforward call the region in question), where he was murdered by the chief, Walli Khan, who was then besieging the Chinese garrison of Kashghar. From the Kangra Valley he had taken several servants, who

afterwards returned to their homes with the melancholy news.

All this, as may be imagined, added unpeppably to the interest with which we regarded the huge snowy wall which forms the first barrier between us and that mysterious land, which Marco Polo had been almost the only European to visit.

Attracted towards this region in 1867, I extended my usual yearly excursion as far as Ladak. My companion and I were anxious to meet those caravans from Central Asia which annually come to Western Tibet. After leaving the narrow fir-crowned gorges, the precipitous cliffs and the glacier-passes of the real Himalaya, we entered upon the vast table-land of Tibet in the district called Rook-shoo.

Lying at an elevation equal to that of Mont Blanc, this plateau consists of broad valleys without water, which seem a few hundred yards wide, and are really plains of many miles in extent. On either side arise rolling mountains of all shades of red, yellow, and black; the rock occasionally cropping out near the summit to break the uniformity of the long shingly slopes of *debris*. Everything is bare gravel, both mountains and plains. Not a glimpse of verdure is to be seen, save in some slight depression where the eye at a distance catches a faint yellow gleam along the ground, which a nearer approach shows to be the effect of some scattered blades of a harsh and prickly grass, piercing up through the gravel like so many discolored porcupine quills. When you begin to despair of finding those great traveller's requisites, *water and wood*, your guide will lead you into a recess of the hills, where a small stream derived from some distant snow-bed far up the hill-sides, has given rise, before disappearing under the gravel, to a thicket of brushwood two or three feet high, and where groups of shallow pits, surrounded by loose stone walls, each with its rough fireplace in the middle, point out where the wandering tribes of Tibetans occasionally pitch their tents. If you are wise, you will take advantage of these sheltering side-walls, low and creviced though they be, for suddenly, in the afternoon, there will arise a terrific blast of deadly cold wind which will numb all the life in your body under a dozen covers, if it strike you. The Tibetan traveller cares for no roof overhead if he can shelter himself from the wind behind a three-foot high wall. Hence the numerous little stone enclosures clustered together like cells of a honeycomb at every halting-place, with one side always raised against the prevailing wind. While thus sheltering himself from the cold of the afternoon, the traveller will scarcely believe he is in the same country where in the morning he was guarding against sunstroke, and nearly blinded by the insufferable glare. It is a terribly unsatisfactory country to travel in. On those endless plains you never seem to arrive anywhere. For

hours you march towards the same point of the compass, seeing ever the same objects in front of you. If you discover another party of travellers coming towards you in the distance, you may travel for half a day before you meet them. The air is so clear that there is no perspective; everything appears in one plane, and that close to the eyes. When, after threading these interminable valley-plains, you descend again towards the inhabited country of Ladak, the first bits of village cultivation seen on an opposite hill-side have a most singular effect. They seem to come right out of the surrounding landscape of desert, and to meet you with almost painful distinctness. No gradations of verdure; each bit of cultivation is as distinctly defined from the surrounding desert hill-side as if it had been actually cut out by measurement from another country and dropped there.

Approaching the village, you pass a long, low, broad wall, covered with flat stones, inscribed with sacred sentences in two different styles of the Tibetan character. This is a 'Mané,' and not a village is without several of them. At each end there is probably a 'Chorten,' in form a large square pedestal, surmounted by a huge inverted tea-pot, all whitewashed; while crowning all is a small wooden globe or crescent supported on a sort of obelisk. These erections, varying from ten to twenty feet in height, are supposed to contain the remains of sainted Lamas, whose bodies have there been buried in a standing position. Little pigeon-holes at the sides are filled with numerous small medallions, looking like lava ornaments. They are moulded into wonderful figures of hundred-handed deities, venerated by this denomination of Buddhists, and are composed of clay, mixed with the ashes of other dead Lamas, who are thus, in a material sense, transformed at death into the image of their gods.

On reaching one of these structures, the devout Tibetan invariably passes it on his right; hence the road here always bifurcates to allow of this being done both by goers and by comers. The scattered houses of the village are flat-roofed, two-storied, built of huge sun-dried bricks, with walls sloping considerably inwards, and finished off with brilliant white and red stucco over the doors and windows.

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barclay.

(Continued from page 266.)

"1818. First month 12th.—The struggle which I have been enabled to sustain against a flood of affliction and deep exercise, still goes on, through unattainable mercy and condescension; but it is daily with me a question how each succeeding day's conflict will terminate. It seems sometimes as if there was no other language in my heart, but—'If it be possible, forsake me not, O! thou Most High!' again, when a little relieved, something seems to arise like this: 'Save me from myself, leave me not to myself; spare not, neither pity, but utterly destroy all that is in me—which is not of and from thee.' What to-morrow's light may bring forth, what it may find me, or in what condition, I know not; but this do I desire to know and to be assured of,—that the Lord is, and that he is good, and to feel his goodness overcoming and taking the place of the evil, both in me and in all the world. O! that I might be delivered from all looking

out for release from this chastising and purifying dispensation, which has been in an increasing measure allotted me ever since I was made willing more fully to follow the Lord in the way of His requirements. O! that I might be preserved from all desire to take myself under my own care, or to walk in the way which my own will approves: and as to outward matters, that I might be made more and more entirely disposed to acquiesce in whatever is manifested unto me, to be the will of the Lord concerning me. The highest good that I or any can attain to in this life, seems to me at this time to consist and centre in the ability to say and feel always,—'Thy will, and not mine, be done, O Lord.'

Date unknown.—'We are placed here on earth only for a season: like travellers at an inn, we are permitted to take shelter for a night in this frail habitation: it is a strange place, and has but temporary and middling accommodations; and all the comfort it affords is far inferior to the abundance, which we have to expect will be dealt to us in our Father's mansion, our heavenly home. None of those numerous objects which we see around rightly belong to us; they are not our property, strictly speaking; but are lent to us for the supply of our necessities, for our comfort, for the right enjoyment of them. I have often wished that this view of life might occasionally occupy our minds. Let us consider what would be some of the consequences of taking such a view of life, as I have ventured to point out. Let us see what ought properly to follow, from the establishment of such a principle as this, that the earth we inhabit is not our rest, that we are but pilgrims and wanderers upon the face of it, that none of those things which our senses can perceive, are our own; but that we are only for a time permitted the use of them: how could we, with this principle in sight, abuse those innumerable blessings, which the great Giver of every good and perfect gift, has been pleased to bestow; how could we do otherwise than apply all those natural things, which are in mercy provided for us, to the purposes for which they were intended. Then among many other good effects there would be no servile and degrading obedience to custom and fashion; but such simplicity in our way of living, such denial of whatever is superfluous, expensive, useless, or productive of injury to the mind, as is now scarcely thought of or understood.'

"1818. First month 20th.—O! how much dross, how much evil is there still lurking within me, how many and how deceitful are the modes by which the enemy contrives to keep up his kingdom, his seat in my soul; when shall I, through Him that fights for me, utterly expel, subdue, and tread under foot, this unwearied enemy! The Lord, my strength, give me patience; that I may quietly confide in Him yet more and more; and suffer all the exercises, chastenings, withdrawals, judgments and afflictions, which he is pleased in mercy and love to bring upon me: for I think I see plainly that his scourge and severity is not dealt out to his tender babe-like nature, but to that nature which is not of Him, but of the wicked one,—even that selfish, unfeeling, Egyptian spirit which is to be destroyed. O! how much of this do I continually feel within me, lurking in secret under cover of many plausible pretences, eating out any appearance of good with which the Lord is

pleased to favor me, appropriating to self a good action, motive, or thought; endeavoring, when it cannot hinder the entrance good, to make me proud of it, and so convey it into evil: thus the best friends, the best books, the best feelings, the best intentions with which I am at any time privileged, the wicked one endeavors so to pervert as to render them a snare to me. He cares not how busy I am in reading good books, he fond I am of waiting on the Lord, how great a lover I am of the Lord's people, and of the Lord's cause; if I will but fall down and worship him in these, all shall be mine,—all t honor and praise of being a great and good character, a saint, shall be mine, if I will let him have a little share, a little corner, of my heart. 'O Lord! disappoint him; cast him down; deliver my soul. Let not thy hand spare, neither let thine eye pity, till I be utterly purged away, which defiles and unseemly in thy sight.' When mine eye opened rightly to see these things, my heart craves that I may abide in patience, and the operation of proving and refinement, however severe it may seem, to wean me from this world and the wickedness thereof: not only from gross sins, but also from hidden and secret faults, and from the deepest insinuations of the enemy in my heart, in the semblance of an angel of light. I have had of late such a time of this discipline, as had never before befallen me in my life; such apparent desertion of everything like good, such distress in consequence of outward circumstances of various kinds, that at many intervals, deep conviction of the certainty of a future judgment, seemed to prevent my choosing death, rather than life. Yet through incessantly tender mercy, I have been preserved to this day in earnest seeking after the Lord and with great desires after submission to him, will, cost what it may. And even in the hour of desolation and darkness, I have often experienced such a sweet cessation from suffering, and such an influx of love from the inhausable Fountain, as has enabled me still to struggle and hold on my way, in a degree, hope (almost imperceptibly small,) that I would be well in the end, if I was concerned to look unto Him, who is the author, and al the finisher of our faith."

(To be continued.)

Snunstroke.

A paper upon this subject, by Dr. H. Wood, Jr., appears in *Lippincott's Magazine* for the present month, giving some valuable observations upon the nature of this disease, the method of treating it, and the proper preventives. The following extracts therefrom—omitting the description of some experiments upon the lower animals—contain information which is timely, and may be general use.

"The cause of the disease which in its most common form is known as sunstroke is always heat, but not necessarily the heat of the sun. In the hot atmosphere of the engine-room, the steam-laden air of the sugar-refiner death has often come upon its victim, as occurred between decks on shipboard and the stifling nights of tropical climates.

It is by the evaporation from the skin that man is enabled to resist external heat. T change of water into vapor is always accom-

For "The Friend."

nied by the conversion of a large amount of heat into the repulsive force which causes particles of water to fly apart in the form of vapor. The heat disappears, and is said to come latent, but in reality there is simply a change of one force into another.

When the air is already charged with vapor, evaporation takes place slowly. Hence a deadly nature of heat and moisture when combined. The evaporation from the skin being checked, the body has lost its power of cooling itself. In these facts it to be found the explanation of the circumstance that in the city of southern Central Africa sunstroke is least frequent, whilst it is most fatal in the moist climate of the low plains of India.

Moisture in the air is therefore a favoring circumstance for the production of sunstroke, similar in their effect are the condition of the stem in persons not acclimatized or accustomed to high temperatures, intemperance, exhaustion from fatigue, and previous injury on exposure to heat. All of these are predisposing causes, producing either a lack of power in the nervous system to resist heat, or a lack of power in the glandular system to rush through the skin and lungs the secretions which by evaporation cool the body. One of these causes, however, are essential to the production of heat-stroke."

"The number of deaths from sunstroke in cities is in hot summers very considerable. One of the most crowded parts of New York the stranger from cooler climes may be startled by seeing a building with the gurgling waters across its front: 'Hospital for Sunstroke.' A more decided indication of the frequency and seriousness of the affection need not be asked for. When it is remembered, too, that the victims are largely taken from the industrial classes, and are almost exclusively men in the prime of life, with wives and little ones looking up to them for support, will be seen that the subject is invested with grave practical importance.

The symptoms of sunstroke are at once uniform and diverse—uniform in their general outline, and diverse in their special details. The ordinary form—that which may be taken of as the cerebro-spinal variety—affords or less distinct warning, in the shape of rich premonitory symptoms as headache, diminished vision, intense weariness, &c., the subject becomes unconscious, sometimes suddenly, sometimes more gradually. The laborer will fall senseless in the street; in the hospital comrades of a sick man will have their attention attracted by his heavy breathing, only to find that natural sleep has passed by sensible degrees into fatal coma or stupor. With this insensibility there is always associated intense heat of the skin. To the hand the surface feels intensely hot; nor is the sensation a deceptive one—the heat of the body exceeds that attained in almost any other affection. A thermometer placed in the armpit, instead of indicating 98° Fahrenheit, the temperature of health, rises generally to 109°, in some cases even to 113°. From the peculiar pungency of this heat the technical term *calor mordax*, or biting heat, has been applied to it.

The surface may or may not be pale: very often it is dusky, with a vivid, bluish-purple hue. The eyes are sometimes wild and restless, sometimes fixed and glaring, sometimes all with the leaden hue of approaching death; the pupils at first are generally contracted;

in the later stages they are often widely dilated. With these symptoms of intense fever are others betokening nervous disturbance. In some cases these are of the nature of paralysis, the patient lying apparently in the deepest sleep, not a muscle moving, not a limb raised, not an eyelid quivering. In other cases this 'peaceful though deadly calm' is replaced by a wild tempest—raging delirium, wild screams as though of intensest agony or uncontrollable passion, furious convulsions, following one another like the rapid discharges of a galvanic battery, throwing the body in all directions, twisting it into every conceivable shape, the countenance mocking the derisive laughter of the maniac, or knotted into an expression of agony. In another and perhaps more common class of cases the unconscious patient is simply restless, muttering incoherent words, tossing about on the bed, showing, perhaps, also signs of local paralysis. There appears to be a curious connection between this variety of symptoms and the difference of races. The Anglo-Saxon rarely becomes wildly delirious, whilst this is the most common symptom amongst the Latin nations."

"Whatever be the form of the attack, generally as the minutes pass the symptoms are intensified: the quick pulse of the first onset becomes more and more feeble, the labored breathing noisy and stertorous, the surface darker and darker as respiration fails; and death at last is brought about by asphyxia, or sometimes by the almost consensaneous fading away of respiration and circulation.

The one great symptom, the centre of the group in all forms of the disease, is the high temperature. If the skin be cool the case is not sunstroke."

"By researches which it is not necessary here to describe in detail, it has been rendered exceedingly probable that somewhere in the brain or spinal cord is a nervous mass which controls or checks the development of animal heat, and that when this controlling centre is paralyzed fever results.

The mechanism of an attack of sunstroke appears to be as follows: Under the influence of external heat the temperature of the body rises until at last a point is reached at which the heat paralyzes, by over-stimulation, this controlling centre: then a sudden additional rise of temperature, with a corresponding increase in the severity of the symptoms, occurs. The brakes are off, the fire is being urged to fury, and fever, with sudden unconsciousness, is the result."

"Now that the true nature of the disease is known, the method of treatment becomes most obvious, and we learn not merely what to do, but also what not to do. As heat is the cause of the symptoms, common sense points to the abstraction of the heat in some way as the mode of cure. I have taken an animal, comatose, paralyzed by heat, apparently dying, and plunged it into a bucket of cold water. The temperature of the sufferer at once rapidly fell until it reached the normal point, and just in proportion that of the water in the bucket rose. As the animal cooled its respiration became more regular, the unsteady whirr of the heart was stilled, and by and by the eyelids were lifted, and out from the glassy eye came the beams of new life. If the period of unconsciousness had been short, the animal was in a few hours apparently as well as ever—if long, the animal

would recover sufficiently to recognize its surroundings and to struggle for release, but when allowed to escape, the paralyzed limbs and the slow, imperfect progression indicated the profound injury the nervous system had received, and in a few hours the animal would be dead.

The lessons of these experiments are too plain to be overlooked. Whatever is to be done in this disease must be done quickly. Clinical as well as experimental observation enforces this doctrine. There should in such cases be no waiting for the doctor. The remedy is so simple, the death so imminent, that the good Samaritan passing by should save his brother. The good Samaritan must, however, have a cool head to be useful. Not every man that falls unconscious on a hot day has sunstroke. There is fortunately one criterion so easy of application that any one can use it. Go at once to the fallen man, open his shirt-bosom and lay the hand upon his chest: if the skin be cool, you may rest assured that, whatever may be the trouble, it is not sunstroke. If, on the contrary, the skin be burning hot, the case is certainly sunstroke, and no time should be lost. The patient must be carried to the nearest pump or hydrant, stripped to his waist, and bucketful after bucketful of cold water be dashed over him until consciousness begins to return or the intense heat of the surface decidedly abates.

There is an old and homely saying, that an ounce of prevention is worth a pound of cure—a saying which, though threadbare with its centuries of daily use, still holds together as firmly as when it was first knitted. If the abstraction of heat is the true cure for sunstroke, it is also the true preventive. Do not let the heat accumulate in the body. When duty forces one into exposure to heat there are various measures that ought to be adopted. The clothing should be light, and whitish in color, and should fit loosely. Flannel is probably, on the whole, the best material. A roomy, wide-brimmed, porous hat should be used, and in the crown of it may be placed a wet towel or large handkerchief. Water should be freely used, externally and internally. Very close to the surface of the wrist runs a large artery, the radial, and the old custom of allowing cold water to run over the wrist no doubt owes its value to the fact that so much blood is thus brought almost into contact with the cooling water. Sweating is Nature's great refrigerative measure, and to keep this up large quantities of water should be drunk, not too cold, but without stint—quarts, if the thirst crave it. Keep sweating, and you are probably not in immediate danger, but when, on a July or August day, a man's head begins to throb and the surface grows dry and hot, whilst unwonted restlessness and lassitude comes on, as he values his life let him leave his work, however imperative, and take at once a cold bath."

It had been my general practice to buy and sell things really useful. Things that served chiefly to please the vain mind in people, I was not easy to trade in, seldom did it; and whenever I did, I found it to weaken me as a Christian.—*John Woolman.*

Oh! how useful it is to keep on the watch-tower, the only place to grow in grace; and to bear fruit that will be acceptable to the great Husbandman.—*C. H.*

THE WEB OF LIFE.

Selected.

"Fulfil your works, your daily tasks," Exodus v. 13.

At my leisure I am sitting,
Gazing at the carpet fair
At my feet, so rich and brilliant,
Wove in colors bright and rare—

Graceful tulips, full-blown roses,
Lilies, pansies—every thing
That can tell us of the breezes
And the balmy hours of spring.

It is lovely, and I'm thinking
Of how grateful we should be
To the hand who wove these flowers,
All so fair for you and me.

As the warp, that holds together
All these flashing brilliant dyes,
Is a thread of sombre dulness
To our beauty-loving eyes;

So the warp of life, too often,
Seems a dark repulsive thread,
Taking in but duller filling,
From the weary heart and head.

If the warp be love and duty,
And we throw the shuttle right;
We may weave a web of beauty,
Filled with cheerful hues, and bright.

Come, then, let us to our weaving,
Faithful through the passing hours,
And with earnest hands and cheerful
Overlay life's warp with flowers;

That the web we leave behind us,
Like this carpet on the floor,
May remain a thing of beauty—
But, unlike, fade nevermore.

That the weary feet, that follow
Us down the sands of life,
May tread lighter for our living,
And have less of toil and strife.

For "The Friend."

Another Phase of Modern Philosophy.

(Concluded from page 362.)

"Matter and life are always undergoing changes, and both in the human body, kept in health, will live through length of happy years; but at some time they will hasten towards dissolution, and come to the end of their organism; and the life will only thereafter continue as it has been imparted to offspring. But mind or thought is everlasting, if there can only be found imperishable material to hold its expressions. If the printed page, or the canvas, or marble will endure, the thoughts of the author and artist will last forever. The eternal thought can then only be assailed through its allied perishable material; and that mind shall never perish, it only needs an imperishable, a 'celestial body,' and that it should be translated into one, or live independently of one, should be no more a mystery to philosophy than that the human soul has existed in its mortal habitation; is not more questionable as within the power of the Almighty and His fulfillment of the logic of His creation, than the fact that a blade of grass shall grow, or that this body is now the habitation of a human life.

The subject of this discourse might be continued through volumes, and the writer be all the while dealing with as veritable realities as those that occupy the physicist, or naturalist, whose great deficiency so often is, that he becomes so wedded to the material that he disregards the mental and moral in his philosophizing, and is, therefore, possessed of but half the facts needful as a basis whereon to make induction of all the great truths of

Creation. He needs to know more to become wiser and more charitable; and the metaphysician and theologian also needs to know all the truths of physical nature the former can develop, all of them God's truths, that they may become more fully informed, and, perhaps, more charitable; that they may clearly know the physical works and laws of the Creator, and the more perfectly love and adore Him. Each class is in possession of numberless invaluable truths, but neither possesses so many as it should know; and this is partly owing to the wall of partition their hostility has erected between them. While it is natural that each should cling strongly to its convictions, those convictions must be based upon all facts requisite to truth, that they may endure."

"While the drift of Professor Huxley's lay sermon favors materialism, there is that in 'systematic materialism' that repels him as something pernicious. The last words of the sermon are these: 'The errors of systematic materialism may paralyze the energies and destroy the beauty of life.' He has some other faith, therefore, which preserves him from the deadly influence he deprecates, and the less of the sense of the beauty of life which he loves. It can only be a more elevating philosophy, by his concession, that can preserve to us a sense of the beauty of life; may we not say, 'the beauty of holiness'? Such good fruit must be proof of the great truth of the higher philosophy he conceives and believes, yet does not explain or advocate, but has sought to supplant. Now how only do men attain their highest sense and example of this 'beauty of life'? It is by a belief in the immortal life, and by cherishing the highest ideal of perfection, which that belief ever presents to our apprehension, with an obedience to the injunction to strive to be perfect as the highest perfection; ever looking to the perfection 'of our Father in heaven.' That cannot be the truth of life that could 'paralyze the energies and destroy the beauty of life.' Why then seek to build up a philosophy which condemns itself? Why seek to establish a theory at which our given sense of truth and beauty revolts? Why seek to entomb the mind in matter, and thereby lose our own soul? The useful, the beautiful, and the perfect in God's creation attest the truths thereof, and that it is His. It remains ever to be a sure test, by their fruits are all things to be known.

I would now leave it as the testimony of one who has lived longer than the allotted three score years and ten, not unobservant of men, nor unreflecting upon the question of the wherefore of our being, with a mind consciously open to the reception of every truth presented, for all that the conviction of one mind may be worth, that the doctrine of materialism cannot be adopted as a belief of mankind; until men shall become capable of confounding things the most opposite in nature; until they can believe that light can be darkness; good be evil; right wrong; not until men can disserve effect from its due cause; logic from reason; creation from its Creator. Not until then will they confound mind with matter. All nature demands a broader and truer interpretation, wherein every part shall have assigned to it its just significance, and unto the whole its adequate import be ascribed. Each and all imply no less than that there is a Creator, and that the

human soul has a life immortal. If the sense of man has not this significance, then, true Creation is without adequate motive or reason for all eternity. But if we be children of heirs of God, there is a sufficient solution of the purpose of our being, and an object worthy the glory of the universe."

For "The Friend."

Memoirs of Mildred Ratelif.

(Continued from page 362.)

John Wood to Mildred Ratelif.

"New York, 6th mo. 20th, 1844.

"My dear friend, Mildred Ratelif,—I received a good letter from thee some two or three years since, which was a great comfort to me in my then weak condition of body. I am still in but slender health, but much better than I was at that time, or perhaps more comfortable. I was not then able to write an answer to thy very kind letter.

"I have often indeed remembered with much satisfaction thy visit at our house, at our Yearly Meeting also, and thy labors of love and services therein. We have many deep trials in this day in this place, and like you are not altogether without some afflictions in your land; for the enemy, in his mighty efforts to lay waste the simplicity of this blessed Truth, and our ancient profession and faith, is not confined to time or place, and yet in the very midst of the furnace as it were we are comforted in believing that Truth is gaining ground amongst us. In our Yearly Meeting which is just past, there was much evidence of an increase of the right spirit. Though there is strong opposition in certain quarters, and a disposition to show much unity with that evil and dark spirit which at work in some parts, and in putting forth strong hand to oppress the true seed; so that it would almost seem as if the true Church was in some places becoming very much hidden, and driven again into the wilderness. For of a truth the serpent is again casting out of his mouth waters as a flood after the woman that he may cause her to be carried away (the flood); and the dragon is wroth with the woman, and he maketh war with the remnant of her seed, which keep the commandment of God, and have the testimony of Jesus Christ. But fear none of these things which thou shalt suffer. Behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days, (a very short time), and the consolation or heavenly promise follows, 'Be thou faithful unto death and I will give thee a crown of life.'

"It seemed to me as if there was a little encouragement for the faithful every where still to persevere to the end; and in patience labor to hold that fast which they have, that no man take their crown.

"In the love of the ever-blessed Truth farewell,
JOHN WOOD."

Joseph Edgerton to Mildred Ratelif.

"Tenth mo. 14th, 1844.

"Dear Friend,—Thy letter came duly to hand at Yearly Meeting time. * * I see gospel fellowship with thee, even that where by the living in Israel are made one another's joy in the Lord, and as epistles written in one another's hearts. There is a blessed unity of spirit, even in drinking of the cup of suffering, and in filling up in our measure the afflictions of Christ which are behind, for his body's

e, the church. I believe there is such a
re attainable, in which we not only cannot
ire to be excused from our portion of these
fections, but we can even rejoice that we
counted worthy to partake of them.

I salute thee in a portion of that love
erewith thou art loved of my Heavenly
er, and desire that thy faith and patience
y hold out to the end. He who in early
awakened thee, opened thine eyes to see
beauty of our high and holy profession,
I qualified thee for his service by the blessed
y of the cross, in thy early labors in the
istry; who in succeeding years crowned
head in many a day of battle in the
mb's warfare, will never leave thee nor for-
e thee. He will encamp round about thee,
essed be His name, 'As the mountains are
nd about Jerusalem, so the Lord is round
ut his people from henceforth, even for-
r.'

Thou requests information relative to af-
s in New England. They are very serious,
as in ————s company divers times. He
eared clothed with the meekness and
flessness of Christ, although a deep sufferer
e. I have no doubt the ground of their
plaint against him, was his faithfulness
to the ancient doctrines of our religious So-
y. Faithful Friends in that Yearly Meet-
ing have strong claims upon our sympathy;
and for the prayers of those in other
ts of the heritage, that they may be favored
with patience and wisdom. As they abide
these, the time of their deliverance will
be.

I have just received a letter from our be-
d friend Wm. Kennard. He mentions
ing at D. W.'s at Alum Creek; who said
to our ancient friend, Joseph Hoag, being
his house on his way from Iowa, told him
that they of New England had done a very
ong thing in disowning John Wilbur. They
disowned one of their best ministers.
The signs of the times indicate suffering to
rise upon Israel. But in the midst of all our
erings both within and without, it is com-
ing to remember that 'the foundation of
I standeth sure, having this seal, The Lord
eth them that are his. However the true
iples may have to suffer with their Lord
Master, find themselves despised and re-
ed of men, be even men of sorrows and
uainted with grief, yet they have the
e sure assurance that as they abide in Him,
standing in His power, the arms of their hands
will be made strong by the hands of the
hty God of Jacob. Hence is the Shep-
d of the stone of Israel.

I was at Mt. Pleasant about a week ago.
I dear Friends ——— and ——— were with us,
eing the time of the meeting of the com-
tee. I think ——— has a prospect of spend-
ome time amongst her friends and rela-
s in your parts. She is one of the tribe
the living, who can speak and understand
Hebrew language spiritually. May the
d preserve her, and all such, that his own
rk may go on, and a living gospel ministry
preserved to this people—a ministry which
ises the hearers to the Fountain of life, and
res them there.

We find that the primitive believers sent
e and again to the relief of the poor saints
Jerusalem; and it is the duty of those who
e an abundance of the things of this life,
remember that they are but stewards of
t which God hath given them.'

— to Mildred Ratcliff.
"Mt. Pleasant, 7th mo. 28th, 1845.

"Mildred Ratcliff, my dear friend,—In the
freedom of brotherly love, and I trust a de-
gree of gospel fellowship, I once more have
taken up my pen to address thee. I should
indeed like to spend a little time more with
thee whilst in this state, encompassed with
many bodily infirmities as thou art; but I
trust not far from the kingdom of unalloyed
peace, where all sorrow and sighing are for-
ever done away; yet as to myself encom-
passed with many fears and anxious thoughts.
Many are the trials of the present day; but
if happily they have the tendency to deepen
in the power of an endless life, we surely
should not murmur nor repine. I desire to
be benefited by them, and thereby become
more fully united to Him who was a man of
sorrows and acquainted with grief. I think
my chief desire is to be united to Him and
his people, those among whom his tabernacle
rests. Many in the days of our early Friends,
through the constraining love of Truth, were
brought into fellowship with the very people
they had despised. I long that Truth, both
in my own particular, and in those in an es-
pecial manner who with myself make pro-
fession thereof, should become more precious
to, as well as be more exalted in and through
us. And in what way the Master may bring
this about, it matters not, so that he keeps
us both in heights and depths, and suffers
nothing to separate us from his love.

"If it be the Lord's will to make a separa-
tion among this people (which my own dis-
position and desire stands opposed to) may I
be united to them whom he is designing to
fulfil his promise upon, 'Behold I have refined
thee, but not with silver. I have chosen thee
in the furnace of affliction, For my own sake,
even for my own sake will I do it; for how
should my name be polluted? I will not give
my glory to another.'

"Thou art confined I suppose much to thy
room, and shut out from meeting with Friends
in their meetings for Divine worship, and
those for conducting the affairs of the church.
But I trust thy concern is not abated for the
promotion of the Truth, and the preservation
of the Israel of God, from all the wiles of the
evil one. As a mother in Israel, let thy dwell-
ing be as between the porch and the altar,
where thou may plead with Him whom thou
hast long served, and for whose sake thou
hast been constrained to make many sacrifices
in order to obtain the pearl of great price;
and then, though absent in body, yet present
in spirit, the aspirations of thy soul will
ascend as sweet incense unto Him whose
eyes are over the righteous, and his ears open
to their cries. Thus thy own spiritual fac-
ulties will be kept bright unto the end; and
the militant church and her members who are
alive in the Truth, will reap the benefit.

"Farewell, farewell, my beloved friend, in
that which changeth not, and is subject to no
change; from thy brother and companion in
tribulation, desiring we may be kept in the
kingdom and patience of Jesus unto the end."

(To be concluded.)

Sick or healthful, slave or free,
Wealthy or despised and poor,
What is that to him or thee?
So his love to Christ endure?
When the shore is won at last,
Who will count the billows past?

Selected for "The Friend."
Yellowstone River—its Hot Springs, Geysers, and
Natural Scenery.

(Continued from page 367.)

Standing near the margin of the Lower
Falls, and looking down the cañon, which looks
like an immense chasm or cleft in the basalt,
with its sides 1,200 to 1,500 feet high, and de-
corated with the most brilliant colors that the
human eye ever saw, with the rocks weather-
ed into an almost unlimited variety of forms,
with here and there a pine sending its roots
into the clefts on the sides as if struggling
with a sort of uncertain success to maintain
an existence—the whole presents a picture
that it would be difficult to surpass in nature.
Thomas Moran, a celebrated artist, and noted
for his skill as a colorist, exclaimed with
a kind of regretful enthusiasm that these
beautiful tints were beyond the reach of hu-
man art. It is not the depth alone that gives
such an impression of grandeur to the mind,
but it is also the picturesque forms and color-
ing. T. Moran is now engaged in transfer-
ring this remarkable picture to canvass, and
by means of a skilful use of colors something
like a conception of its beauty may be con-
veyed. After the waters of the Yellowstone
roll over the upper descent, they flow with
great rapidity over the apparently flat rocky
bottom, which spreads out to nearly double
its width above the falls, and continues thus
until near the Lower Falls, when the channel
again contracts, and the waters seem, as it
were, to gather themselves into one compact
mass and plunge over the descent of 350 feet
in detached drops of foam as white as snow;
some of the large globules of water shoot down
like the contents of an exploded rocket. It is
a sight far more beautiful, though not so
grand or impressive as that of Niagara Falls.
A heavy mist always arises from the water at
the foot of the falls, so dense that one cannot
approach within 200 or 300 feet, and even
then the clothes will be drenched in a few
moments. Upon the yellow, nearly vertical
wall of the west side, the mist mostly falls,
and for 300 feet from the bottom the wall is
covered with a thick matting of mosses, sedges,
grasses, and other vegetation of the most
vivid green, which have sent their small roots
into the softened rocks, and are nourished by
the ever-ascending spray. At the base and
quite high up on the sides of the cañon, are
great quantities of talus, and through the
fragments of rocks and decomposed spring
deposits may be seen the horizontal strata of
breccia.

Before proceeding further, I might attempt
to give what appears to me to be the origin
of this wonderful natural scenery. This entire
basin was once the bed of a great lake, of
which the lofty range of mountains now sur-
rounding it formed the rim, and the present
lake is only a remnant. During the period of
the greatest volcanic activity this lake was in
existence, though its limits, perhaps, could
not now be easily defined; but it was at a
later period inclosed within the rim. The
basin rock is a very hard, compact basalt, not
easy worn away by the elements. The surface
is exceedingly irregular, and filling up these
irregularities is a greater or less thickness of
volcanic breccia and the deposits of hot-springs.
Upon all this, in some localities, continuing
up to the time of the drainage of this lake,
were deposited the modern volcanic clays,
sands, sandstones, and pudding-stones, which

Kelle.

reach an aggregate thickness of 800 to 1,000 feet. Above the Upper Falls the Yellowstone flows over a hard, basaltic bed for sixteen miles from its outlet at the lake; there is then an abrupt transition from the hard basalt to the more yielding breccia; so that the river easily carved out a channel through it; the vertical walls are clearly seen from below the falls, passing diagonally across the rim. The Lower Falls are formed in the same way; the entire mass of the water falls into a circular basin, which has been worn into the hard rock, so that the rebound is one of the magnificent features of the scene. Below the Lower Falls the sides of the cañon show the material of which it is mostly composed. Where the river has cut its channel through the hard basalt, the irregular fissures, which undoubtedly extend down, in some manner, toward the heated interior, are distinctly seen. Local deposits of silica, as white as snow, sometimes 400 or 500 feet in thickness, are seen on both sides of the Yellowstone. These also are worn into columns, which stand out boldly from the nearly vertical sides in a multiplicity of picturesque forms. The basis material of the old hot-spring deposits is silica, originally as white as snow, but very much of it is tinged with every possible shade of color, from the most brilliant scarlet to pink or rose color, from bright sulphur to the most delicate cream. There are portions of the day when these colors seem to be more vivid, and the rugged walls of the cañon stand out more in perspective, so that while the falls fill one with delight and admiration, the Grand Cañon surpasses all the others as the one unique wonder, without a parallel, probably, on our continent. We may conclude, therefore, from the point of view presented above, that while the cañon has somewhat the appearance of a great cleft or cañon, it is simply a channel carved by the river out of predeposited materials, after the drainage of the old lake basin. The walls themselves, it seems to me, explain the manner in which the connection was formed from the surface with the heated interior, for they are seamed with the irregular fissures or furrows which pass up through the basalt and connect with the old hot-spring deposits. And so it is with the walls of the cañon, all the way to the mouth of Tower Creek; sometimes we find the irregular mason-work of the basalt, then the breccia or the curiously variegated hot-spring formations, the whole covered to a greater or less extent with a later deposit from the waters of the old lake, which now appears in horizontal strata.

As I have previously stated, the entire Yellowstone Basin is covered more or less with dead and dying springs, but there are centers or groups where the activity is greatest at the present time. Below the falls, there is an extensive area covered with the deposits which extend from the south side of Mount Washburn across the Yellowstone rim, covering an area of ten or fifteen square miles. On the south side of Mount Washburn, there is quite a remarkable group of active springs. They are evidently diminishing in power, but the rims all around reveal the most powerful manifestations far back in the past. Sulphur, copper, alum, and soda cover the surface. There is also precipitated around the borders of some of the mud springs a white efflorescence, probably nitrate of potash. These springs are located on the side of the mountain

nearly 1,000 feet above the margin of the cañon, but extend along into the level portions below. In the immediate channel of the river, at the present time, there are very few springs, and these not important. A few small steam vents can be observed only from the issue of small quantities of steam. One of these springs was bubbling quite briskly, but had a temperature of only 100°. Near it is a turbid spring of 170°. In the valley are a large number of turbid, mud, and boiling springs, with temperatures from 175° to 185°. There are a number of springs that issue from the side of the mountain, and the waters, gathering into one channel, flow into the Yellowstone. The number of frying or simmering springs is great. The ground in many places, for several yards in every direction, is perforated like a sieve, and the water bubbles up with a simmering noise. There is one huge boiling spring which is turbid, with fine black mud all around the sides, where this fine black earth is deposited. The depth of the crater of this spring, its dark, gloomy appearance, and the tremendous force which it manifested in its operations, led us to name it the "Devil's Caldron." There are a large number of springs here, but no true geysers. It is plainly the last stages of what was once a most remarkable group. Extending across the cañon on the opposite side of the Yellowstone, interrupted here and there, this group of springs extends for several miles, forming one of the largest deposits of silica, but only here and there are there signs of life. Many of the dead springs are mere basins, with a thick deposit of iron on the sides, lining the channel of the water that flows from them. These vary in temperature from 98° to 120°. The highest temperature was 192°. The steam-vents are very numerous, and the chimneys are lined with sulphur. When the crust can be removed, we find the under side lined with the most delicate crystals of sulphur, which disappear like frost-work at the touch. Still there is a considerable amount of solid amorphous sulphur. The sulphur and the iron, with the vegetable matter, which is always very abundant about the springs, give, through the almost infinite variety of shades, a most pleasing and striking picture. One of the mud springs, with a basin 20 by 25 feet and 6 feet deep, is covered with large bubbles or puffs constantly bursting with a thud. There are a number of high hills in this vicinity entirely composed of the hot-spring deposits, at least nine-tenths silica, appearing snowy-white in the distance; one of the walls is 175 feet high, and another about 70 feet. They are now covered to a greater or less extent with pines. Steam is constantly issuing from vents around the base and from the sides of these hills. There is one lake 100 by 300 yards, with a number of bubbling and boiling springs arising to the surface. Near the shore is one of the sieve-springs, with a number of small perforations, from which the water bubbles up with a simmering noise; temperature, 188°. This group really forms one of the great rims.

(To be continued.)

The utmost of that literal knowledge, historical faith and outward religion, is but as the old heavens that are to be wrapped up as a scroll, and the old wine and bottles that belong not to the kingdom of God.—*William Penn.*

Providences.

TAKE HEED TO IMPRESSIONS.

"Happy the man who sees a God employed
In all the good and ill that chequer life!
Resolving all events, with their effects
And manifold perils to thwart his plan;
And arbitration wise of the Supreme."
Did not His eye rule all things, and intend
The least of our concerns; (since from the least
The greatest oft originate;) could chance
Find place in His dominion, or dispose
One lawless particle to thwart His plan;
Then God might be surprised, and unforeseen,
Contingence might alarm Him, and disturb
The smooth and equal course of His affairs."

Such reflections, close a day spent chiefly among working people.

On the way over the river towards Gloucester, at about noon, a sudden rush of passengers to the east side of the boat indicated casualty. Far off toward Jersey a sail began to bad upset; and the party were soon gelled to the foundered boat, alternately immersing and rising. Another boat was making swift to them, and it is thought rescued all. But the "Providential" was brought out by a conversation as we returned. A father said his little daughter, "Are you not glad you did not go in that boat?" "There was a little girl on board of her." "It appeared to the child with us had been invited to go; a although the trip looked very tempting, she had an impression that would not let her consent; so she declined. She might have been just one more than could have been saved from drowning. A similar accident occur with another party close to Gloucester point. They were all swimmers.

"Did not His eye rule all things, and intend
The least of our concerns?"

His creation would be jarred by "lawful particles;" and not be a "capacious reservoir of means," "ready at his will" for the accomplishment of his purposes.

This vast "reservoir of means" embrace both organic and inorganic matter; and work the more harmoniously in our view we are the more passive to the Divine will and take the more pleasure in reading the lines of Wisdom displayed to the believer.

"What though screened from mortal view
I walk the deepening gloom? What though my way
Remote from thought's bewildering search, are wrapt
In triple darkness? Yet I work the springs
Of life, and to the general good direct
The obscure means to more. O ye, who toss'd
On life's tumultuous ocean, eye the shore,
Yet far removed; and with the happy hour,
When slumber on her downy couch shall lull
Your cares to sweet repose: yet bear awhile!
And I will guide you to the halcyon clime
Of rest; will lay you by the silver stream
Crown'd with elysian bowers, where peace extends
Her blooming olive, and the tempest pours
Its killing blast no more." "This Wisdom speaks
To man: thus calls him through the external form
Of nature, through Religion's fuller noon,
That life's bewildering mazes, to observe
A Providence in all."
7th mo. 4th, 1872.

The Trials of Faith.—Faith has its trials as well as its answers. It is not to be imagined that the man of faith, having pushed out from the shores of circumstances finds it all smooth and easy sailing. By no means. Again an again he is called to encounter rough sea and stormy skies; but it is all graciously designed to lead him into deeper and more mature experience of what God is to the heart that confides in Him. Were the sky always

about a cloud, and the ocean without a ripple the believer would not know so well the path which he has to do; for, alas! we know how prone the heart is to mistake the occasion of circumstances for the peace of God. If everything is going on smoothly and pleasantly, our property safe, our business prosperous, our children and servants carry themselves agreeably, our residence comfortable, our health excellent—everything in fact, just to our mind—how apt we are to take the peace which reposes upon such circumstances for that peace which flows from the realized presence of Christ! The Lord was this; and therefore He comes in, in way or another, and stirs up the nest—is, if we are found nestling in circumstances instead of in Himself.—C. H. M.

For "The Friend."

Indian Aid Association.

The attention of Friends is called to the enclosed extracts from letters from H. H. Wells, who has just taken charge of a school among the Quapaw Indians at Seneca, Missouri. In response to her urgent appeals, articles for furnishing the school house have been sent to her, although no money is in the hands of the Treasurer of the Indian Association. Request is therefore made for contributions, which may be sent to J. Far Evans, Treasurer, 410 Race St., or to J. S. Stokes, 116 North 4th Street. Philadelphia, 7th mo. 8th, 1872.

MISSION HOME, SENECA, MISSOURI.

6th mo. 28th, 1872.

arrived at the Mission to-day. I find a field open and but few tools to work with. The house is not all completed, four beds are furnished. We have a few chairs, bedsteads, a table and stove. We need nothing, I may say, that would bring com-

fort is useless to take children from comfortable homes to civilize them without adding the comforts of civilization.

We have thirteen children at the mission—have some hay to sleep on in their beds, and that is the furniture.

We need sheets, towels, pillow cases, bedding, tin wash bowls and pitchers, knives, forks. All the children need clothing. Send material and we will try to get it made. The matron has a young child, only a year or two old, no help, no comforts. The charge is \$1.00 per month. Yet I am willing to do anything that will be for the welfare of these poor creatures. Do send us something to help us with as soon as possible.

7th mo. 1st, 1872.

After mentioning articles, crayon chalk, paper, brushes, &c., needed.) Our privations are not great, give us all the comforts you can. The children have to be taught everything, even their own language. They are brought to the mission, washed, hair cut and combed, and clothed. 'Tis a work of patience and time, and I may believe we must lay down our own will to do our duty. I know no one is able to do the work unless qualified by a Higher Power. I can truly say, I am glad to be

and the children anxious to learn. One day the boys, Red Jacket, came to me this morning and pointed to the picture of a man spelled the word for him—he laughed in triumph to think he was learning that much.

They come bringing their books to me out of school for me to hear their lessons. One little boy three years old answers as readily from the chart as any one. They have intellect in their eyes. These charts are just the thing. The children are bright, though shy, and don't seem to want to talk much. Give us the tools and we think the harvest will pay you. If you think best give us ropes for a swing and to jump with; they need something to interest them. Drawing cards of horses, dogs, chairs, hats for boys, instead of handkerchiefs tied over the head, calico for shirts and summer coats. I don't know how all will get made without a sewing machine, but we must teach the girls to sew.

7th mo. 2d.

We have now nine day scholars and nine boarders, several others expected after the 4th. There are but three white persons at the school beside the babe. The water for our use is brought a quarter of a mile in buckets. We have no horse, cow or ox to haul it. The mission is surrounded by wood, bluffs and prairie, with the voices of wolves, birds, &c., &c., to remind one they are far from civilization. Be satisfied with your homes.

HULDAH H. BONWELL.

Without Me ye can do Nothing.

Anna Shipton, in one of her little books says, "When God by His grace enlightened me to see His service a delight, I desired health, wealth, and strength, imagining that thus I could do His will more effectually, by visiting and caring for the poor, the sick and the ignorant, to tell of Him who had given me light. But the gifts I thought so good were withdrawn, and weakness and suffering were there instead. I was the Lord's prisoner, and for the first time I had an opportunity for reading and meditating on the words of God, although at times I was incapable even of this."

Some "laborious Christians" urged her to forget that she was ill, and to go out to work among the needy. At first she refused, feeling too little strength to do it, but she was over-persuaded, and concluded they knew best and that she must "work," and work in their way. She attempted it, but she did not prosper. She could not feel that she accomplished any good for others, and she had no blessing on her own soul. She says that at the end of her first week's experience, she was as much convicted of being out of the way, as if she had gone into the world of folly, for which she had not the least inclination. Then she cried unto the Lord: "Show me *Thy* will, by any means, show it me." Soon after she sprained her foot, which confined her to the house many weeks. When nearly well, a lady called on her, asking her to visit a young woman living near her, who was dying of an incurable disease. She promised to think about it, and if the Lord made it clear to her that she was to go, she would do so when her foot was well. She went and the Lord went with her, and her visits were spiritual blessings, both to herself and the young woman, for she was obeying the Lord's will instead of the will of man.

One very great danger to which earnest Christians are exposed is that of taking upon themselves work the Lord does not give them. The idea of service with many is the idea of outside work—attending meetings, visiting

the sick, looking after asylums and schools and similar efforts. To such works the Lord calls some of His children, and when He calls them, He, the good Shepherd, goes before them, and leads them in the right way. He calls His sheep by name, and each one must follow when called; but he must not start before. The reason there is so much unsuccessful work done, is, that the doing is of man and not of the Holy Spirit.

"The Lord knows what he wants done, and by whom," and He can never make a mistake. All we have to do is to wait on Him, fully consecrated to His service, and listening with attentive ear to hear our names when called, knowing that when He putteth us forth He will go before us. We do not need to look any further ahead than Christ, but we must follow close to him in a spirit of loving obedience. Then shall we prosper, and the work of God in our hands, and then shall we have good success. "Without me ye can do nothing!"—*Advocate and Guardian.*

Come ye blessed of the Lord, rejoice together, keep in unity, and oneness of spirit. Triumph over the world! be joyful in the Lord, reigning over the world! and above all things that draw from the Lord; that in clearness, righteousness, pureness, and joy, you may be preserved to the Lord.—G. For.

THE FRIEND.

SEVENTH MONTH 13, 1872.

The pressure on the columns of our Journal will not often allow of our noticing associations or institutions outside our own religious Society, but a long and much needed institution which has recently been established by the "Women's Christian Association of Philadelphia," is calculated to be so extensively useful that we think it should be generally known and patronized. The above named Association, composed of members from most of the Religious Societies in the city, has purchased and fitted up, in a neat and appropriate manner, the building No. 139 North Seventh street, (a little below Race street,) for Dining Rooms for women, with an Employment Office, an Industrial Department, and Temporary Lodgings.

The objects in view are to supply at the dining rooms, wholesome, well-cooked and palatable food, at the cost price, to women and girls employed in shops, factories, &c., whose circumstances will not admit of their paying the ordinary charge at common restaurants; and who cannot take the time or bear the fatigue of returning to their homes at noon. In the clean, nicely fitted up room on the first floor, furnished with neat tables and comfortable seats, an abundant and inviting looking meal may be had at the cost of from eight to twelve cents. A register is kept in the Employment Department for the names, &c., of girls seeking employment, and of those wishing to obtain employees; furnishing to each such information as will be likely to promote the object in view. The Industrial Department, is intended chiefly to give instruction to girls in sewing by hand and in the use of the sewing machine; thus enabling them to engage in work by which they can earn an honest living. The Lodging Rooms

are intended for the temporary use of such young women as need shelter for a short time, and who might be exposed to improper associations and temptation, without having some such place to resort to. The comfortable beds, with their clean, white clothing, in well ventilated rooms, are well calculated to promote refreshing sleep and health.

The eating room, as well as the other departments, is under the careful supervision of a committee of the association, who give daily attendance, and see that all resorting to the institution are treated with proper attention and respect, and who endeavor to secure a christian influence throughout the whole house.

The success of this praiseworthy effort to benefit a class of young women which has suffered much for want of just such an establishment, is dependent on the liberality of those who may have the means for contributing to its funds, and we trust it will not fail for want of money to meet its necessary expenses. Those residing in the country, who may not find it convenient to aid by giving cash, may help as efficiently by presenting some of the products of their farms, whether vegetables or meats.

Already the benefit conferred on the class for which it is designed, is recognized and properly estimated by many; nearly one hundred resorting to the dining room daily.

SUMMARY OF EVENTS.

FOREIGN.—The French National Assembly, with but four dissenting votes, has ratified the treaty recently concluded, providing for the evacuation of French territory by the German troops. Another member of the Duke de Noailles, the newly appointed Minister of France to the United States, has left Bristol in a steamer for New York.

The debate upon the bill imposing a tax on raw material, excites great interest in the National Assembly in the French public generally. The members of the Right declare their determination to reject the measure, and hope for a majority against it with the aid of the representatives of the free-trade districts in the south of France.

The Spanish Republicans have reconsidered their determination to abstain from all elections while the monarchy exists in Spain, and will participate in the voting for members of the Cortes.

A band of Carlists appeared on the 5th on the railway near Levida, and captured a mail train. A number of important documents belonging to the government, which were on the train, were burned. Another mail made on a steeply ascending and suburb of Reus, in the province of Tarragona, but were repulsed and compelled to retreat.

The *Epos*, of Madrid, in commenting upon an article of the London *Times*, advising Spain to cede Cuba to the United States, energetically scorns the idea of Spain parting with any of her colonial possessions.

The Archbishop of Naples has published a letter advising the clergy of his jurisdiction to use their utmost efforts to persuade their parishioners to take part in the administrative elections of the country.

A Constantinian dispatch mentions a terrible conflagration in the poorer quarter and suburb of Scutari, by which about 1,000 houses had been destroyed.

The steam ship *Lapwing*, which runs between Liverpool and Rotterdam, came in collision with an unknown vessel off the Isle of Wight, on the night of the third inst. It was believed that twenty-one persons had perished.

Large returns of emigration at Liverpool, supplied by the government emigration officials at that port, so that during the Fifth month 31,347 persons emigrated from Liverpool, principally for the United States and Canada.

The government of Guatemala has ordered the confinement of all the property of the Jesuits. Nicaragua has also ordered the expulsion of the Jesuits from her territory.

In the French Assembly on the 8th inst., Goulard, Minister of Finance, submitted a bill to raise a loan of three milliards of francs at interest of five per cent;

also giving the government power to raise further loans if necessary.

The bill was again before the English House of Lords on the 8th inst., the House of Commons having refused to accept the amendments made by the upper House. The Lords voted, 157 to 38, not to insist on their amendment making the use of the secret ballot optional, but by a vote of 117 to 58 they adhered to the amendments proposed, and the other amendments were abandoned. These concessions, it was presumed, would satisfy the Commons and secure the passage of the bill.

The master builders of London have concluded an arrangement with the journeymen who will resume work at once. Other trades will probably follow their example.

London, 7th mo. 8th.—Consols, 92. U. S. sixes, 1862 91; ditto, 1867, 92; ten-forties, 90.
Liverpool.—Uplands cotton, 11d.; Orleans, 11½d. Breadstuffs quiet.

UNITED STATES.—The weather was unusually warm throughout a large part of the United States, during the week ending on the 6th inst. In Boston, New York and Philadelphia, many sudden deaths occurred from sunstroke, exhaustion, or other causes. A Philadelphia paper says: The heat during the past week was intense, and a sudden death resulted therefrom. Below will be found the state of the thermometer at the Pennsylvania Hospital and Merchants' Exchange during the time mentioned:

July.	Penna. Hospital.			Merchants' Exchange.		
	Max.	Min.	9 A. M.	6 A. M.	12 M.	3 P. M.
1,	. 98	82	90	84	95	99
2,	. 98	84	90	85.5	96	99
3,	. 98	82	90	84	96	98.5
4,	. 97.5	83.5	89	83	94	95.5
5,	. 91.5	75	81	82	88	91.5
6,	. 80	70	83	76.5	83	86.5

In New York, 302 persons died in one day, the 4th inst., and the mortality for the entire week was 1569; a much larger number than ever died in any previous week.

In Philadelphia there were 764 interments. Of cholera infantum there were 274 cases, sunstroke 22, congestion of the brain 22, debility 22, diarrhoea 13, cholera morbus 13, convulsions 34, marasmus 32, small pox 10.

The census of 1870 returns 2,982,573 persons as planters and farmers, and the number of farm laborers, 2,888,445. There were 31,739 gardeners and nurserymen, and a large number of florists, dairy men, stock drovers and herders, vine growers, &c. The number returned as simple laborers was 1,031,666; domestic servants 971,043; teachers 136,576; physicians 62,383; clergymen 43,874; lawyers 40,736. The numbers of carpenters and joiners was 344,596, of blacksmiths, 114,774, of shoemakers 171,127, of tailors and seamstresses 161,820, of brick and stone masons 89,710, of plasterers 25,577, of printers 39,890, cabinet makers 12,835.

The mean temperature of the Sixth month, per the Pennsylvania Hospital record, was 76.28 deg., the highest temperature being 94 deg. and the lowest 64 deg. The amount of rain for the month was 4.22 inches. The average of the mean temperature of Sixth month for the past 33 years, is stated to have been 71.77 deg.; the highest mean of temperature during that entire period was in 1870, 77.21 deg., and the lowest in all that time occurred in 1819, 64 deg. The whole rain fall in the first six months of 1872, was only 15.24 inches, against 21.32 inches in the corresponding months of 1871.

The number of deaths in Philadelphia during the first six months of the present year was 11,192, including 121 children under five years of age, an increase from small pox. The mortality was 3,555 greater than in the first six months of 1871.

The number of letter-carriers employed by the Post-office Department in leading cities is as follows: New York, 318; Philadelphia, 167; Chicago, 160; Boston, 70; St. Louis, 60; Baltimore, 55; Cincinnati, 50; Brooklyn, 46; New Orleans, 40.

About 800,000 beef cattle were driven from the pastures of Western Texas last year, and more than 38,000,000 pounds of hides were shipped from the port of Indianapolis alone. It has been calculated that Texas will furnish the entire population of France, and leave a large margin of uninhabited territory.

The total annual circulation of newspapers printed in the State of New York is 492,770,800, being more than twice the number printed in any other State. The next greatest number of copies is in Pennsylvania where 235,380,500 copies are annually printed.

The Markets, &c.—The following were the quotations on the 8th inst. New York.—American gold, 1 U. S. sixes, 1871, 117; 1867, 114; 1862, 114; 5 per cents, 112½. Superfine flour, \$5.50 to \$5.60; \$6.15 a \$6.60; finer brands, 6.75 to \$11. No. 2 Chick spring wheat, \$1.48 a \$1.49; No. 1 Milwaukee, \$1.40; No. 1, 41 a 45 cts. Western mixed 58 a 59 cts.; western yellow, 62½ cts. *Philadelphia* Middlings, 25½; No. 1, 26; No. 2, 25½. No. 1 Orleans Cuba sugar, \$8.50 a \$8.56 per 100 lbs. Superfine No. 5 a \$5.50; extra, \$5.75 a \$6.75; finer brands, \$7. \$10.50. Ohio red wheat, \$1.62; western amber, \$1.81; \$1.75; white, \$1.70 a \$1.75. Rye, 70 cts. Ye corn, 63 cts.; white, 75 cts. Oats, 41 a 42 cts. cut, market was dull. Sales of about 2,000 bushels of No. 1 rye for extra; 8 cts. for a few choice; 61 cts. for fair to good, and 5 a 6 cts. per lb. gross for clean. Sales of 14,000 sheep at 5 a 6 cts. per lb. gross for fair to good. Corn fed hogs \$5.25 a \$6.75 per lbs. net. Receipts \$143 head. *Chicago*—Extra sp. No. 1, \$6.50 a \$7. No. 2 spring wheat, \$1.26. No. 1 mixed corn, 39½ cts. No. 2, 20½ cts. Rye, 55; Barley, 54 cts. Lard, \$8.85 per 100 lbs. *St. Louis* No. 2 winter red wheat, \$1.45. No. 2 mixed corn 40 cts. No. 2, 30 cts. *Baltimore*.—New city wheat, \$1.60 a \$1.65; fair to prime, \$1.40 a \$1.55; western red, \$1.50 a \$1.55. Southern white, corn, 82 cts.; yellow, 63 cts. Oats, 40 a 45 cts. *Cincinnati*.—Family flour, \$7 a \$7.25. Wheat, \$1.48 a \$1.49, 48 a 49 cts. Oats, 33 a 37 cts. Sugar cured No. 14 a 14½ cts. *Detroit*.—Extra wheat, \$1.63; No. 1 white, \$1.50 a \$1.51; amber, \$1.46. Corn, 46 cts. 63 cts.

HAVERFORD COLLEGE.

The next Term will begin Ninth mo. 11th. Examination for admission Ninth mo. 10th, at 9 A. M. Arrangements are in progress to establish a *course of Practical Science and Civil Engineering*, to which study may be admitted next term.

Persons whose homes are within a convenient distance, may be admitted to the College for instruction without board.

For terms, &c., apply to SAMUEL J. GUMM Haverford College P. O., Montgomery Co., Pa.

WANTED.

A woman Friend to take charge of the School in the care of West Chester Preparative Meeting. Application may be made to Pileena Yarnall, N. Gibbons, or Jos. Scattergood, Jr., West Chester, Pa.

WANTED.

A Teacher for the Girls' Select School in this to enter on her duty at the opening of the term this mo. next. One qualified to teach Arithmetic; Algebra, Natural Philosophy, &c.

Application may be made to
Charles J. Allen, 304 Arch Street,
Ephraim Smith, 1110 Pine Street,
Rebecca S. Allen, 335 South Fifth Street,
Rebecca W. Kite, 450 North Fifth Street.

FRIENDS ASYLUM FOR THE INSANE.

New York, *Frankford, (Twenty-third Ward), Philadelphia* Physician and Superintendent.—JOSIEHA H. WINGHAM, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED on the 2nd of Sixth mo. 1872, at the residence of her father, near Peninsula, Morgan Co., MARY MILBURN, in the 21st year of her age, a member of Peninsula Monthly and Particular Meeting. A beloved young Friend was enabled to endure an illness of many months' duration, with exemplary patience and quietude of mind; and several times expressed a wish that she might be prepared for the solemn day which she seemed conscious ere long awaited. Not long before her close she bade the family all well, separately, with much calmness, then asked mother if she was willing for her to go? A few days later she was prepared, and was laid in a mansion prepared for her in the Father's house.

—, on the 17th ult., after a very short illness, ZEVIEK CREW, wife of J. Lewis Crew, and daughter Ebenezer and Elizabeth W. Leviek. "Blessed are the pure in heart, for they shall see God."

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SEVENTH MONTH 20, 1872.

NO. 48.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Three Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Dr. Dollinger, and the new Protest against Rome. The following article is condensed from one originally published in "The Leisure Hour," by J. A. Lytle, in hopes of giving to the readers of "The Friend" a connected and intelligible account of a religious movement in Germany which has excited much interest among thoughtful persons in this country, as well as in Europe.

"In order to estimate rightly the importance of the man, and of the movement, it is essential, first of all, that we glance at the range which the Church of Rome has recently undergone.

"The Decree of Infallibility has accomplished a revolution both within and without the Church. *Within* it has changed the relation of the Head to the members, and *without* it has altered the whole attitude of the Church to society. The new dogma places at the head of the Church of Rome an infallible irrefragable man, and into the hands of that one man it gathers all prerogatives, administrations, and faculties. This one person absorbs and comprehends all orders of the clergy, with all their rights and functions. The Pope is the Church, and there is none besides. The councils of all ages speak through him, and the popes who have been before him fill life in him. The inherent independent jurisdiction of bishops is now at an end. Their rights are mere emanations from the chair of Peter, and themselves are but satraps of the papal throne. Thus the vast, far-extending organisation of the Roman Church has been unified that the Pope can put it in motion at any time or for any purpose he pleases.

"A revolution without, too, has the Infallibility decree accomplished. It has placed the Church in direct antagonism to the State. When the Pope pronounced himself infallible, the Council concurring, he bound up in that decree the infallibility of the Syllabus. What is the Syllabus? It is a string of some eighty propositions on religion, politics, and morals, very one of which is now held to be a divinely-inspired truth, and as binding on the conscience as are the doctrines of the Bible. The Syllabus makes the Pope supreme and absolute over the whole sphere of human duty, and anathematizes all constitutional monarchs

and parliaments, and holds their laws and authority as void. It anathematizes all opinions in politics, in morals, in philosophy, and science, which are not consonant with Roman dogma, and pronounces them to be false. It thus divorces the "Church" from the State, and places her at war with the whole of modern society. Her head stands apart from, independent of, and superior to all other monarchs and kingdoms.

"This gives an overwhelming interest to Dr. Dollinger and the Alt Catholic movement. We cannot but hail with pleasure the rise of an opponent to such a power, and all the more that he stands up within the Church of Rome itself. He has not come an hour too soon. We ask with no ordinary anxiety, What are the antecedents of the man? What are his opinions and motives; are they such as will bring sufficient spiritual and moral force to the movement he has inaugurated? What is the ground he has taken up, is it firm enough and broad enough to permit him to fight such a battle? What companions has he in the conflict; will their counsels aid and their spirit cheer him in his arduous task? What advance has the movement made, and in what is it likely to issue? It is a brief reply to these questions which we propose giving.

"First of the man. John Joseph Ignatius von Dollinger was born at Bamberg, Bavaria, on February 28, 1799. Almost immediately after receiving priest's orders in 1822 he was nominated chaplain to his native diocese of Bamberg. In 1826 appeared his first work, the subject of which was "The Eucharist during the First Three Centuries," and in the same year he was invited to lecture before the University of Munich on the History of the Church. The substance of these lectures was afterwards given to the world in his 'Manual of the History of the Church,' and later (1838 and 1843) in a more extended form in his 'Treatise on the History of the Church.' Politics now began to receive his attention, and in 1845 Dr. Dollinger represented the University of Munich in the Bavarian Parliament. He seems to have found this line of thought and action not incompatible with his theological and historical studies, for in 1851 he was a delegate to the Parliament of Frankfurt, where he voted for the absolute separation of the Church from the State. In 1861 he delivered a course of lectures advocating the abandonment of the temporal power of the Roman See. Other treatises showed the wide range of his thinking and reading, and the fertility of his intellect—such as the 'Origin of Christianity' (1835), 'The Religion of Mohammed' (1838), 'The Reformation—its Interior Development and Effects' (1848), 'A Sketch of Luther,' and various pamphlets, some of which were called forth by the discussions in the Bavarian Parliament on the question of compelling Protestant soldiers to do homage to Roman Catholic processions. The great teacher of Dr. Dollinger was Pro-

fessor Mohler, of Munich, the author of 'The Symbolism of the Two Churches,' and which is accounted one of the ablest works on Romanism which modern times have produced.

"The following particulars of the life of Dr. Dollinger, which we have received from a trustworthy German correspondent, will, we are sure, be interesting to our readers:—Dr. Dollinger's father, Professor Ignatius Dollinger, was a celebrated physiologist, and imparted to John, his eldest son, a careful education, desiring to see him enter the same paths of natural science, especially anatomy and physiology, as he himself excelled in. His wish seemed likely to be realised, as the boy gave hopes of becoming interested in the different branches of natural history, more particularly entomology. But all along the inward vocation was very different; and even then the boy knew no greater pleasure than with a large Bible in his hands to deliver, what might be called, exegetical lectures to his comrades. Accordingly we find him studying theology at Bamberg and Wurzburg, and already at the age of twenty-two filling the professional chair of Church History and Canon Law at Aschaffenburg. We then find him in the same capacity at Munich, whither the university had been removed from Landshut. Here (at Munich) he has labored, with brief intermissions, from that time to the present, now a period of about forty years. Of the well-known Mohler, author of "Symbolism," &c., was called to the theological faculty, Dollinger lectured for some years on Dogmatics. He was present in 1848 at the Diet of Frankfurt-on-the-Maine, and was also a member of the Bavarian Parliament. What especially characterises Dr. Dollinger is his study of Church History, and in his works on this subject he has by no means shown himself friendly to Protestantism. In his work, "Luther, a Sketch," he insinuates that this Reformer's book, "The Popedom at Rome established by the Devil," was written in a "state of excitement caused by intoxicating liquors." In his work, "Die Kirche und die Kirchen" (The Church and the Churches,) there is discernible a strong partisan spirit, though he blames the state of things in the Church at the same time. The principle on which he proceeds is that of historical research in opposition to the traditional method of scholastic rationalising treatment. Dr. Dollinger is said to be a man of immense erudition, and to be gifted with an amazingly accurate memory. The well-known J. von Gorres used to relate that if he wanted to find a sentence or paragraph in a book, but which he had half-forgotten, and of which he could remember neither the title nor the author, he used to go to Dr. Dollinger, who was sure to be able to give accurate information as to every particular, besides distinctly pointing out the place in the Royal Library where the book was to be found. In Munich he has led

a quiet and retired life, being known to and recognised by few. Almost his only recreation is the walk from his house to the university building and back again.'

(To be concluded.)

For "The Friend."

Memoirs of Mildred Ratcliff.

(Concluded from page 373.)

From a letter of B. W. Ladd to M. Ratcliff.

"Near Smithfield, 6th mo. 9th, 1845.

"Beloved Friend,—It was a satisfaction to me to receive thy letter by our friend J. Kenworthy, and to find thee in good measure enjoying the love to the household of faith, which so pre-eminently characterized the beloved disciples and apostles of our blessed Lord, when near the time of His being personally removed from them. It is precious to enjoy that fellowship which is with the Father and the Son, and this favored state we cannot expect to enjoy only as we watch unto prayer daily. My hope for preservation in this day of great commotion is in His condescending love and mercy, who first called our forefathers out of the corruptions and ceremonies of the world, into the light and liberty of His glorious gospel. My wife joins me in love to you all.

Thy attached friend,

B. W. LADD."

— to Mildred Ratcliff.

"Mt. Pleasant, 8th mo. 28th, 1845.

"Mildred Ratcliff, my beloved friend,—Thou art often in my remembrance; and at this time it is with me to salute thee with a few lines, trusting thou art sustained in the trial of the removal of thy dear husband. And I desire, according to my capacity, that thou may be preserved under the Lord's notice and protection the remaining days that may be allotted in this state of existence; and when they are finished, received into glory. But how, my friend, and truly valued mother in Israel, is my heart affected in the removal of these, who through everlasting love and mercy have been helpers of my faith. Truly I feel it very sensibly, and am ready to query why is it so in this deeply proving day. Pray for me when thou canst, that I may be preserved in faithfulness to the end; and that none of the devices of the crooked serpent may prevail over me. My love to the brethren, to such as love the Lord Jesus in sincerity, I think was never stronger.

"I cannot bear the idea of being separated from the sincere-hearted followers of Christ. There is so much about which I think is above the simplicity of the Truth, so much counterfeiting the King's coin, so much pluming with the Lord's gifts and not giving him the glory, that it is no wonder if his divine displeasure is manifested amongst us. But O, how my soul travails in exercise, that none who are looking unto the Shepherd of Israel for protection, may be permitted to be led captive by the subtle devices of him whom the Scripture declares is transformed into an angel of light.

"I received a very acceptable letter from my old fellow traveller, Ann Jones, of Stockport, England, a few days ago. Her views of the state of things in our Society are in unison with my own. Gladly would I copy it for thy perusal, but time will not admit of it. There is however one paragraph that I must not omit: 'Does dear Mildred Ratcliff live near

thee? If thou hast an opportunity give my dear love to her. I received a sweet salutation in her own hand writing a few years back. My love to her has not abated by distance or length of time separating us.' * * 'Ah, had we as a people individually and collectively humbled ourselves under His holy hand at the time of the former desolation, and kept near to Him, the preserver of men, in spirit and in truth, the Babel building that has succeeded would not have been devised.' I could fill this sheet with excellent matter from the letter, in which thou would be much comforted; but in these times it will not do. If I get an opportunity after Yearly Meeting, and life and health be spared, I intend to come and spend a day or more with thee.

"In that love which craves we may be obligated to remember each other before the Lord, I remain thy friend I trust in the bonds and allusions of the gospel of Christ Jesus our Lord."

Joseph Edgerton to Mildred Ratcliff.

"Tenth mo. 8th, 1845.

"Dear Friend,—Under a feeling of gospel fellowship I address thee, desiring for thee the continuance of that loving kindness which is better than life, and of which thou hast been a large sharer, through the compassion of our ever merciful and good Shepherd. His watchful care is as much over his dependent little ones, as in any age of the world. It is often the fervent desire of my mind, that I may be kept in the valley of humility, and that at last I may be found possessing a portion of that life which beautifies and dignifies every member of that body of which Christ Jesus is head. If we continue in this fellowship, we shall have a place in the minds of the faithful; and even though the bread of adversity and the water of affliction be given us, we shall acknowledge that there is a blessed fellowship one with another, even in suffering endured for the Master's sake. I have never more sensibly felt this than of latter time. O, that these may be kept in that pavilion which is immovable, from the strife of tongues, and be fed with that food which is convenient, whereby they may be nourished, and be enabled to grow up unto Him in all things who is the Head, even Christ. Then, neither heights, nor depths, things present, nor things to come, may be able to separate them from Him who is the Leader, Feeder, and Director of his people. They will be willing to endure hardness as good soldiers of Jesus Christ, and to pass through evil as well as good report. I have often remembered that it was said of Him who trod the wine-press alone, and of the people there was none with him, that 'He was despised and rejected of men, a man of sorrows, and acquainted with grief.' It is no marvel (seeing it is enough for the disciple to be as his Master, and the servant as his Lord) if we should be despised and rejected by the worldly wise, those who willingly connive at the unsoundness which is within the camp. May patience have her perfect work.

"I have been so well satisfied with the way of Truth as professed by us, I have thought it worth suffering much for; and I crave for the household of faith, that a settlement in that which is immovable may be known; that, being no more children, tossed to and fro and carried about by every wind of doctrine, we might occupy that position assigned

us by our blessed Lord and Master in his kingdom on the earth.

"I feel myself but a child in the work the Lord, and thou art one whom He has endowed in thy day with the excellency, dignity, and the excellency of power, yet feeling that unity which is with the Father and with His Son Jesus Christ, and is partaken by the children of the regeneration, I desire to encourage thee. I believe as the mountains are round about Jerusalem, so the Lord round about his people. Thou mayst be many mental conflicts, added to much bodily suffering. May the eternal God be thy refuge and underneath the everlasting arms. I believe that He whose compassions fail no who was pleased in early life to open to the beauty of his true and living way, who was the strength of thy meridian day, who continue to guard and guide thee by his counsel, and finally conduct thee safely through the dark valley and shadow of death, in that city where there is no more pain, sickness, nor weeping. But where everlasting praises arise to Him who sitteth upon the throne, and to the Lamb who hath redeemed us by his precious blood. Oh, unmerited mercy! May my soul bless and praise Him for his blessings in plucking my feet out of the mire and clay, and giving me a portion of settlement upon that Rock, against which the gates of hell shall never prevail.

"Thou hast no doubt heard the particulars of our late Yearly Meeting. Whilst I deeply mourn the state of Society, I feel thankful that our meeting was favored to sustain its position which it did."

Here the autobiography and correspondence of Mildred Ratcliff concludes. But we trust it has not been without a feeling of deep and lively interest, that the course of the heaven-bound pilgrim has been thus traced through the vicissitudes of many years. After getting within the pale of a religious Society whose doctrines, testimonies, and peculiarities in their primitive purity and fulness she had adopted from conviction, and to which it was very evident she became more and more attached, she, like "the beloved Persis" spoke of by the Apostle, "labored much in the Lord." Her whole life subsequent to the period when she joined in membership with Friends, with its trials, its combats, its deep baptisms, its fightings without and fears within, all tending to fill up the allotted measure of the cup of suffering, being part of the "great tribulation" which every servant and handmaid of the Lord Jesus must experience has been, in degree, set forth in the memoir and fragments left by her, and which are no and herewith brought to a termination.

She departed this life at her residence near Brownsville, Pennsylvania, 1st mo. 22d, 1841 in the 73d year of her age; having been confined to the house with but little intermission for a period of more than four years. She frequently during this season, petitioned for patience, which in a remarkable degree was granted her. Her whole trust and confidence appeared to be placed on the Lord Jesus Christ, who in tender mercy had so strengthened her soul, as to enable her to follow Him through a life of many sorrows and sufferings. And then also, He who had been with his handmaid in six troubles, did not forsake in the seventh—the last trying conflict of nature—but so manifested His living presence,—so spread abroad his love in her

part by the Holy Ghost, that death was obbed of its sting, and the grave of its victory.

For "The Friend."

High Tartary, Yarkand, and Kashghar.

(Continued from page 373.)

Amongst the group collected to stare at the traveller there is generally a Lama, dressed in a red robe which allows one arm and shoulder to be bare, as is also the head. In his hand he carries a prayer-cylinder, which he whirls round on its wooden handle by an almost imperceptible motion of the hand, aided by a string and small weight attached to it, and assisting the rotation. Perched on some neighboring pinnacle, or jammed against the vertical face of some rock, is the Lama's monastery. Such is a Tibetan village without a tree except a few stunted willows along the life-giving water-courses; while all above, to the very edge, is a howling wilderness of gravel, with no signs of man's existence.

In the broad valley of the Upper Indus, which constitutes Ladak, the villages in places extend continuously for several miles. The crops are here wonderfully luxuriant, and the climate is milder, the elevation being only 1,000 feet. The town of Leh itself is nestled under the hills, at a distance from the river of some four miles up a long gentle gravelly slope.

We spent nearly a month here studying the characteristics of the Toorkees, learning all we could about their country and its rulers, and paving the way for an expedition next year. At last we started back, late in October, from Ladak, and were but just in time to force marches to cross the Bara Lâcha Pass before it was closed for the season by the snow. Here we had the misfortune to lose two Hindoostanee servants, who lingered behind, and, finally overpowered by cold, sat down with the apathy of their race to die. Our party being much scattered, and bivouacking in different places that night, we did not know of their absence till it was too late to save them. Their bodies were found crouched together, and rifled by the Tibetan travellers.

On arriving back in the Kangra Valley, I set myself in earnest to prepare for next year's expedition. My companion, unfortunately, was not able to join me again, so I continued my preparations alone. Putting together the information acquired, it seemed that the only chance was to go up in the character of a merchant. Asiatics who travel do so from one of three motives, and they can understand no other. Their journeys are either religious, commercial, or political. They will cross the whole continent to visit a shrine; they will peril their lives on a trading trip; and envoys are constantly threading their way from one distant chief to another. From the first and the last pleas I was debarred. I was determined to go as an Englishman, and, as such, I could have no religious attraction in Central Asia; nor could I obtain any official recognition from our Government as a motive for the journey.

Yet I was convinced that the favorable moment had now arrived for opening intercourse with Eastern Toorkistan. So I determined to adopt the third and only remaining character, and go as a merchant, and the rather that this would give me an excellent opportunity of discovering the state of the

Central Asian market and what promise it afforded to English trade, especially with regard to the disposal of Indian tea, in which I had a personal interest. This commercial information, if I could obtain it, would be a most valuable result of my journey, for with half-barbarous nations trade is the only bond of union. I might thus hope to establish permanent communication with Central Asia, which the mere casual transit of an English traveller would never accomplish.

In order to carry out my intention of going in the character of a merchant, I made arrangements with an enterprising firm in Calcutta to send up a venture of goods, chosen in such a way as seemed most suitable for the Yarkand market.

Presents also, chiefly in the shape of firearms, had to be bought, for in Asia nothing can be done without the interchange of gifts. I trusted chiefly to these to unlock the door for me, purposing to send up some confidential messenger in front of me, who should present the king and his chiefs with gifts in my name, informing them that I was myself following with more valuable ones which I hoped to make over in person. It seemed as if this course afforded the best hope of success, by appealing to their cupidity while at the same time disarming their suspicions by frankly announcing my coming beforehand.

My confidential messenger I found in the person of Diwân Baksh, a Mussulman who had formerly been in my service as Moonshee, or writer, and was now occupying some petty post under Government."

Until within a few years of our author's visit, the country he attempted to explore was subject to the Chinese authority; but the inhabitants had risen in rebellion, and after a tumultuous and bloody succession of events, had killed, driven out or subjugated their former rulers. A military adventurer named Mahammad Yakob, held the supreme power, with the title of Atalik Ghazee. An envoy from this monarch to the native ruler of Cashmeer, was at Leh or Ladak in the summer of 1868, on his return home. R. Shaw met with him there at that time, and arranged to send in his company his messenger, Diwân Baksh, with presents to the king, and a letter, requesting permission to visit his country. After a delay of about three weeks, which were spent in making arrangements for the transport of his goods and baggage, he followed on to Shahidoolia, a camping-ground and small fort in the Tartar territory, where he had arranged to wait for the king's reply to his letter. A few extracts from his diary will show the character of the country he was passing through, and the precautions travellers are obliged to take.

"October 18th.—Followed marks of the envoy's party up a side stream from the north. Shingly bed of dry stream, gradually steeper and steeper, till we stood on the ridge. The depression of the 'col' is very slight indeed. View to south of glacier-mountains extensive but stormy. To north, very flat, downy country, nearly the level of our pass. One or two large patches of snow, our elevation being about 19,000 feet. Tashsee and I walked on to keep ourselves warm, but, halting at sunset, had to sit and freeze for several hours before the things came up. The best way of keeping warm on such an occasion is to squat down, kneeling against a bank, resting your head on the bank, and nearly between your

knees. Then tuck your overcoat in all round you, over head and all; and if you are lucky, and there is not too much wind, you will make a little atmosphere of your own inside the covering which will be snug in comparison with the outside air. Your feet suffer chiefly, but you learn to tie yourself into a kind of knot, bringing as many surfaces of your body together as possible. I have passed whole nights in this kneeling position and slept well; whereas I should not have got a wink had I been stretched at full length with such a scanty covering as a great coat. At last the camp arrived. We had brought a little fuel with us, and melted some ice for water. No grass at all for the cattle.

October 19th.—The soil is all clay, covered with flinty stones and rough agates. Not a vestige of grass; but a little fuel in the shape of the *lavender-plant*, as it may be called. This consists of a little bunch of shoots, three or four inches high, looking like lavender. These little bunches are scattered about seven or eight yards apart or more. They have a woody root, much more substantial than might be imagined from their insignificant appearance above ground; men go out with little picks and dig them up, but it takes several hours, even where they are most plentiful, before a man can collect enough to light a fire with. The shoots are sometimes eaten by famishing horses, and to a certain extent stay their hunger where there is no grass, as here. So late in the season there was no water anywhere on this plain, but we found a few patches of snow, and melted enough to cook with and drink. There was not, however, fuel enough to melt any for the horses to drink, and they had for many days to content themselves with munching snow to allay their thirst.

October 27th.—Kabeer [his Indian servant] was brought in during the night, having lain down by the side of the road. He had heard me and Tashsee passing within a yard or two of him in the dark, but had not the energy to speak, fearing we might compel him to get up and come into camp! Such are the natives of India. He would doubtless have died, exposed to that bitter night, had I not sent the men out to search for him.

October 28th.—A gradual descent leads down a long valley into the plain of an old lake bed, with water-marks 200 feet up the hill-sides. One or two small brackish pools half-frozen, all the rest a bed of 'phoolice,' or coarse soda. Above is a very thin cake of earth, below which the foot sinks into the finest loose powdered soda, pure white, four or five inches deep. Below this is a sheet of impure common salt, or saltpetre, which you can hear crack like thin ice under fresh snow as you walk. In many places the coat of earth is absent, and the soda is hard and irregular. It was horrible walking for five hours over it."

(To be continued.)

I found it my duty likewise to go to meetings in the middle of the week, as well as on First-days—I have since mourned to see such a neglect in the attendance of religious meetings; which plainly shows that they who do so are not enough concerned for their salvation.—C. Healy.

Watch ye, stand fast in the faith, quit you like men, be strong. Trust in the Lord.

THE TEACHER'S DREAM.

Selected.

"For God is not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have ministered unto the saints and do minister." Heb. vi. 10.

Aslant fell the beams of the setting sun
Through the school-room windows at Durham Place;
The little urchin—his lessons done,
And his good-night said—had gone, to run
His merry homeward race.

At the desk, with her toil-worn head bowed low
On her fevered hands, a teacher sat,
Making no movement as if to go,
Though round her fell the broad sunset's glow,
And the hour was waxing late.

The light wind strayed through the open door,
And lovingly lifted the loosened hair
That fell round a forehead where time had made
Some footprints, but left a sweet, pensive shade,
That rendered it still more fair.

She had fallen asleep; and in her dream
The narrow walls of the meagre room
Had dropped away, and the sunset's gleam
Fell on a fair bower, and made it seem
All flooded with rosy bloom.

And for the shrill sound of A. B. C.
That echoed so late in her tortured ear,
The notes of the woodland birds heard she,
And the lapse of waters, as dreamily
They coursed through a valley near,

And she knew not whence came the sense of rest
That so sweetly over her spirit came,
Till a gentle presence was manifest,
A gentle hand her forehead pressed,
And a soft voice called her name.

It bade her come, and she followed on,
Scarce knowing whether she waked or dreamed,
To where there was raised a sylvan throne,
And the form of Him who sat thereon,
Like the Man of Sorrow seemed.

And many a loving one came and stood
Around the Master, each to tell
How he had illumined some dark abode,
Or lightened some pilgrim's weary road,
For the Lord, he loved so well.

When His sweet "Well done" was bestowed on all,
And each from His presence on had passed,
Trembling she came at the Master's call,
And prone at His feet was fain to fall,
The weakest and the last.

But gently He raised her and bade her say
What she had done for Love's had done;
"Master," she cried, "though I love away,
Naught have I done for Thee to-day;
From rise to set of sun:

"I teach the little ones day by day,
And they cling to me with a fondness strange;
I teach them knowledge, and guide their play,
And strive that never in harmful way,
Their little feet may range.

"But for Thy service I find no place,
No needs of love have I to tell,
Though with tears I mourn my wasteful days,
And long to toil in the broad highways,
For the Lord I love so well.

"I see the harvest field gleaming white,
And heavy with sheaves which I may not reap;
I see fair flowerets touched with blight,
I see Wrong triumphing over Right,
And can only look and weep."

Then a wondrous smile lit the Master's face,
A smile that shone down to her very hair;
And these were his words: "Dear child of grace!
Who toils and weeps in the humblest places,
Hath in my work a part!

"Fear not! for thy toils the Master owns;
And precious to Him is Thy ministry;
Fear not! and He spake in gentlest tones,
"Who carest so well for the little ones,
Hath even cared for Me."

Rose Temple.

Selected for "The Friend."

Yellowstone River—its Hot Springs, Geysers, and Natural Scenery.

(Continued from page 374.)

We will now return to the falls, and pursue our way up the valley of the Yellowstone to the lake. We wound our way among the dense pines that clothe the foot-hills, and, striking a game-trail, succeeded in avoiding the marshy bottoms of the river. Great numbers of small springs seem to flow out of the sides of the hills, and distribute themselves over the bottom, finally draining into the river. The deep snows which fall on the mountains, and continue the greater portion of the year, melt so gradually that these springs have a constant supply; and during the summer the grass and flowers give to the lowlands a meadow-like appearance by the freshness and vividness of the colors. The river, by its width, its beautiful curves, and easy flow, moves on down toward its wonderful precipices with a majestic motion that would charm the eye of an artist. Some of the little streams which we crossed on our way up the river, were full of fresh-water shells. Wherever the water stands for a time, the surface is covered with a yellow scum from the presence of iron. About five miles above the falls, on the east side of the river, we crossed a small stream which held a large amount of alum in solution, and on this account was appropriately named Alum Creek. This little stream is two feet wide and two inches deep, as clear as crystal, and as it flows along through the rich grass, it would not be noticed by the traveller that it differed from any other stream, except by the taste. Ever since descending into the basin we have met with great quantities of a kind of obsidian. It seldom occurs in a compact, amorphous, crystalline mass, like opaque glass, but as an aggregate of small amorphous masses, easily disintegrating, so that the surface is covered with the small obsidian pebbles. The color is black or dull purplish-black. There are exposures here and there of the basalt also; some of it contains great quantities of rounded masses, like concretions, from the size of a pea to ten inches in diameter; they seem to be little globes, found in the igneous mass, lined inside with crystals of quartz. These masses are sometimes called "volcanic walnuts" by travellers.

About ten miles above the falls, on the east side of the Yellowstone, we came to a most interesting group of hot springs, named in Lieutenant Doane's report, the "Seven Hills." The chart which accompanies this report will show the location of the hills and the springs in relation to them. The little stream on the east side is one of the sources of Alum Creek, and the springs that border show the origin of the alum that is held in solution in the waters, which hold their full strength until they flow into the Yellowstone. We approached this group of springs on the west side, and the first spring that attracted our attention was located at the base of one of the white hills. It was a powerful steam-vent, with the strong, impulsive noise like a high-pressure engine, and hence its name of Locomotive Jet. The aperture is about 6 inches in diameter, a sort of raised chimney, and all around it were numerous small continuous steam-vents, all of which were elegantly lined with the bright-yellow sulphur. The entire surface was covered with the white siliceous

crust, which gives forth a hollow sound beneath the tread; and we took pleasure in breaking it up in the vicinity of the vents and exploring the wonderful beauty of the sulphur coating on the inner sides. This crust is ever hot, and yet so firm that we could walk over it anywhere. On the south side of these hills, close to the foot, is a magnificent sulphur-spring. The deposits around it are silica; but some places are white, and enamelled like the finest porcelain. The thin edge of the nearly circular rim extend over the waters of the basin several feet, yet the open portion is 12 feet in diameter. The water is in a constant state of agitation. The steam that issues from this spring is so strong and hot that it was only on the windward side that I could approach it and ascertain its temperature, 197°. The agitation seemed to affect the entire mass, carrying it up impulsively to the height of 4 feet. It may be compared to a huge caldron of perfectly clear water somewhat superheated. But it is the decorations about this spring that lent the charm, after our astonishment at the seething mass before us—the most beautiful scolloping around the rim, and the inner and outer surface covered with a sort of pearl-like bead-work. The base is the pure white silica, while the sulphur gave every possible shade from yellow to the most delicate cream. No kind of embroidering that human art can conceive or fashion could equal this specimen of the cunning skill of nature. On the northeast side of the hills, extending from their summits are large numbers of the steam-vents, with the sulphur linings and deposits of the sulphur over the surface. These hills are entirely due to the old hot springs, and are from 50 to 150 feet in height. The rock is mostly compact silica, but there is almost every degree of purity, from a kind of basalt to the snow-white silica. Some of it is a real conglomerate, with a fine siliceous cement inclosing pebbles of white silica, like those seen around the craters of some geysers. Although at the present time there are no true geysers in this group, the evidence is clear that these were, in former times, very powerful ones, that have built up mountains of silica by their overflow. The steam-vents on the side and at the foot of these hills represent the dying stages of this once most active group. Quite a dense growth of pines now covers these hills. They rise up in the midst of the plains, and from their peculiar white appearance are conspicuous for a great distance. At one point there is a steam-vent so hot that it is difficult to approach it, emitting a strong sulphurous smell, and within two feet of it there is a larger spring, boiling like a caldron. So far as I can determine, there is no underground connection of any of the springs with each other. Sometimes the rims of these craters, as well as the inner sides of their basins, have a beautiful papulose surface, the silica just covered with a thin veil of delicate creamy sulphur. At this locality are some very remarkable turbid and mud springs, on the south portion of this singular group, as can be seen by reference to the chart. One of them has a basin 20 feet in diameter, nearly circular in form, and the contents have almost the consistency of thick hasty-pudding. The surface is covered all over with puffs of mud, which, as they burst, give off a thud-like noise, and then the fine mud recedes from the centre of the puffs in the most perfect rings to the side. This

pot presents this beautiful picture; and though there are hundreds of them, yet very rare that the mud is just in the position to admit of these peculiar rings. Kind of mud is, of course, produced by escape of the sulphuretted hydrogen gas through the mud. Indeed, there is no common that can bring before the mind a picture of such a mud volcano than a cauldron of thick mush. The mud is so soft as to have no visible or sensible grain, is very strongly impregnated with alum, three hundred yards in length and twenty yards in width, the valley of this little branch of Alum Creek is perforated with these vents of all sizes, and the contents are of degrees of consistency, from merely turbid to a thick mortar. The entire surface is perfectly bare of vegetation and hot, yielding in many places to a slight pressure. I attempted to walk about among these smoking vents, and broke through to my knees, finding myself with the hot mud, to my great and subsequent inconvenience. One of the largest of the turbid springs has a basin of a nearly circular rim 20 feet from the center to the water, and 40 feet in diameter. There are two or three centers of ebullition; temperature, 185°. We may say, in conclusion in regard to this group, that while there is a great deal of activity in the springs at present time, the remains of the dead shells cover the greater portion of the surface and those which are more active present evidence of far greater power in past times.

(To be continued.)

For "The Friend."

Isaac Brown.

Isaac Brown's notice to Mildred Ratcliff, published in a recent number of "The Friend," very much reminds me of those who knew him, at a trying period in his life to which he alludes. His deep and protracted affliction, in its origin, did not appear to be so much the result of a willful neglect or disobedience to known duty, as a fear and belief, though a feeling of great unworthiness, that the Master had withdrawn his good spirit from him, and left him to himself without mercy. He was esteemed as one who earnestly strove to do his Master's will in the plainness and simplicity of the Truth; yet he was very small and useless in his own estimation at times much given to discouragement.

During those five years in which he did not in humility shed a tear, his condition appeared to be that of hopelessness and despair, and he went mourning on his refusing to be comforted, under an impression that the beloved of his soul had fled forever to return—hence not that hopeful soul "Isaac Brown," as formerly—and as his friends desired "again" to see. It was as he did that the true object of attending religious meetings was for the performance of spiritual worship, wholly acceptable in the Divine sight, he deemed it but duty to meet with his friends professedly at solemn purpose, while a consciousness of extreme destitution of all good was present with him. But "when the dear Master, in his own appointed time, which is the same, was pleased to touch his heart with the tender of his love," he then felt enabled to take his dear friend's advice to "work hard and go to meetings." His heart was then relieved of its gloomy forebodings, and enabled

to rejoice in the presence of Him who had come to his assistance, and as with a "whip of small cords," had driven out the enemies of his soul's peace, and made his "house a house of prayer," so full of thankfulness, humility and love, that his long absent tears flowed in abundance. From this time forward, during the remainder of his life, he observed diligence in the attendance of religious meetings, while physical ability continued; and although he subsequently experienced times of similar descendings, yet he was favored to maintain a measure of hope and confidence in that power which he had known to be his strength in weakness, to his preservation above the raging billows which at times threatened to overwhelm him. His honest sincerity and child-like simplicity, together with a heart full of love and good-will towards all, much endeared him to his friends, who yet retain his example of humility and lowliness of mind, in worthy remembrance.

Ohio, 7th mo. 8th, 1872.

For "The Friend."

A Fungoid Growth.

In the vicinity of Front and Walnut streets in Philadelphia, are a number of stores which are occupied by wholesale liquor dealers. In the upper stories of many of these are stored large quantities of whiskey, and the bungs of the casks in which it is contained are left open, so that the fusel oil may evaporate, a process aided by the heat of the summer's sun.

I had long noticed the existence, on the outer walls of many of these stores, of a black deposit, greatly disfiguring the appearance of the buildings. I had supposed it to be a cryptogamic vegetable growth, caused by the dampness of the situation, but a recent conversation with one whose place of business was in that vicinity, suggested the idea that it might in some manner be dependent on the storage of whiskey, as it was said that the deposit was most abundant on those houses where whiskey and fusel oil tainted the atmosphere.

Having scraped a small portion of the black material from a wall, I sent it to Charles Potts at Westtown, to be examined by the aid of the powerful microscope recently purchased by some friends of that institution. It was prepared with glycerine, and when placed in the field of view of the instrument, with a high magnifying power, it exhibited very clearly its vegetable structure. The individual cells were about $\frac{1}{1000}$ of an inch in diameter, with concentric circles, indicating a somewhat complex structure. The manner of growth was evidently by the elongation and ultimate division of the cells. Some of these had a dark line across the centre, showing where the future division would take place. In others, the separation of the parts had progressed so far, that they might be considered as separate cells, though still joined together. They were arranged in lines and clusters.

On comparing them with the fungus which forms the smut of wheat, there was a marked similarity in their general character. J

Whether thrilled or exiled,

Whether poor or rich then be,

Whether praised or reviled,

Not a rush it is to thee:

This nor that thy rest doth win thee,

But the mind that is within thee.

Wither, 1632.

From The "British Friend."

Fruitful in Every Good Work.

In this age of hard work, when a sense of hurry seems to have entered into every circle of activity, as if some mysterious voice had whispered to every heart, "Work while it is day; the night cometh when no man can work," making the workers gird themselves anew to heavier tasks and swifter toil, we meet in the circle of religious activity with many laborers carrying other burdens than those which the Master has given them to bear, and fainting under weariness whose hidden cause is inward weakness rather than outward toil; therefore it surely behoves us to set ourselves steadfastly to consider religious work, or work for God, as it is frequently termed. In so doing we may learn sundry truths and first principles concerning the service of God, that may greatly help us against growing weary in well-doing, and so establish us in the house of the Lord that we may still "bring forth fruit in old age."

In the first place, have we enough pondered the significant fact, that while Christians are permitted to work for the Lord, they are commanded to wait upon him? Working is set before us in the Scripture in the light of a privilege, waiting in that of a duty. Great wisdom is the love that has ordered it thus, for in working we give, in waiting we receive; and the Most High knoweth that in himself and for himself he hath no need of us or of our works, while we have all need of him and of his gifts. Therefore it is, that while every member of the household of faith may have the daily and constant happiness of waiting on the Lord, only at such times and for such uses as the Lord hath need of them can they have the added joy of going on his errands, or doing somewhat for his sake for the good of their fellow-men.

The outward cry of the religious world, "Go and work for God," so often drowns the gentle inward voice of the Holy Spirit, bidding us "wait on the Lord," that it requires an opened ear and a humble heart to discern the due relation and proportion between the working and the waiting.

We have indeed much need of patience to keep ourselves from being hurried on unadvisedly by the rush of religious effort around us.

Waiting on God will indeed lead to the working, for the Great King owns no idle laborers, no superfluous servants, but appointeth to every man his work; but the waiting must have the first place, for it can never be too urgently insisted upon, that being by nature completely bankrupt in all heavenly things, we can never give out more than we have received, and that the receiving must precede the giving. Working expends grace, waiting receives it; and surely it is because in this matter Christians are often not sufficiently careful to keep, as it were, the receipts in advance of the expenditure, that we find so much toil, so little profit; so much sowing, so little reaping; so many weary and disappointed laborers, so few rejoicing singers in the vineyard of the Lord.

The desire to work for God is one that generally takes early possession of the renewed heart; and Satan, who knows this, often contrives to weave his subtlest snares out of this very desire, for his kingdom in a man's heart stands and depends on the strength of the natural or carnal mind in that man. So long as the natural mind is uncrucified, Satan

keepeth his goods therein in peace; therefore when the heart is first directed into the love of God, and the life of the carnal mind is threatened, the deceiver often turns aside the blow by getting the powers of the natural mind to enlist themselves in the service of God.

In this way the old self escapes spiritual crucifixion, and spiritual resurrection is retarded; for the old nature, however apparently busied in the service of God, is the old nature still, and his death and not his service, is that which God requireth.

There is perhaps no greater hindrance to the true service of God, either by the church as a body; or by individual Christians, than the enlisting therein of the powers and activities of the unrenewed natural man. Its best powers, its highest feelings, its noblest impulses, are but as "the flower of the grass;" no increase in their amount, their strength, or their beauty can alter their nature, or turn the flower of the grass that withereth into wheat for the Master's garner. Every seed must produce after its kind; the seed must come from God that produces fruit for God; for heavenly fruit there must be heavenly seed; for immortal fruit there must be immortal seed; for spiritual work there must be spiritual workers. Deeply has the church of Christ suffered in her labors of love from the mingling together in her fields of toil of laborers who live and work after the flesh with those who live and work after the Spirit. In the visible church such a mixture is, in a great measure unavoidable. Only He to whom all hearts are open could authoritatively and justly divide the wheat from the tares; and since his present verdict is, "Let both grow together until the time of harvest," our part is not to attempt to separate them, but rather simply and earnestly to uphold the principle that lies at the root of the true, though as yet unmanifest, distinction between them, namely, the principle, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

How would the doing so affect our own conduct practically? In the first place, if ourselves true and spiritual workers, however earnestly we might desire to have more fellow laborers in the fields so "white already to harvest," we should never urge upon any person, and especially not upon any young person, the duty or privilege of engaging in work for God until we had first set clearly before him the necessity that precedes every religious duty or privilege: "Ye must be born again." We should endeavor to show plainly that we consider the new birth an indispensable requisite for the right performance of the humblest ministry in the church of God; and that we deeply feel that we must be children of God in the fullest and widest and eternal sense before we can be his instruments, his vessels, his laborers, or his servants. Better far would it be to lose for a time a promising or much-needed helper by the faithful enunciation of this truth; better to leave a young heart grieving for the want of spiritual life that unfitted him to be a spiritual worker than to engage him, while yet dead before God, in the busy doing of dead works. Preaching, teaching, reading the Bible to the ignorant, visiting the sick, or feeding the hungry, can all be dead works in the sight of God if wrought by one not yet himself alive unto God through Jesus Christ our Lord.

Will it be any joy to the child of God in the

day of harvest to look back to the time when, through a mistaken zeal, he invited laborers to come forward to earn the Master's wages, who had not first received the Father's gift—that gift of God which is eternal life through Jesus Christ our Lord? Will he not rather feel, "I helped them to believe that they had life by setting them to work side by side with the living; I hindered them from seeking life by making them too busy to perceive their need of it; I invited them to give before they had received, to work for God before they had waited upon God? Had I not done so, might they not have gone forth bearing far more precious seed, and have returned home with greater joy, and brought more sheaves with them?"—*The Oakfield Papers.*

For "The Friend."

The Maryville Monitor

Is only an auxiliary to the Freedmen's school work in Tennessee, as the Freedmen's Friend is to that in North Carolina and Virginia. It costs about \$12.50 a month to publish. It is not expected to be self-supporting in subscriptions: the price was put low to induce the Freedmen to subscribe; 25 cents being enough to bind a bargain to self respect. It speaks to the Freedman from among them, as an enterprise of theirs, the publisher being one of their race, a native Tennessean; and the contributions to its columns being in part from them. Those who subscribe or otherwise contribute to the work in Tennessee, may therefore feel that they are sustaining, not a newspaper only, but giving so much for that work, and for the paper as its organ, and as a reliable channel of information now needed to assist in maintaining our relations properly with the South. For, since the demise of the Freedmen's Bureau, and the curtailment of denominational support, there has been not only a falling off of more than 2000 schools, but with them the stop of full, classified reports, and items which formerly kept us informed and interested in matters which closely concern us, as a part of the nationality to be affected by the sudden transition to citizenship, of those who, a few years ago, were declared by the highest authority in the land, to have "no rights which the white man was bound to respect." Sympathy is not failing in the North; what fails is the means of knowing the truth of things in the South. This is sought to be supplied in a degree by "The Monitor." The truth is stated in the fact that only one-sixth of the children of the 4,500,000 have been to school: that causes (social and political) are now working to make history which will be creditable to us, and safe for the nation, in proportion as we now acquire of our duty in the present new crisis of Freedmen's affairs. In this juncture, when the Government virtually closes 2000 schools without substituting means to open others; when, beside the waning of society-schools, the legislatures of some States repeal their free school laws, and other States fail to raise funds according to existing laws, for the support of their schools; just in the experimental operation of the amnesty law, and on the eve of a novel presidential canvass, it is truth to assert that the Freedman is in a crisis which we are bound to see him through safely, as far

as the Educational Bill which passed the lower house of Congress is waiting for action in the Senate, and printed in "The Monitor," is intended as such a substitute.

as in our power, by supplying means of formation and education. It is truth that he is, to us, as the man that "fell as thieves," was to the Samaritan, after the dead man had been put on the horse of another. The XVth Amendment put the Freedman on the Government horse. All the enjoined in the parable, we have yet to see. Ye more! does not something lie at doors, for the unparalleled prosperity of Union, and the accumulation of wealth commerce and manufactures? How may these may be directly traced to the unrequited labors of the negro through the long, dreadful slave time? Are there not yet enormous damages inflicted whilst States, now struggling through their infancy, their cities, now rich and populous, wear with fruits of toil, exacted under "stripes and whips," a bleeding heart, weeps where seas inflicted on a beast?"

It is to aid in keeping alive a feeling of man and proper consideration for the poor just rescued from this toil, and just do with privileges which they must exercise, blessings or as calamities, upon us; it is to fuse amongst themselves, a zeal for truth honor in all ways of right living, and to encourage a Christian culture, commensurate with their opportunities, that "The Monitor" was set up. And it is in a conviction that still owe a care in these respects, and will it for a long time to come, that the editor adheres to a cause cherished from childhood and grown stronger with years.

Y.
Germantown, 7th mo. 11th, 1872.

Linden Trees.—The great age which, in favorable circumstances, trees sometimes attain, is shown in the cases of several known lindens. That of Neustadt, in the kingdom of Würtemberg, is, says Mari, a remarkable instance. "Its magnificent branches are upheld by 106 stone columns. The tree was an old tree in the year 1773, when a great fire destroyed the old town; the new town was, according to a document extant, built close to the big tree. In the year 1558, the Duke of Würtemberg rounded it with four porches, and caused armorial bearings to be painted upon the columns. At the top the linden to Neustadt divides into two great branches, one of which was broken by a tempest in 1773, while the other at the present day still flourishes and 110 feet in length."

The linden tree of Villars-en-Moing, Freiburg, was famous in 1476, when the battle of Morat was fought. The trunk is less than 40 feet in circumference, it is about 75 feet, and its crown is still a vast amount of almost impervious foliage.

At Prilly, near Lausanne, Switzerland, there is a linden under which, 500 years ago, justice was administered. The municipality of Lausanne watches over its preserver as dear as it is to the whole canton, and a fountain serves to keep its roots moist.

Unconscious Influence.—Not more costly is a sun pouring forth its beams, or a flower exhaling its fragrance, than the Christian radiating or exhaling influence from his character upon those around him. What he is, whatever he does, this influence communicates. It underlies all his actions; it goes on side by side with his words; it goes on

ceases and words fail. What a man rarely chooses, says, or does, is only equal. He does not always think or always feel. From pure fatigue he must, per force, and inactive at times. But what he does is necessarily perpetual and coextensive with his being.—*The Ministry of Nature, McMillan.*

Considerate Prescription of Alcoholic Liquors by Physicians.—The following document, signed by three hundred of the leading physicians of London, appeared in the papers of this city in the latter part of last year:—

It is believed that the inconsiderate prescription of large quantities of alcoholic liquors by medical men for their patients has increased, in many instances, to the formation of pernicious habits, the undersigned, while desiring to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol in whatever form should be prescribed with as much caution as any powerful drug, and that the direct use of it should be so framed as not to be interpreted as a sanction for excess, or as a remedy for the continuance of its use when the occasion is past. They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet, and since no class of men see so much of its effects, and possess such power to resist its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to induce habits of great moderation in the use of alcoholic liquors. Being also firmly persuaded that the great amount of drinking alcoholic liquors among the working classes in this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of the classes, and neutralizing, to a large extent, the great industrial prosperity which this country has placed within the reach of its population, the undersigned would gladly supply any wise legislation which would tend to restrict within proper limits the use of alcoholic beverages, and gradually introduce a sense of temperance." George Burrows, F.R.S., President of the Royal College of Physicians, Physician Extraordinary to the Queen; George Busk, F.R.S., President of the Royal College of Surgeons, and others.—*Lancet.*

ent to Portsmouth to attend the Yearly Meeting of Ministers and Elders. At this meeting the names of a number of Friends were reported, who had been newly appointed as ministers, and acknowledged as such, and in an earnest concern that as they had thus appointed they might also be anointed on high, and enabled to act aright in their responsible allotments.—*Rebecca Hubbs.*

The American Bison is rapidly disappearing from the western plains. These animals at one time were to be found everywhere west of the Hudson river, but they have for many years been extinct in the regions east of the Mississippi river. As the bison are driven to narrower limits their destruction becomes more rapid, and it is highly probable that this animal within the next thirty years will be entirely extinct. As a proof of the

wholesale slaughter of the bison, it may be stated, that during last May twenty-five thousand of these animals were killed south of the Kansas Pacific Railroad for the sake of their hides alone, which were sold at two dollars each for shipment to the East. In addition, it is estimated that about five thousand bisons were killed by the Indians to supply the people on the frontier with meat, so that at least thirty thousand bisons have been killed in one month in the south western territories.—*Ledger.*

THE FRIEND.

SEVENTH MONTH 20, 1872.

It is a great favor to be preserved from instability and doubt respecting the religion which Friends as a Society have ever professed, and a more blessed attainment to be "Rooted and built up in Him, and established in the faith as ye have been taught, abounding therein with thanksgiving;" so that in times of trial, when the assaults of the enemy may seem redoubled, the walls of defence much broken down, and the standard-bearers comparatively few, and clothed in mourning, we can yet rejoice in the conviction that greater is He who is in the believers than he that is in the world, and that though his path is in the mighty waters, and his footsteps are not known, yet He will preserve his humble, confiding disciples on that Rock against which the gates of hell can never prevail.

In the literature of our religious Society we have various descriptions given by its members, of its condition at different periods and among successive generations, by which we learn that great changes have taken place in it, according to the spiritual condition and religious growth of the members engaged in supporting and promulgating its distinctive doctrines and testimonies, and in the management of its affairs. Sometimes, when submission to the heart-changing power of Divine Grace seems to have generally prevailed throughout the body, there were manifested an united concern and labor for the spread of the self-denying religion it professed, bringing the great majority into one common interest, and causing love and harmony to pervade the whole church. The exercised members appeared to be carefully seeking the guidance and assistance of their holy Head and high Priest, that they might so conduct themselves as to be instrumental in edifying the body in love, and glory and honor be brought to Him who ruled in them and over it. Thus was the Society preserved from the will-worship and other ostensibly religious works, springing from the invention of man, and was clothed with a degree of Divine power and authority, by which it was enabled to keep the place assigned it by the great Head of the universal church.

At other times this beauty and strength are seen to have faded away as the spirit of the world, the deceitfulness of riches, and the love of other things usurped the place of seeking first the kingdom of heaven and being born again of incorruptible seed, by the Word of God; and the life hidden with Christ seems to have been known by comparatively few; so that though the outside form and appearance may have been preserved, and the usual rou-

tine of church affairs speciously transacted, yet the work was not perfect in the sight of the Searcher of hearts; lukewarmness and indifference opened the way for formality and other wrong things to prevail, and the innocent life and those who struggled to maintain it, were brought under oppression. In this condition there crept in a practical if not an acknowledged low estimate of the influence of the Holy Spirit, weakening the belief in the necessity for its qualification and direction in every step and engagement connected with the religion of Christ, sometimes numbering into comparative deadness, and sometimes accompanied with great activity of the natural man in what he apprehended to constitute the work called for by religious duty.

In the first described condition we see that the members being willing to submit themselves to those baptisms of the Holy Ghost and fire, necessary for cleansing and sanctifying the soul, and preparing for usefulness in the Church, spiritual gifts were dispensed to them; in the exercise of which, ministers, elders and others labored for the building up of all on our most holy faith, and for the honor of their crucified Redeemer; and the glorious Lord was unto them a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.

In the last described condition, but few being prepared for their reception, those spiritual gifts were generally withheld; instead of reverent waiting for the guidance and government of the unerring Spirit of the Head of the Church, the will and wisdom of man much prevailed in ordering the affairs of the Society; so that the indispensable care to keep the camp clean, and maintain the excellent order that pertains to the kingdom of Christ was greatly lost sight of. The ministry partook of the degeneracy, and many who were neither rightly called nor divinely qualified, though partakers it may be in some measure of the illumination of divine Light, and the good impressions made thereby, took upon them to preach, and though their words may have been sound, yet being but the rehearsal of the truths of Scripture, and the presentation of images of heavenly things, without the life and power with which the true ministry is clothed, it could beget only a fondness for the same specious delusion, and allowed the strong man armed to keep undisturbed possession of his goods.

There is much instruction to be drawn from the serious consideration of these unpretending but rich records, and the sincere, upright Friend, borne down with the trials and prospects of the present day, may derive no little encouragement from them. It will be found that even when in its best estate, the Society was not exempt from spots and blemishes, which, though comparatively small and circumscribed, brought distress on the consistent and exercised members, and stirred up a righteous zeal and labor to defend and clear the cause of Truth. And when reduced to its lowest point of christian life, and making its least effort to commend its high profession by a corresponding life of godliness among the members, there were yet not a few who, under the influence of a right spirit, could, like Caleb and Joshua of old, speak well of the goodly inheritance granted them, and endeavor to persuade the people to go in and possess it.

Thus while it is apparent that when the members of our religious Society become unwilling to carry out in life and conversation the spiritual, self-denying religion it has ever professed, they either never attain to or they lose the preserving, safely guiding influence of that anointing which is truth and no lie, teaching of all things; and are easily betrayed into error and violation of the divine law, bringing the body into a lapsed state, attended by disunity and more or less defection in principle; yet there always has been—and we believe there always will be—preserved among them a true Seed; who though they may feel themselves to be an afflicted and poor people, stood as witnesses for the truth of their holy profession, and against all innovations upon it. To these, however others around them may be left in unsettlement and dimness of vision, “the gifts and callings of God are without repentance,” and the history shows that He has heretofore—and we doubt not will continue—supported and nourished them, and given them the evidence of being on the sure foundation, and that He knows them that are his. Let such as these in this day of trial and overturning, when it may seem as though the doctrines and testimonies of the gospel which Friends were raised up specially to maintain and illustrate among other christian professors, are in danger of being deserted, in order to assimilate with the churches around them, take comfort from the recorded experience of the past two hundred years, confirming the testimony of that gifted and faithful servant of Christ, Francis Howgill, who declared to his then suffering brethren that his Master had shown him respecting Friends, “I will nourish them and carry them as on eagles’ wings; and though clouds gather against them, I will make my way through them; though darkness gather together on a heap, and empets gander, I will scatter them as with an east wind; and nations shall know they are my inheritance, and they shall know I am the living God, who will plead their cause with all that rise up in opposition against them.”

SUMMARY OF EVENTS.

FOREIGN.—Destructive storms prevailed throughout England on the 12th inst. In many cases the growing crops were prostrated and destroyed, and several persons were killed by lightning.

The London *Observer* anticipates that by the awards to be made by the Geneva Tribunal, England will be obliged to pay heavy sums for damages to the U. States. Sir Alexander Cockburn, arbitrator on the part of England in the Geneva Tribunal, will be created an Earl, in recognition of his eminent services as Lord Chief Justice of England.

The proportional representation bill, providing for the election of members of Parliament for England by the American system of representation was, after debate, rejected on a second reading. If the bill had been adopted London would have elected 62 members instead of 20 as now, and Liverpool 10 instead of 3. The bill was opposed by Sir Charles Dilke because its provisions did not include Ireland and Scotland.

A dispatch from Aden, Arabia, announces the arrival there of Stanley, the Herald’s African correspondent, and says he will start to-day for London, in company with a son of Stanley, who is appointed to be bearer of a flag from Livingstone for the British government, as well as for the family and friends of the long-absent explorer. Stanley says that when he left the interior of Africa Livingstone was unwell, but was, nevertheless, determined to proceed with his explorations.

From an official report recently issued by the British House of Commons, it appears that the soil of Ireland is owned by about twenty thousand persons, of whom 5589 own an average of sixteen hundred acres each, and 5982 own less than one hundred acres each. Only 1443

persons own in the aggregate 3,145,514 acres, or one-seventh of the soil, and are usually resident outside of Ireland.

The Berlin *Official Gazette* promulgates the law providing for the banishment of the Jesuits from Germany. All the establishments now under their control must be completely broken up in six months.

The increasing tide of emigration from Germany to America causes considerable uneasiness to the German government, and measures of a repressive kind are seriously contemplated.

The anniversary of the taking of the Bastille was celebrated in France on the 14th. Public dinners in honor of the day were prohibited in the chief cities, but no attempt to interfere with the celebration was made at Paris, where Gambetta presided, and made a speech, in which he denounced the league of the church and the monarchy, praised President Thiers, and declared that his administration had been a complete success.

A terrible explosion occurred on the 9th inst. in an extensive flour-mill in Glasgow. The buildings took fire and were destroyed. Eleven persons were buried in the ruins and burned to death, and twelve were taken out badly injured.

Brazil has declined to receive General Mitre, Plenipotentiary from the Argentine Confederation, and has refused to issue passports to his plenipotentiaries. The dispute with the Argentine States originated in the non-fulfillment of the treaty concerning Paraguay.

Valmaceda, Captain General of Cuba, has resigned and given up his office to his successor Cellalos. In his proclamation on this occasion, Valmaceda says: “I do not think it possible that the revolution can exist four or five months longer; it being now proscribed without resources, most of its adherents killed or dispersed, and the expeditions which sustained their hopes all captured.”

The latest Mexican news from Monterey shows that the revolutionaries are avoiding combats, and occupying places from which the government forces have withdrawn.

Advices from Japan to 6th mo. 23d, have been received. It is stated that the Mikado is about to make a tour of inspection to several ports, and on his return to visit France via the Pacific. Mr. Vairi, late Governor of Yeddo, goes to Paris to prepare the way for the Mikado. Serious disturbances had occurred at Ningata in consequence of an attempt to restore the late Teocon; it was suppressed with considerable bloodshed.

The Geneva Board of Arbitration convened pursuant to adjournment on the 15th inst. The members again agreed that absolute secrecy be maintained as to the proceedings. It is not expected that a decision will be reached for several weeks.

London, 7th mo. 15th.—Consols, 92½. U. S. sixes, 1862, 91½; 1867, 91½; ten-forties, 90.

Liverpool.—Uplands cotton, 10½d.; Orleans, 11½d. Breadstuffs quiet.

UNITED STATES.—The Democratic National Convention to nominate candidates for the Presidency and Vice Presidency of the United States, convened in Baltimore on the 9th inst., and held meetings on that and the following day. The declaration of principles prepared by the “Liberal Republican Convention” at Cincinnati, was adopted with very little dissent, and the candidates proposed by the same convention, viz., Horace Greely and B. Gratz Brown, were accepted with great unanimity as the Democratic nominees.

The winter continuing so long and so dry during the week ending on the 13th inst., and the mortality in our large cities was consequently large. In New York there were 1059 deaths. The interments in Philadelphia for the week numbered 885, including 71 deaths from sunstroke, 43 congestion of the brain, 21 cholera morbus, 33 dysentery, influenza, 16 diarrhoea, 16 typhoid fever, 16 marasmus, 21 debility, small pox, 15, and old age 29. Of the deaths 383 were children under one year old, and 114 from one to two years.

The average temperature of sixteen days in Philadelphia, calculated from three observations, made each day at 7, 12, and 5 P. M., and 9 P. M., from 6th mo. 27th to 13th mo. 12th, 1872, was found to be 83.77 degrees, which is 5.26 degrees above the average of the corresponding days during the past 22 years.

From a series of carefully collated crop reports collected by the New Orleans Cotton Exchange, it appears that the average yield of planted and sown cultivation averages ten per cent. increase on last year.

During the year 1871 the number of immigrants from the United Kingdom was 150,788, of whom 13,271 were Scotch, 65,591 Irish, and 71,926 English.

The Markets, &c.—The following were the quotations

on the 15th inst. New York.—American gold, U. S. sixes, 1881, 117½; 1870, 116½; 1875, 116½; 5 per cents, 112½; Sugar, 8½c; Coffee, \$3.75; Flour, \$6.40 a \$6.80; finer brands, \$7 a \$10.75. Michigan wheat, \$1.70 a \$1.72; red western, No. 1 Chicago spring, \$1.90. Oats, 43½ a 4½. Western rye, 77 cts. Western mixed corn, 63½ western yellow, 63½ a 64 cts. Philadelphia, 64½ a 65 cts. for uplands and New Orleans mid-Cuba sugar, 8½ cts.; Porto Rico, 8½ cts.; Demerara 11½ cts. Superfine flour, \$9 a \$9.25; extras, \$8.50; finer brands, \$6.50 a \$10.50. Western white corn \$1.90; western red, \$1.70 a \$1.77. Yellow corn 64 cts. Oats, 40 a 43 cts. Canvased western 15½ a 16 cts. Lard, 91 a 92 cts. The arrivals at New York of beef cattle at the Avenue Drove-yard now about 2,400. Extra sold at 73 a 74 cts.; fair, 62 a 64 cts., and common 5 a 5½ cts. per lb. gross, sold at 5 a 6½ cts. per lb. gross, and hogs at \$86.75 per 100 lbs. net. *Baltimore*—Choice wheat \$1.80 a \$1.82; fair to prime do., \$1.70 a \$1.75; amber, \$1.75 a \$1.80; good to prime red, \$1.65 a Southern white, corn, 80 a 83 cts.; yellow, 78 cts. Western mixed, 61 a 62 cts. Oats, 40 a 45 cts. Corn 2 spring wheat, \$1.20½; No. 3 do., \$1.09 a No. 2 mixed corn, 41½ cts. Bye 60 cts. No. 2 do., 53 cts. No. 1 do., 54 cts. Cincinnati.—Family flour, \$7 a \$7.25. Old wheat a \$1.47; new, \$1.35 a \$1.40. Corn, 50 a 51 cts. 30 a 36 cts. *St. Louis*.—No. 2 winter red wheat, a \$1.53. No. 2 corn, 40 a 41 cts. No. 2 oats, Sugar cured hams, 13 a 14½ cts. Lard, 81 cts.

HAVERFORD COLLEGE.

The next term will begin Ninth mo. 11th. I. nformation for admission Ninth mo. 10th, at 9 A. M. Arrangements are in progress to establish a *Practical Science and Civil Engineering*, to which it may be admitted next term.

Students whose homes are within a convenient distance, may be admitted to the College for instruction without board.

For terms, &c., apply to SAMUEL J. GUTH Haverford College P. O., Montgomery Co., Pa.

WANTED.

A woman Friend to take charge of the School the care of West Chester Preparative Meeting. Application may be made to Phileas Yarnall, Gibbons, or Jos. Scattergood, Jr., West Chester, Pa.

WANTED.

A Teacher for the Girls’ Select School in this town to enter on her duty at the opening of the term mo. next. One qualified to teach Arithmetic, Algebra, Philosophy, &c.

Application may be made to
Barney J. Allen, 304 Arch Street,
Ephraim Smith, 1110 Pine Street,
Rebecca S. Allen, 335 South Fifth St.
Rebecca W. Kite, 459 North Fifth St.

FRIENDS’ ASYLUM FOR THE INSANE New York, (Third-st. Ward,) Philadel. Physician and Superintendent—JOSHUA H. WINGTON, M. D.

Applications for the Admission of Patients, made to the Superintendent, or to any of the Board of Managers.

DIED, on the 1st of Third month, 1872, at the residence in the township of Augusta, Washtenaw Co., Mich., ANN, wife of William Wright, a member-overser of Ypsilanti Monthly Meeting, aged near 50 years. She was enabled by Divine grace to allotment in all the relations of life and in the cause of much faithfulness and with a meek and spirit. Looking back at her past life, she said it had been tried with the risings of impatience at but had not permitted herself to sleep at night, self-feeling towards any fellow-creature was overcome by the love of Christ and the love of glory! After she comes the glory for me!

—, in Brooklyn, N. Y., on the 25th ult., M. W. H., wife of Morton B. Smith, and daughter Joseph W. Helyard, in the 31st year and her member of New York Monthly Meeting.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, SEVENTH MONTH 27, 1872.

NO. 49.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Three dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

T. NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

High Tartary, Yarkand, and Kashghar.

(Continued from page 579.)

At Shahidoolla, our traveller was detained some two weeks, before permission to depart was received. While at this point, he received a letter from his messenger advising him to return to Ladak, but as he was unable to decipher the Persian characters in which was written, he did not know its contents long after. It was however reassuring to his mind, as the corners of the sheet were all whole, and it had been previously agreed upon between them, that if danger was suspected, one of the corners should be cut off. The authorities of Toorkistan were very suspicious of strangers; and the arrival of an Englishman among them, was an event such as had never occurred in their time. The precautions which were taken were the natural result, but were very irksome to R. Shaw. He was placed under the surveillance of persons charged with his care; free intercourse with the people of the towns was prevented; and though he was kindly treated, fed at the government expense, and made the recipient of many valuable presents, yet he was denied the privilege of exploring the cities he visited, and was substantially a prisoner.

After leaving Shahidoolla, he was met by a Yoozbashee, (the title of an officer who commands a hundred men,) who had been sent to await upon him. He thus describes their meeting:

"As we mounted the steep bank of the stream which we had just crossed, a group of horsemen met us on the top. The foremost advanced, and took my hand in both of his, holding it while he asked me several questions in a cordial tone of voice, which I needed no interpreter to tell me were inquiries for my welfare. He then turned his horse, and motioning politely to me to ride by his side, we continued our journey. One of his followers started off at a wild gallop in front of us, discharging his matchlock, and afterwards whirling it round his head with a loud whoop. This I found was a salute intended to do me honor.

I had no leisure to examine the appearance of the Yoozbashee. He was a young man of apparently little more than thirty

years, with a bright intelligent face and energetic manners. We rode about a mile, and then reached a little flat covered with small trees. Here was an encampment of Kirghiz, together with the followers of the Yoozbashee and their horses. I was taken into a Kirghiz akooee [tent] that had been prepared for me, and led to the place of honor, viz. a carpet spread over the sheets of felt directly opposite the door; this carpet I was left to occupy alone in my glory, while the Yoozbashee seated himself on the side carpet to my right. The Toorkish manner of sitting on state occasions is a mode of torture unknown to Western nations. Natives of India, as a rule, squat down with their feet still on the ground, and their knees just below their chins. Others cross their legs in front of them, and sit like a tailor. But in Toorkistan the ceremonious manner is to kneel down with your robes well tucked in, and then sit back on to your heels. When your toes are by these means nearly dislocated, you have the option of turning them inwards, and sitting on the inside flat of the feet. By this means the dislocation is transferred from your toes to your ankles and knees."

After some conversation, carried on through an interpreter, the Yoozbashee withdrew, and a cloth was spread, on which were placed trays of fruit of all sorts, eggs, sugar, bread, &c. "This," he says, "I found was a regular institution; it is called a 'dastar-khan,' and during the remainder of my journey the ceremony took place every morning and evening on the part of the Yoozbashee; beside which, dastar-khans were presented by other officials. I generally ate one or two of the fruit, and offered some to the person who was in charge; for the giver did not himself accompany it as a rule, but sent his highest subordinate. Presently a sheep was brought to the door, and a cold fowl on a dish. From that day to this a fresh sheep has appeared daily at my door, and though all my servants are feasted on mutton, and I constantly give away whole sheep, yet my flock keeps on increasing."

On their journey, "The interpreter was in constant requisition, as the Yoozbashee was very friendly and communicative. Among other questions, he asked how it was that Shaw Sahib was not black as he lived in Hindostan? I explained that the real home of the English was in a cold climate, and that I was now delighted at reaching a country where the people resembled my own countrymen in color, after the dark faces of India; for he and his party had about the complexion of a well-bronzed Englishman, and were no darker than myself, in fact, at that moment.

Toward afternoon of the second day, the valley began to widen, and the hilly sides to become lower. Numberless red-legged partridges were calling all around. I was made to load my gun, but told to come along on horseback. Instead of allowing me to walk up to the birds, no sooner was a covey seen

than our whole cavalcade scattered wildly in chase. I watched my opportunity, and when they were out of the way, I dismounted and went after a covey which I heard in another direction. Returning with a bird I had shot, I was met by the Yoozbashee holding five live ones in his hand, and shouting for Shaw Sahib to come and look. I was astounded, but soon discovered that this apparently childish amusement of galloping after partridges was really a most effectual way of catching them. Several were afterwards caught in my sight. The birds fly from one side of the valley to the other. If put up again immediately, they soon get tired, and after two or three flights begin running on the ground. Then the men gallop up, and strike at them with their whips. It is a most exciting amusement over rough country. I had heard of quails being caught in this way when tired by a long flight during their annual migrations, but did not imagine a partridge could be taken so.

When the partridges ceased, my companions began skyrarking among themselves, displaying the most perfect horsemanship in so doing. The two clerical gentlemen chiefly distinguished themselves, viz. Moallah Sheereef, and the Alam of Sanjoo, who pulled off his outer robe for greater freedom. They caught one another round the waist, each trying to dislodge the other from his saddle, and wrestled on horseback; meanwhile their horses were leaping ditches and banks, and going headlong over the roughest ground. Finally, each remained in possession of his adversary's turban."

After passing a desert tract intersected by some fertile valleys, he says: "We reached fields and houses near the town of Kargalik, and from that place to Yarkand we passed through a well-cultivated country full of villages, and without a trace of sandy or waste land. At intervals, tall poles with sign-boards marked the distances along the road, the measurement being by the 'tash,' equaling nearly five of our miles, I reckoned. It was market-day as we passed out of Kargalik, and for three or four miles there was an unceasing stream of people, young and old, men and women, pouring in from the villages (the majority on horseback) either to buy or to sell for their weekly necessities. Some carried fowls or baskets full of eggs, some had sheep and cattle, others droves of donkeys laden with cotton or other produce of their fields for sale. I saw several handsome horses being led in to find purchasers. In fact, but for the dress of the people you might have thought it was market-day at some country town in England; the rosy-faced farmers' wives bringing in their children for a treat, while the men were transacting all the business of the country side. The villages even, with their surrounding orchards and crowds of noisy fowls, reminded me of home, but lacked the high gables and numerous doors and windows of the English farmhouse. Instead of this, blank

walls surrounding courtyards, and low buildings with no visible roof, put one in mind of a man both bald and blind. There are no hedges, but the number of trees both round the houses and along the watercourses prevent the country from having the bare appearance of some of the French provinces. Numberless little hamlets of two or three houses in a group are scattered over the whole face of it, and bear witness to the long existence of a settled government, and security to the inhabitants, so different from the Punjab, where former misrule and anarchy have accustomed the people to crowd all their houses together for safety, till a village resembles a huge ant-hill with many exits. Irrigation seems to be carried to a great extent; in fact all cultivation depends on it, as there is little rain. The watercourses run in all directions, being carried over and under one another at the road, and by small aqueducts over marshes and hollows.

At one of the villages the Yoozhashoe showed me a sport which they call 'oghlak.' The headless body of a goat is thrown on the ground, and everyone tries to pick it up without leaving the saddle. The press is tremendous, as with one foot and one hand on the saddle they stretch down the other hand to the ground. Presently one succeeds, and is off; swinging himself back into the saddle as he goes. He is chased by the rest, doubling and turning to avoid them. At last, another and another gets a hold of the goat. The first man throws his leg over the body to tighten his hold, and away they go across country till their horses diverge and all but one loose their grasp. He is again caught, but throws the goat on to his opposite side. The others wrestle with him as they gallop three or four abreast, the outermost riders almost leaving their horses as they stretch their whole bodies across their neighbors. It is beautiful to see the perfection and grace with which they ride. Their seat is looser than ours in appearance, and, for some reason that I cannot explain, reminds me of an accomplished swimmer floating without apparent effort in the water—his body bending and giving to the waves. While playing at 'oghlak,' they seem utterly forgetful of their horses. Their hands are seldom on the reins, and banks and ditches are jumped while they are half out of the saddle grappling with one another. The game is not without danger. A man who has the goat, if hard pushed, will throw it in front of his pursuers, tripping up their horses as they gallop. A Kirghiz of our party broke his stirrup-leather as he was stretching over, and came to the ground in a heap. His head was cut open by the horse's sharp shoe as he passed over him. My friend Moollah Sherief and his fiery dun pony turned a complete summersault. The pony pitched on his head and turned over, his neck remaining doubled up under him. I thought it was broken. His master was shot several feet in front, and the whole cavalcade apparently galloped over them, not stopping in their game the least. The pony and the moollah were picked up, and, having shaken themselves, the latter remounted and went at it again with fresh ardour."

(To be continued.)

In solitude, if we escape the example of bad persons, we likewise want the counsel and conversation of the good.

For "The Friend."

"Work while it is called To-day."

Believing the publication of a short account of the last illness and death of Lydia Hibbard, who departed this life 10th mo. 20th, 1865, aged 33 years, may be useful to survivors, as tending to set forth the great necessity of an early preparation for that awful assize which to each one of us maketh haste, the following is put forth, being calculated to stir the heart to diligence, lest, coming suddenly and unexpectedly, it find us, as it did this dear distressed sufferer, with darkness before us.

May such as read this little memoir, if they are still subject to the bondage of this world, and, consequently, in the thralldom of sin, seek, as King Hezekiah did, to turn their faces to the wall from all visible objects, and seriously ask themselves whether they are prepared to meet the Bridegroom of souls, having saving oil in their vessels with their lamps, or whether they have neglected to provide it for themselves against the time when sickness and death overtake.

What, at this awful period, will all the honors, and riches, and pleasures, and approbations of the world be to us, if we have not that true peace with God which calms and sustains the soul, being the earnest of enduring rest and peace, and joy, which shall be the portion of the redeemed from sin in the glorified kingdom.

It was a precious language of the Psalmist and invocation we all stand in need of, "Search me, O God! and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." The day calls for vigilance, because the night cometh in which no man can work. Watch, therefore, and pray always, that you may be accounted worthy to escape all that shall come to pass, and to stand before the Son of Man with acceptance.

Her health, from pulmonary disease, had been gradually declining for some months; but it was not till a little before her decease that expectations were wholly relinquished of her recovery. Subsequently, her bodily sufferings were at times acute; yet she was enabled to bear them with patience and resignation. When informed that it was not probable she could recover, it caused great distress of mind, and sore indeed were her conflicts, saying, "All is darkness before me. I feel that I have not a moment to spare. All my life has been wasted; its thirty-three years have been spent in vain."

Expressing a desire to see a ministering Friend, who lived not far distant, she was sent for, to whom, upon her going to the bed-side, this now truly awakened penitent reached out her hand, saying, "I have sent for thee to show me the way to Heaven. I fear I cannot be saved. Will thee not pray for me? I cannot pray for myself; if I could only feel the presence of acceptance, I can give up all." The Friend alluded to, entering into near sympathy and fellow-feeling with her, was enabled to revive the language of our blessed Lord for her encouragement, "Him that cometh to me I will in no wise cast out," and also expressed the belief, that what she was passing through was not all on her own account; but those who were witnesses of her great distress and remorse of mind, might feel that there is an inward and an individual work to which one cannot do for another, and

strongly urged the impressive precept of dear Saviour, "Without me ye can do nothing."

Upon this she seemed broken and contrite to the state of a little child, and remarked, feel humbled before the great Searcher hearts." Here the declaration of the penitent was remembered and quoted, "Said little children to come unto me, and for them not, for of such is the Kingdom Heaven." But she could not rest satisfied with the testimony merely of others to a long-suffering and tender compassion of the ever present and loving Father, but desirous to feel it herself: wanted the experient and saving knowledge which should procure the promised life eternal to her now arrested and truly humbled and thirsting soul. Her petitions for this were frequent and fervent to the throne of Grace.

On one occasion she requested all who leave the room, that she might wrestle alone. Afterwards she exclaimed, "Oh, if I could only see my Saviour's face!"

One of her brothers coming in for her she had several times inquired, she had considerable to say to him; and, although no member of the religious Society of Friends herself, pressed upon him to attend the meetings, and, when there, really to worship that God who must and can alone be worshipped in spirit and in truth. "I have often gone," she said, "and received but little benefit, and if any thing was said, it made but little impression." Alluding to her reading she continued, "It has not been of the right kind. I read my Bible because I felt it to be a duty."

One of her children coming to take leave of her for the night, she thus addressed her: "May God bless thee, keep and preserve thee and do not put off the work to a sick-bed; thy poor mother has." She called her dear husband to come and kiss her, adding, "It had to part, but I hope we may meet heaven."

She took an affectionate leave of her physician, saying to him, "I believe thee has done all thee can for me, and I am much obliged." She also queried of him, "Does thee think I will get through the night?" This she exclaimed, "I do not feel prepared to meet my Heavenly Father: I feel that I have a great work to do." The doctor endeavored to comfort her by saying, "He was a very tender Father." This was in the event prior to the last night she lived. During that night her feeble petitions were heard in whisper, and once she expressed a desire though scarcely audible, that those with whom she should pray for her. She remained sensible till very near the close. Just before she died she requested all might be called into the room, when she only said, "I am going," at then so gently and quietly passed away, that those present could scarcely perceive when she drew her last breath. After death a sweet smile rested upon her countenance. Although she was not permitted to give expression to a sense of acceptance, yet those who witnessed her deep conflict of spirit and earnest pleadings for mercy, were impressed with the belief that her cries were heard, and her prayers answered; and that our ever compassionate Saviour, who said to the penitent sinner at the eleventh hour, "This day shalt thou be with me in Paradise," did receive her; having washed away her sins in His atoning blood

an admittance within the pearl gate was refusedly granted.

The funeral took place on Fourth-day, 11th Oct. 1865, in Friends' burying ground at Hitleland, which was largely attended, and though the Lord's favor was a solemn time. While the short foregoing narrative instructively exhibits the long-suffering, tender love and mercy of the dear Son and Sent of God, not withdrawing his convicting, all-powerful illuminating light and spirit from the cress professor, till she was laid upon the bed of languishing and of death; it also clearly traces the danger of putting off the all-important work of the soul's salvation, till the full realities of judgment and eternity are expectedly presented in full view.

Seeing, then, that life and health are very certain, and that we have no lease for their continuance; that the grace by which we rest, if ever, be saved, may be withdrawn, it moves us, with all diligence to make our living and election sure, while these are, in merited mercy, lengthened out; and wisely accept the gracious invitation of Holy Scripture, "Seek ye the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

For "The Friend."

Dollinger, and the new Protest against Rome.

(Continued from page 375.)

"We now come to the movement itself. It interesting to mark, first of all, that this movement has found its seat and centre in Germany. Twice has that country had the honor to originate a grand revolt against the worst tyranny that ever lorded it over concubine and liberty. In the sixteenth century sent forth Luther, and now in the nineteenth it has produced Dollinger and the Ultrakatholiken. Of the eighty-eight opponents of the Infallibility dogma in the Vatican Council, several came from other countries besides Germany; but in no country, save Germany, was the opposition to the dogma abodied itself in a regularly organised movement. France, Spain, Italy, have succumbed, we hear nothing even from America. Germany alone enters the lists and takes up the challenge thrown down to the manhood of the world. This shows us that the movement is, so far, its root in the character and history of the nation. The Germans were never thoroughly subdued by Rome as the other southern nations. There is besides a sturdy independence in the German character, strengthened by three centuries of comparative freedom, still further reinforced by the intellectual training which its people have enjoyed for the period of a whole generation, which exceedingly unfits them for bowing the neck to a dogma like that of the Infallibility. The late war, issuing as it has done in the unification of Germany, has deepened his feeling, and the members of the Roman Church feel that they could not hold up their heads among their fellow-citizens and profess belief in the personal infallibility of the pope. They would feel as if the word 'slave' were written upon their foreheads.

"Not Saxon Germany, but Catholic Bavaria, is the immediate seat of this movement, his lends additional interest to its progress,

and needs a little explanation. Deeply buried in the soil of the country—that is, in the traditions, memories, and sentiments of the people—have been the seeds of this movement. The Reformation was trodden out in Bohemia, Hungary, Moravia, and Bavaria three centuries ago, but not so completely trodden out as not to leave a germ in the land from which a second Reformation might spring when the times should be favorable. Numerous individuals and families in all of these countries have remained in heart attached to the Reformed doctrines, although outwardly in conformity with Rome; and when the battle of Sadowa first, and the unification of Germany next, allowed them to discover their secret predilections, they began to move towards Protestantism. And hence the movement, from its centre in Munich, is radiating over all the countries we have named, and will do so, we feel sure, more and more every day. The Alt-Catholic movement has sprung from a conjunction of causes, some of them, as we have said, running very far back and going very deep down, and we must take all of them into account would we correctly estimate its character, and form a probable guess at the dimensions it is likely, by-and-by, to assume. No one man, no one party, has called it into being, and therefore we are disposed to think that no one man, and no one party, will be able to stamp their character upon it, or prevent it in the long run working its way to a disavowance from Romish doctrine and Romish communion.

"Rome herself began the war. When the protesting bishops were on their way home from the Œcumenical Council, the Pope sent after them an anathema. This was the first gun fired, and it sounded from the Vatican. This put all the protesters against the Infallibility virtually outside the Church. Not only so, it put outside the Church all who might join them, or in any way express concurrence in their protest. Rome might have seen that here was the beginning of a schism—a break in her vaunted unity—which, if not healed by the oppositionists withdrawing their protest, must widen day by day, and grow at last into something formidable—a wrench, which may not indeed reform the Church, but may rend it asunder.

"The bishops were too dependent upon Rome, and upon the governments of their respective countries, to head the movement, or take overt and practical measures to carry out their own protest; and since the adjournment of the Œcumenical Council—July 18th, 1870—they have remained quiet. But others came to the front. Dr. von Dollinger, the first authority in theology and history in the Church of Rome, and whose published views on the Infallibility had done so much to mould opinion in Germany, and to fortify and consolidate the opposition party in the Vatican Council, was, by unanimous consent, put into the post of leader. There soon rallied round him a numerous and powerful body. Addresses poured in upon him from almost all quarters of Germany, from municipalities, from universities, and from other public bodies, as well as private individuals, expressing sympathy with the stand he was making against the Infallibility dogma, and concurrence in his views. Thus scarce had he unfurled his standard when he found a numerous host around it, embracing many shades of opinion, and representing all classes of his country,

men, including many of great influence from their social position, or their learning. Almost the entire body of his colleagues in the University of Munich—the largest Roman Catholic university in South Germany—is with him. The municipality of Vienna even declared in his favor; and not to speak of other proofs, which show how wide the movement has already spread, not fewer than twenty thousand of his countrymen signed an address to him.

"Though the chief, Dr. Dollinger does not stand alone as a leader in this movement. Other three men, of high position and great weight in Germany, have come forward to share the labors and perils of his task. Dr. Schulte, the celebrated professor of canon law in the University of Prague, and Drs. Friedrich and Huber, both of the University of Munich, have ranged themselves by the side of their renowned and venerable friend, as fellow-champions in his great fight. This will strengthen both hands and heart. Luther was not without the need of such aid, and Providence provided for him Melancthon and John of Saxony. In like manner Dollinger has his Melancthon in Friedrich and Huber, while the place of the Elector John is in some measure filled by the young King of Bavaria. The personal peculiarities and temperament of these men are not without their interest at this hour. Dr. Dollinger is old; but this, which is certainly a drawback, is in some measure counterbalanced by the youth of Friedrich, who has the reputation of being one of the finest scholars among the young divines of Germany; while Huber is energetic, prompt, and bold, and, being a layman, is very thoroughly the man of business. These three have worked together since the meeting of the Vatican Council, and previous to it. Dr. Dollinger and Professor Huber are understood to be the joint authors of 'Janus,' a bolt which has fallen heavily upon the Roman Curia, while the production of 'Quirinus, or Letters from Rome,' a companion work to 'Janus,' and scarce less damaging to the papacy, is attributed to Friedrich and Lord Acton. Thus in the trio, we find combined the qualities demanded for leading in such a movement,—wisdom and experience, learning and practical sagacity, caution and boldness.

"During a recent tour which we made in Germany, one object of which was to examine the Alt-Catholic movement on the spot, and to hear the opinions of leading Protestants regarding it, we often heard Dr. Dollinger spoken of as a timid man. This infirmity comes sometimes with age, but not always, and, we are disposed to think, not in this case. In passing through Munich recently we waited on Dr. Dollinger, to express respectfully yet very earnestly our sympathy with him, in his struggle to throw off a yoke which our own country and church found it no easy matter to get rid of. Though we found that we were not known to him, from his having read our humble writings, which cannot be in the best odor with Rome or any in her communion, yet he received us frankly. Our short interview with him left on our mind the impression that he was a very firm man, not timid, but cautious; a man who will not take a step without examining well where he is to set his foot, but having put it down, he will be in no hurry to remove it. He is not what we should have liked to find him, a

broad chested, square headed German; he is rather small in stature, and evidently of Bavarian stock. There is a keen intelligence beaming on his face, blended with a little anxiety; his eye seems to scrutinise and sift those it comes in contact with; in short, he reminded us much of portraits we have seen of Wilberforce. We do not suppose that he has the qualities that sway popular assemblies; but with a select and learned audience, his dispassionate, his penetrating intellect, and his full knowledge, would carry all before them.

(To be concluded.)

Selected.

THE SINGLE HEAD OF WHEAT.

All my daily tasks were ended,
And the lusk of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.
"He that goeth forth with weeping,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweat."

This I read and deeply pondered,
What of seed my hand had sown;
What of harvest I was reaping,
To be laid before the throne.

While my thoughts were swiftly glancing,
O'er the paths my feet had trod,
Sleep sealed up my weary eyelids,
And a vision came from God.

In the world's great field of labor,
All the reapers' tasks were done;
Each one hastened to the Master,
With the sheaves that he had won.

Some with sheaves so poor and scanty,
Sadly told the number o'er;
Others staggered 'neath the burden,
Of the golden grain they bore.

Gladly, then, the pearly gate-way,
Opened wide to let them in,
As they sought the Master's presence,
With their burdens rich and thin.

Slowly, sadly, with the reapers
Who had labored long, and late,
Came I, at the Master's bidding,
And was latest at the gate.

Then, apart from all the others,
Weeping bitterly, I stood;
I had toiled from early morning
Working for the others' good.

When one friend had fallen, fainting,
By his piles of golden grain,
With a glass of cooling water
I revived his strength again.

And another, worn, and weary,
I had aided for awhile,
Till her failing strength returning,
She went onward with a smile.

Thus the others I had aided
While the golden moments fled,
Till the day was spent, and evening
O'er the earth her tear-drops shed;

And I, to the Master's presence
Came, with weary, toil-worn feet,
Bearing, as my gathered harvest,
But a single head of wheat.

So with tearful eyes I watched them,
As with faces glad and bright,
One by one they laid their burdens,
Down before the throne of light.

Ah! how sweetly, then, the blessing,
Sounded to my listening ear,—
"Nobly done, my faithful servants,
Rest now, in your mansion here."

Then, I thought, with keenest sorrow,
Words like these are not for me;
Only those with heavy burdens
Heavenly rest and blessings see;

Yet I love the Master truly,
And I've labored hard since dawn,
But I have no heavy burden,—
Will He bid me to begone?

While I question thus in sadness,
Christ, the Master called for me,
And I knelt before Him, saying,—
I have only this for Thee!

"I have labored hard Oh! Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their labor light;

"So the day has passed unnoticed,
And to-night with shame I come,
Bringing as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping,
At His blessed pierced feet,
And He smiled upon my trembling,
Ah! His smile was passing sweet!—

"Child, it is enough," He answered,
"All I asked for, thou hast brought,
And among the band of reapers,
Truly, bravely, hast thou wrought;

"This was thine appointed mission,
Well hast thou fulfilled the task;
Have no fear that I will chide thee,
This is all that I could ask."

Then I woke; but long the vision,
In my heart I pondered o'er
While I tried to see what meaning,
Hidden in its depths it bore.

And, at length, the lesson slowly
Dawned upon my wandering mind;
Never mind what others gather,
Do what'er thy hand can find.

If it be thy 'lotted mission
Thus to serve the reaper band,
And the evening find thee weary,
With an empty, sheafless hand,

Lady, thy heart be never troubled,—
Faithfully fulfil thy task;
Tremble not before the Master,
Heavy sheaves He will not ask.

Selected for "The Friend."

Yellowstone River—its Hot Springs, Geysers, and Natural Scenery.

(Continued from page 381.)

From this point we proceeded to the sulphur and mud springs near the banks of the Yellowstone, about two miles above, in a straight line. In the interval we passed the remains of many old springs, but none above the ordinary temperature; but the deposit seemed to cover the surface more or less. The old lake deposit is also quite well shown in the rather high, step-like hills which extend back for five miles from the river to the basaltic rim of the great basin. We pitched our camp on the shore of the river, near the Mud Springs, thirteen and a half miles above our camp, on Cascade Creek. The springs are scattered along on both sides of the river, sometimes extending upon the hill-sides 50 to 200 feet above the level of the river. The chart will show the location of the principal ones. Commencing with the lower or southern side of the group, I will attempt to describe a few of them. The first one is a remarkable mud-spring, with a well-defined circular rim, composed of fine clay, and raised about 4 feet above the surface around, and about 6 feet above the mud in the basin. The diameter of the basin is about 8 feet. The mud is so fine as to be impalpable, and the whole may be most aptly compared to a caudron of boiling mush. The gas is constantly escaping, throwing up the mud from a few inches to 6

feet in height; and there is no doubt there are times when it is hurled out 10 to 20 feet, accumulating around the rim of the basin about twenty yards distant from the mud-spring just described, is a second one, my basin nearly circular, 40 feet in diameter, water 6 or 8 feet below the margin of rim. The water is quite turbid, and is boiled moderately. Small springs are flowing from the south side so that the basin forms a sort of reservoir. The temperature, in several portions of the basin, is thus lowered to several small hot springs pour their surly water into it, the temperatures of which 180°, 170°, 184°, and 155°. In the reserve where the water boils up with considerable force, the temperature is only 96°, show that the bubbling was due to the escapement of gas. The bubbles stand all over the surface about 20 feet from the last, is a small mud-spring, with an orifice 10 inches in diameter with whitish-brown mud, 182°. Another basin near the last has two orifices, the throwing out the mud with a dull thud at once in three seconds, spurting the mud 3 or 4 feet; the other is content to boil quite violently, occasionally throwing mud 10 to 12 inches. This mud, which has been wrought in these cauldrons for perhaps hundreds of years, is so fine and pure that manufacturer of porcelain-ware would go into ecstasy at the sight. The contents of most of the springs are of such a snowy whiteness that, when dried in cakes in the sun or before a fire, they resemble the finest meerschaum. The color of the mud depends upon the superficial deposits which cover the ground, through which the waters of the springs reach the surface. They were all clear hot springs originally, perhaps geysers even; but the continual caving in of the sides has produced sort of mud-pot, exactly the same as the process of preparing a kettle of mush. The water is at first clear and hot; then it becomes turbid from the mingling of the loose earth around the sides of the orifice, until, by continued accessions of earth, the contents of the basin become of the consistency of thick mud, and, as the gas bursts up through it, the dull-thud-like noise is produced. Every possible variation of condition of the contents is found from simple milky turbidness to a stiff mortar. On the east side of the Yellowstone, close the margin of the river, are a few turbid mud-springs, strongly impregnated with sulphur. The mud is quite yellow, and contains much sulphur. This we called a mud-sulphur spring. The basin is 15 by 30 feet, and has three centers of ebullition, showing that deep down underneath the superficial earth, there are three separate orifices, not connected with each other, for the emission of the heated waters. Just opposite this spring, on the west side of the river, is a singular vertical of rather coarse basalt, which looks like huge mason-work, separated by the joints into nearly rectangular blocks. The wall about 50 feet high, and is important in giving us an exposure of the basis rock of this region. The surface is mostly covered with a thin deposit of clay of modern origin; but the heated waters must pass a great distance through these igneous rocks, dissolving from them great quantities of silica and other chemical materials which we find so abundantly around the springs. The next interesting spring we called the Grotto. A vertical column of steam issues from a cavern in the

of the hill, with an opening about 5 feet diameter. The roaring of the waters in the cavern, and the noise of the waves as they surge up to the mouth of the opening, are like the roar of the billows lashing the sea-shore. The water is as clear as crystal, and the steam is so hot that it is only when a breeze wafts it off for a moment one can venture to take a look into the opening. From the tremendous roaring and dashing of the waters against the sides of the cavern, one would suppose the amount must be great, but not more than ten gallons an hour pass out of it in the channel that leads from it. On either side of the cavern, where the steam strikes, there is a thin coating of vegetation of a deep, rich green. In the vicinity of these springs, various kinds of grasses, rushes, mosses, and other plants grow with a surprising luxuriance. Over the "grotto" there is a thickness of about 30 feet of stratified clay, with a fine texture. Located higher up on the side of the hill, not far from the grotto, is the most remarkable mud-spring we have ever seen in the west. The rim of the basin is formed by a loose mud or clay thrown out of the orifice. It is about 40 feet in diameter at the top, but tapering down to half the size, and about 30 feet deep. It may not improperly be called the Giant's Caldron. It does not bubble with an impulse like most of the mud-springs, but with a constant roar which makes the ground for a considerable distance, and may be heard for half a mile. A dense column of steam is ever rising, filling the crater, but now and then a passing breeze will remove it for a moment, revealing one of the most terrific sights one could well imagine. The contents are composed of thin mud in a continual state of the most violent agitation, like an immense caldron of mud subjected to a constant, uniform, but most intense heat. That it must have had its spasms of ejection is plain from the mud on the trees at a radius of a hundred feet or more in every direction from the crater, and it would seem that the mud might have been thrown up to a height of 75 or 100 feet. This ejection of mud must have occurred within a year or two, from the fact that small pines near the crater are still green, though covered with mud. Small pines 4 inches in diameter and 20 to 30 feet in height have been permitted to grow within 10 and 20 feet of the rim, and, therefore, the throwing of the mud to any distance from the crater must occur very seldom. A few of the trees near the crater, which were covered with mud, were killed by the heat, but others that are literally festooned with it, have only the small branches and leaves destroyed. All the indications around us most remarkable caldron show that it has broken out at a recent period; that the opening in of the sides so choked up the orifice that it relieved itself, hurling the muddy contents over the living pines in the vicinity. The steam which arises from this caldron may be seen for many miles in every direction. There are a large number of springs all around, some boiling and others quiet, some of which are of great size and quite worthy of attention, but we will describe only one more in this group. At the south side there is a large basin, 200 by 300 feet, containing within the rim three boiling springs. The two smaller ones on the south side of the rim are separated from each other by a partition of about 4 feet, and are mud-springs, and boil up in the cen-

ters at this time 6 or 8 inches. Their basins are 10 and 20 feet in diameter. The third basin is the largest, with a rim 30 by 50 feet, and is a true geyser; when not in operation, the fine mud settles to the bottom and the water becomes clear. This is constantly but moderately agitated, not sufficiently to stir up the mud at the bottom. A channel has been formed 8 feet deep through the fine clay, which carries the surplus water from the crater to the river. This is a true intermittent spring. July 25 and 29 it played several times, throwing the water to the height of 20 or 30 feet. The impression among the mountaineers was, that this is a periodic spring, and played once in six hours precisely. In order to test this belief, I directed my assistant, Campbell Carrington, with one non-commissioned officer of the escort, to return from our camp on the lake, and note minutely the movements of this spring for twenty-four hours in succession.

(To be continued.)

For "The Friend."

From the Letters and Papers of John Barelay.

(Continued from page 370.)

In the following letter how clearly our author maintains the views our religious Society has ever held, of the prominent doctrines of salvation. Not seeking to build up one at the expense of the other, but a true and equal upholding of Divine Truth in its priceless fullness. The foundation-stone, he says, "we well know is Christ; not merely testified of without us, but also manifested within" as the amounting which we have of God, and which, as it is yielded to, changes our hearts and saves. In other words, the manifestation of the Saviour by His Spirit, as our guide into all truth. He who was, and is, and must ever remain to be the Saviour, the way, the truth, and the life, declares, "No man can come unto the Father, but by me." And again, "No man can come unto me, except the Father which hath sent me, draw him." It is this drawing of the Father's love—the tender visitations of the Holy Spirit to our hearts—that John Barelay so much insists upon our submission and obedience to: agreeably to what William Penn declares; "If we reject Christ as our sanctifier, none of us can truly know him to be our sacrifice."

Faithful obedience to the law of the spirit of life in Christ Jesus, the ever true Teacher in the heart, will secure a knowledge of the work and way of godliness unto eternal life, of the mystery of godliness unto eternal life. "This then is the message," saith the Apostle John, "which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Again saith our holy Lawgiver, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." It is this light, as obedience keeps pace with knowledge to its heavenly manifestations in the soul, that will bring to us "a full conviction of duty" that will bring to us "the right ways of the Lord." It will also bestow a peace which this world can neither give nor take away; and as implicitly believed in and followed, in the obedience called for, will yield for all the sacrifices called for, the fulfillment of the promise by the Apostle, "God is able to make all grace abound toward you: that ye having all sufficiency in all things, may abound to every good work: being enriched in every thing to all bountiful-

ness, which causeth through us thanksgiving to God."

These divine mysteries must ever remain hidden from the wise and prudent, and are inaccessible to the mere researches of human wisdom; being revealed but to babes in Christ. Upon this subject a wise man has thus written: "The vulture's eye, though very prying, and therefore comparable to human wisdom, shall never see these things; but keep only thine eye single to divine light in thee, and thou shalt assuredly experience its blessed influence, even to a fullness of light: all that need be seen and known of duty and divine things, shall infallibly be seen and known. But oh! have a care thou violate it not, by raising thy expectations too high; it is that little, low thing in thee, which thou shalt finally confess and acknowledge is, and all along has been to thee, the very gift, word, spirit, power, and life of God. I am sure thou knowest not what it would have done for thee, nor how powerfully it would have worked in thee, hadst thou been rightly turned to it. It wrought mightily in Paul, it worketh mightily in many now who keep to it, and work with it as the leaven of the kingdom. It is as possible now to shut up the kingdom against ourselves, as it was when Christ accused the Jews of doing it; and I scarcely know a more effectual way of doing it, than putting human reason in the place of heavenly light and heaven, and relying on its dictates, undirected by the light."

To S. A.

"1818. Second month 1st.—I have been apprehensive that our views of these doctrines [of Immediate Revelation, and the true and saving knowledge of God, and of his Truth] which are closely accordant with those of the holy penmen of Scripture, are but little known among the many religious denominations. I have believed, both as to those within and without the pale of our own Society, that there is in this day (as there ever has been) more need of leading people, in the first place, to the fountain of truth, the foundation-stone, than of laying much stress upon the building, the beautiful harmonious superstructure of doctrines, which arises from that base, and can stand only upon it. This cornerstone we well know is Christ, not merely testified of without us, but also manifested within; and as we closely attend to, and obey the manifestations of his spirit and power in our hearts, we come truly and savingly to know something of Him and his holy religion, according to our present ability and growth: and in following him in his leadings we are best able to receive those true testimonies of him recorded in Scripture, and livingly to understand, as well as availing to believe, what is there said of his appearance in the flesh, with all that he said, did, and suffered. There has been, and still continues to be a great deal said and written, respecting correct and scriptural views, of the doctrines and duties of christianity; but I believe until men come to that, which can alone give the true discernment of these spiritual things, they will, they must continue to grope as in the dark, not knowing the Scriptures, neither the power of God: and it is feared, resist Him, who the apostle said, 'hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' It seems to me, that under the constraining influence of

the love of Christ, we should earnestly commend people to believe in, and obey his light in their hearts; that by following him in this manifestation, they may have the light of life, as he himself has graciously promised. No pointing to the written testimonies borne to the existence of this light within, will avail, but as the mind is gathered (in some measure, however small,) to that which witnesses those testimonies to be true, and alone enables to receive them. I cannot think that that Scripture, 'the letter killeth,' if rightly made use of, could hurt any, but those who walk not closely in accordance with that Spirit which gave it forth, and which is able to give a true understanding thereof. No man can availingly know or follow the directions laid down in Scripture, but as he bows to the appearance and openings of that Light, which enlighteneth every man more or less in the day of his visitation. It seems to my view, that the greatest thing which we all have to guard against is, the leaving our heavenly guide; and this may easily be done, both in reading Scripture, and in every other religious engagement; if this be the case with us, we cannot but wrest them, some way or other, to our own condemnation or even destruction, whatever we may think or imagine; it may be by thinking to have *life in them*, as the Jews did, whom Jesus reproved. It was not that the Jews did *wrong* in diligently searching those writings, or that there was any harm or noxious influence in Scripture,—it was not in that sense the letter killed, or doth kill; though on the other hand, we know, that they cannot give faith, and that all their authority, and excellence, and efficacy in the work of salvation, are only from that power and life whence they came. But it was by reading in the light of their own reason, which is indeed darkness;—heaping up a dead set of doctrines, in their own wisdom, which is foolishness; presuming to pry into things too high for them, things into which the Spirit of Truth led them not, but their own speculations and imaginations; thus they made the commandments of God of none effect, as many now do, by their own traditions, and expositions, and interpretations, adding to, and diminishing from, the true meaning of the Scriptures. Being unstable and very unlearned in the Word, which spake forth the Scripture, though learned ever so much in the words, they cannot reach the essence; but must stumble, as Nicodemus and other learned Jews did, who knew nothing of the new birth; though they could easily tell by the letter of the book, where Christ was to be born. It is such in this day, who are crucifying unto themselves the Son of God afresh, notwithstanding all their high professions about the atonement, &c.; which they have very clearly in the notion and dead apprehension, but out of the life of these things—the evil spirits could testify of Christ, and say, 'I know thee who thou art, the holy one of God;' and, 'these are the servants of the Most High God; which show unto us the way of salvation;—for even these had a knowledge of God, and belief in him,—a knowledge of Christ, and confession of him,—a knowledge also of Scripture. The enemy also himself was ready at quoting Scripture,—witness the temptation of our Lord; and he can put men upon studying the Scriptures, so long as through the carnal mind he may but interpret, and apply them to their states; for by all this he has the poor soul safer in

his net. He is not deterred from prosecuting his evil designs, by our holding the Scriptures in ever so high estimation; if, in studying them, we lean on our own understanding, although with great and apparently laudable zeal: though we apply one part to confirm another,—though we get them, by heart,—though we extract all the doctrines and duties that are testified of therein,—though we are able by this skill to give an expert answer to such as may inquire a reason of the hope that we have adopted, and the faith which we have formed out of the letter of the book,—though we even set ourselves to do all that is commanded,—yet all these willings, and runnings, and strivings, do not overthrow his government in the heart: nay, his snare is not broken, but made more subtle and intricate. It is the simple, and those that abide in the simplicity of the Truth, that are kept by the Truth out of his beguiling snares; the Spirit of Truth is their shield and sure defence on the right hand as on the left, and they lean not unto their own understandings; so that the Scriptures and every other outward means are blessed to them, as they keep to the anointing which they have of him; by which, whether with or without instrumental aid, they know all things requisite for their present need; having 'an understanding given them to know him that is true.'

(To be continued.)

For "The Friend,"
General Howard's Mission to the Indians.

The following letter of Gen. Howard, relative to his recent visit to the Indians of Arizona, which appeared in "The Independent" of the 18th inst., contains an interesting and reliable account of a praiseworthy and sensible effort on the part of our Government to preserve peace and prevent bloodshed:

"As much interest seems to have been awakened, and much has been said, *pro and con*, concerning my mission to Arizona, I am glad to answer your questions on the subject.

Last March the Secretary of the Interior requested me to go to this territory, representing that it was then in a disturbed condition, and that he feared general war among the Indian tribes, our troops, and the citizens was imminent. He desired me to meet citizens and Indians, and to endeavor to set before them the earnest wish of the people and of the Administration for peace, and to assure all parties that it was the intention of the Government to afford protection to all, to the best of its ability. Full powers were conferred upon me, in addition to my specific instructions, to do what in my judgment appeared to be necessary to accomplish the end aimed at. The President afterward saw me, confirmed the orders of the Secretary of the Interior, and wrote me a special letter of the same purport. The Secretary of War also explained my mission to the officers of the army, and ordered co-operation. If any one would take the pains to read all my instructions, as published in the appendix of my report, he would feel assured of the noble intentions of the Administration to do its utmost for the welfare of all classes of the people of Arizona and New Mexico, to stop bloodshed, to promote peace and good-will, and yet by no means to neglect the effectual prevention of marauding and murder. If this result is not accomplished, it is surely the fault of us who have been selected and empowered to carry

into execution the express stipulations wishes of the Government.

In the outset, let it be understood that not claim completeness in the Arizona war, and, further, that I do not ignore what already been done by others, as a basis which to build. I went to the territory way of the Division and Department Headquarters of the army, and obtained from Generals Schofield and Crook most earnest expressions of their purpose to carry out the letter and spirit of the policy of the Administration as set forth in my instructions. I found the citizens of the territory feeling that the side of the Indian question had never properly set before the public; that they feared the reservation plan would be a failure. (The "reservation plan" is to gather all Indians who have been at war upon a reservation, making peace with them, or, at separating between those you can gather and those who will adhere to their wild and nomadic habits. Those on the reservation are to be helped and instructed until they shall be able to maintain themselves.) I was confident that many Indians had been defrauded upon reservations, only to go off and commit depredations. They believed that the President and people had been misled by reports made concerning them. I took occasion to explain, publicly and privately (and was abundantly assisted in this by E. Smith and Captain Wilkinson, who accompanied me), that the people and the Government did appreciate their condition, did wish to give them sympathy, aid, and protection, and believed the best possible way to do was to secure for them a permanent peace. We tried quite successfully to make this impression at Arizona City, Tucson, Phoenix, Prescott, Florence, and other places. We found amongst certain classes of people that it prevailed that it was a good thing for the protection of the whites to preserve peace, and at the same time to foster enmity and war between different tribal organizations. The result of this was that citizens were hostile to Apaches, and Apaches hostile to citizens, Pinos, Pimos, and other tribes. The truth is that the Papiagos were at peace, and the citizens and Apaches nominally at peace, yet the Papiagos and Apaches would fire upon each other whenever they met. And the same was true between the Pimos and Apaches, and between different Apache tribes. So that I was surprised to find constant occasions of alarm and a general apprehension whenever a body left one settlement for another.

On visiting the different Indian tribes, both those on the reservations and those coming in, I found a general desire for peace. Those who were seeking to rob and murder were considerable in number; so that I appointed a general meeting, after having had preliminary interviews with different parts of the territory. This was held on the 21st, 22nd, and 23rd days of May last, at the celebrated post of Camp Grant, sixty miles from Tucson near the confluence of the Arripita and San Pedro rivers. Here assembled Americans and Mexicans, the latter bringing six of the children that had been captured and sold to them—in fact, all that could be found in Arizona—also some nineteen of the chiefs and principal men of the Papiagos, forty of the Pimos, and agents of the Indian Bureau, the commanding general and his staff, and all the Apache captains that could be reached from that point.

the preliminary council the Apache leader, minzin, speaking for all, had made, in tance, four requests: (1.) That the child-captured at the dreadful massacre the before, and sold into Arizona and Mexico should be returned. (2.) That Lient. Royal Whitman, who had sympathized with their troubles, and shown himself their constant friend and defender, and whom they believed to be better suited to them than any agent, should be returned to them and remain permanently with them. (3.) That he be allowed to remove from that vicinity point on the Gila, near where the San José empties into it. This place they believed to be healthier, to have more wood and water, and to be a better quality of land; and could be further from Tucson, where they thought there was great feeling against them. (4.) That they be allowed to make peace with the Papigos and others with whom they were at war.

The large meeting, extending through three days, to which I have referred, resulted in seeing peace that I believe will be permanent. The parties pledged themselves not only to maintain peaceful relations between their tribes and people, but to assist in looking up the commanding general those robbers are still infesting the different routes of travel, depriving upon the citizens and tak-humana life.

The enthusiastic friends of the Indians are anxious to estimate the losses and dangers of the men as very considerable. They are estimated, not large in number. Yet a young man said to me, "When my brother goes on an arney along a traveled road from Phoenix to Prescott, I fear I shall never see him again, true he is but one; that one is my only brother." I myself saw the fresh graves of young men, industrious farmers, who ran risk of planting about two days' march from Prescott toward McDowell. They were all laid and killed by a few bad Indians, bent on plunder. With this incident in mind, and several others brought to my personal knowledge, I could not forget that part of the instructions of the President and Secretary of the Interior, which declared that the protection should not be all upon one side. Therefore, I strengthened the hands of the commanding general, whom I firmly believed most desired to do simply his duty. The conditions or wishes as expressed by Eskimewa were substantially fulfilled. In fact, the exception was in regard to their agent, there were many reasons why I deemed it that their present civil agent, E. C. G. was the one nominated and sustained by the Reformed Church, should remain. I concluded that it was hard to deny them this request concerning their agent, and they were satisfied that they might not have Lient. Whitman back till Santo, their representative in the delegation here, had laid the matter before the President himself. The President explained to him how he could not legally comply with this request. With regard to the recovery of the children sold into Sonora, the President promised to do what he could, but feared the Mexican Government had not sufficient power over its people to constrain it to this act of justice.

The Camp Grant Indians selected Santo and me to go to Washington. Santo had become my fast friend, and aided me materially in getting acquaintance and influence with

other Apaches who were not represented at the council. It is an exceedingly rough trail from Camp Grant over the mountain to Sierra Blanca. The representative of the Pimos, Antonio Azul (the son of the principal chief), and Louis Moraga, Ascencion, the Papigo chief, and the two Apaches above mentioned, accompanied us over this rough and tedious path. Another council was held here, that resulted the same as that at Camp Grant. (Miguel) Eiskappa, (Pedro) Eskydoledie, chiefs of the Coytero Apaches, and Eskeltelecela, hereditary chief of Sierra Blanca Apaches, were added to the delegation, representing the interests of twelve bands. Here two young men, (Jose) Pakoté and (Charley) Ariawa, joined our party. They represent what are called the Mojave and Yuma Apaches.

The question is asked: "What is the object of bringing this delegation?" My object was to fulfil instructions, in letter and spirit. The effect of their coming has been most remarkable upon themselves. A part of them travelled with me for upward of thirty days, the rest for twenty-two days; and they dwelt together at Washington sixteen days more, making thirty-eight days for the entire party. Now, remembering that with one exception these Indians had never seen a railroad, or a telegraph, or a city of any size; that they have never been able to sit at a civilized table; that some of them had formerly been several times led to drink to excess, is it not a little remarkable that, with the natural antagonism of speaking five different languages, they should dwell together so long with scarcely the semblance of a family quarrel; that they should uniformly refuse strong drink; that they should preserve the quiet dignity and good manners that all who have seen them acknowledge; that they should take such extraordinary interest in our churches and schools, and in our farming and manufacturing operations; and that they should beg not for trinkets, but for the appliances of education and for what will render them self-supporting? They return to their people laden with a knowledge of our wealth, our power, and our numbers; that nothing can efface from their memory; and they certainly have begotten in the hearts of Christian men a new feeling—a faith in the possibility of reaching even the neglected Indians of Arizona, the Apaches and others, with the light of Gospel truth, which every sensible, thinking man knows to be absolutely essential to human progress and civilization. I do hope that no simple desire for party success will lead papers opposed to the present Administration into the extreme folly of attempting to pick to pieces and discredit the glorious work in behalf of the Indians that has been inaugurated by the Government and people during the last four years. Our true men, in their various organizations, all have a part in seeing to it that no bad agent shall be appointed, and, if appointed by any accident, that he shall be removed the instant his delinquencies shall be discovered. The best possible course for the opposition will be to promise unreservedly to perfect and complete the good and great work that has been commenced with a success which rejoices the hearts of many sanguine friends of the genuine native Americans of this country.

Very truly yours,

O. O. HOWARD.

New York, July 15th, 1872.

It takes years to give a form and bent to character. Temperament we are born with, character we have to make; and that not in the grand moments, when the eyes of men or angels are visibly upon us, but in the daily quiet paths of pilgrimage, when the work is being done within in secret, which will be revealed in the daylight of eternity. Habits, like paths, are the result of constant actions. It is the multitude of daily footsteps which go to and fro, which shapes them. Let it light up your daily wanderings to know that there—in the quiet bracing of the soul to un-congenial duty, the patient bearing of unwelcome burdens, the loving acceptance of un-welcome companionship—and not on the grand occasions [only] you are making your eternal future.—*J. B. Brown.*

THE FRIEND.

SEVENTH MONTH 27, 1872.

There is something fearful to all highly professing christians, and that ought to stimulate to close self-examination, whether as individuals or as associated together in a religious Society, both in times of prevailing lukewarmness and indifference, or when there may be much talk about religion, and activity in "religious work" may have obtained a kind of fashionable currency, in the declaration of the Spirit to the church in Laodicea, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see."

How clearly does this show the false estimate we are liable to place on ourselves and on our works, if we trust to anything short of laying our hearts open to the all-searching Light of Christ, that therein we may see whether our thoughts, words and actions are in accordance with the will of Him with whom we have to do. And how certain is it that if we are made willing to submit to this awful scrutiny and comply with the revelations thus made, we will be stripped of all self-righteousness, and humbled in the dust, be prepared with the patriarch of Uz to exclaim, "I abhor myself in dust and ashes." For the declaration in this same church is "As many as I love, I rebuke and chasten; be zealous therefore and repent."

We fully believe there is preserved within our religious Society, a body of rightly baptized and exercised members, who are kept in daily watchfulness unto prayer for themselves, and travail for the support of the truth as we as a christian church have ever held it, and for the gathering of others to Christ Jesus the only Saviour. But is it not necessary, now that we have such high-wrought accounts published of the ministry of the word in life and power, and its great effects on the hearers; when so much is told of numbers being "converted," and of teachers and

lecturers bringing individuals to Christ, and these at once finding peace and joy, and it would seem as though there is almost a universal revival of religion throughout the Society, to keep in view the possibility of our supposing we are "rich and increased in goods," and yet being "poor and blind, and naked." The converted and divinely gifted men and women in our Society who labored in and adorned former generations, found it a great work, a killing work to the natural man, to be brought to know the depth of corruption in their unregenerated hearts, to experience the "Spirit of judgment and of burning," to destroy the fruits of that corrupt nature, and under the transforming power of Divine Grace to be brought into fellowship with their crucified and risen Saviour, and thus prepared to engage in acceptable service for Him at his bidding, under the animating motive of heavenly love supreme.

There is nothing peculiar to the present day, that renders these fiery baptisms less needful to any, in order to attain the same end. Trained amid religious influences, and accepting the sacred truths recorded in the Scriptures, we may become intellectual christians, may become, in degree, enamoured of the beauty we see there is in the truth; able to defend doctrines and theological opinions against gainsayers; give place to a zeal for the conversion of others, and yet know little or nothing of the axe being laid to the root of the corrupt tree, or the fan in Christ's hand to thoroughly purge the floor of our hearts. If in the ministration of condemnation for sin we have not known, in measure, the terrors of the Lord; if we have not been "Buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even we also should walk in newness of life," we have great need to fear lest we are taking up a false rest; for it is true now as it was formerly, "As many as I love, I rebuke and chasten." However logically we may reason upon the truths of religion, however fluently and frequently we may descant on the hope set before us in the gospel, however many and specious may be our "religious engagements," all will be found no better than sounding brass and a tinkling cymbal, unless we have sold all that we had, and bought "gold tried in the fire," that we may have the true riches, and white raiment that we may be clothed; and our spiritual eyes have been anointed that we may clearly see the things that belong to our everlasting peace and salvation.

It is thus that true laborers are prepared in and for the church; men and women whose spiritual faculties have received divine life, and who knowing from experience the voice of the true Shepherd, follow him, and will not follow the voice of the stranger. Such as these the Lord condescends to make use of in his service, and for the spread of his kingdom in the earth. May they be multiplied among us by Him the great Lord of the harvest, who alone can send forth such laborers; for however prosperously some may think the Society is now moving, such are greatly needed.

SUMMARY OF EVENTS.

FOREIGN.—It is reported in London that Parliament will be prorogued the 10th of next month.

The weather throughout England has recently been far from favorable to the crops.

The steamer *Hibernian*, from Liverpool, for Quebec,

takes out a party of English settlers, pioneers of a colony, which they propose to establish in Minnesota.

An order of Council has been issued excluding Russian cattle from British ports in consequence of the rinderpest having appeared among cattle on board a vessel from Odessa, bound for England.

An incident of some interest to Roman Catholics has been held in London, the Duke of Norfolk presiding. Resolutions were adopted protesting against the action of the Italian government toward the Papal authorities, and condemning the recent law passed by the German Parliament proscribing the Jesuits.

On the 19th inst., about midnight, the carriage of the King and Queen of Spain was fired upon by a party of assassins in Madrid. The king and queen, who were the only occupants of the carriage, escaped uninjured. One of the assassins was killed by an attendant, and two were captured. The escape of the king was a narrow one. One of his carriage horses received seven pistol shots. An examination of the two assassins captured, and of the carriage, has disclosed a most organized conspiracy, extensive in its ramifications, and provided with ample funds.

The following day the king and queen drove through the city in an open carriage. They were greeted at every point by enthusiastic cheers, and the dastardly deed was generally forgotten. There is, however, no doubt that a large portion of the Spaniards are unfriendly to a foreign monarch, and were led to accept one solely through Prim's management.

The French Assembly has adopted a considerable part of the new tariff law. A majority of the members appear disposed to sustain President Thiers. A resolution has been introduced in the Assembly proposing an adjournment from 8th mo. 4th to 11th mo. 15th.

Advices from St. Petersburg state that the cholera epidemic is gradually making its way from the eastern provinces, and extending its inroads into the central and western portions of the empire. Moscow is now suffering severely from the disease, and this has assumed the most malignant form. The proportion of deaths to recoveries is placed at eight to one. This terrible fatality has created a panic in Moscow, and thousands of the upper classes are escaping into Western Europe. A few cases have appeared in St. Petersburg, and many of our consuls have communicated with our communications between the capital and the infected districts.

Central American advices state that thirty-nine Capuchin friars were ejected from their convent in Guatemala, under an escort of soldiers, and their property confiscated by the government. The Jesuits are also being expelled from Salvador.

The United States exploring party had nearly finished the survey of the route for the inter-oceanic canal, by way of the Sapaia river, and expected soon to return to the United States.

The 22d day of the 22d says, that trade is stagnant in the city. Thousands of ships are closed and are for rent, and monetary affairs are deranged.

London, 7th mo. 22d.—Consols, 92½. U. S. sixes, 1867, 91½; ten-forties, 89½.

Liverpool.—Uplands cotton, 10½d.; Orleans, 10½d. No. 1 of the quality of the 22d says: Previous to the attempt at assassination the king had received an anonymous communication warning him that his life was in danger. It is generally believed that the parties arrested are the same who assassinated General Prim. A large sum of money was found on the person of one of the prisoners. This together with the antecedents of the king's prisoners, it is believed establishes the fact that they were merely the hired instruments of a political conspiracy.

The largest iron steamer ever built on the Clyde was recently launched. She is called the *Aconagoo*, 4,070 tons register, and 600 horse power, and is intended for the India and Australia trade. She was built at Liverpool and Valparaiso, via the Straits of Magellan.

UNITED STATES.—Miscellaneous.—The interments in Philadelphia last week numbered 557, including 355 infants under two years of age. There were 3 deaths of cholera, 16 of cholera morbus, and 210 cholera infantum. Ten died of sunstroke, 15 congestion of the brain, 32 of debility, 32 marasmus, and 14 old age.

The cotton crop reports for the past month, received by the Department of Agriculture, are generally favorable. Limited areas have been affected by drought, but the rest of the cotton region has been well watered. The rain fall in different localities has been at several times ranging as follows, for the past month, at the stations re-

ported. From 1.2 inches to 4.95 in Virginia; from 5.49 in North Carolina; from 1.04 to 3.95 in S. Carolina; from 1.25 to 4.96 in Georgia; from 4 to Florida, and from 1.55 to 4.89 in Alabama. In State of Mississippi the rain fall has been about the lowest record in the several counties being in fact the lowest at this season, and the floods have a great damage. The loss is estimated by millions.

The first bale of new Texas cotton was received Galveston on the 20th inst.

The imports for the week ending 7th mo. 20th, were New York, \$1,530,760; Philadelphia, \$108, Baltimore, \$163,295; New Orleans, \$74,110.

The balance in the U. S. Treasury at the close of business on the 20th, consisted of \$71,394,511 in gold and \$9,767,610 currency.

The mortality in New York last week was 91 Boston 257.

The value of direct importation of dry goods to Pacific coast of the United States is more than \$8,000,000 annually.

Maine, by an act of her last legislature, exempts taxation for twenty years, each acre of land upon the owner plants and maintains in thriving condition a certain number of forest trees.

The Maine lumbermen apprehend that in five years hence, at the present rate of destruction, the forest that State will be wholly cleared of timber. The ber crop of 1872 is estimated at 700,000,000 feet.

California contains a larger proportion of persons foreign birth than any other State of the Union. There are 1870 found 330,393 natives, and 300 foreign born.

The Markets, &c.—The following were the quotations on the 22d inst. New York.—American gold, U. S. per cent, 1881, 117½; ditto, 1868, 115½; ditto, 1865, 112½. Superfine flour, \$5.25 a 55.75; extra, \$5.00 a 55.25; No. 1, \$4.75 a 55.00. Chicago spring wheat, \$1.45; red wheat, \$1.65; white, 43 a 47 cts. Western mixed corn, 60 a 61 cts; we white, 64 a 72½ cts. Philadelphia.—Middlings co 22½ a 23 cts for uplands and New Orleans. Super flour, \$9 a \$5.50; extra, \$5.75 a 56.25; finer br \$6.50 a \$10. Amaranthia and western red w \$1.80; amber, \$1.90; white, \$2. Yellow corn, 20 western mixed, 60 a 61 cts. Oats, 40 a 42 cts. Vassad western hams, 15½ a 16 cts. Lard, 9 a 9. Cloverseed, 11 a 11½ cts. About 2100 head cattle sold at the Avenue Drove-yard on 7 a 7½ cts per gross for extra, 7 cts for fair to good, and 5 cts per lb. gross for common. Sales of 11,000 she 5 a 6½ cts per lb. gross, and 3,100 hogs at \$7.25 a 7 per 100 lbs. net for corn fed. Baltimore.—Choice wheat, \$1.70 a \$1.75; do, amber, \$1.70 a \$1.75; to prime red, \$1.50 a \$1.65; common to fair, \$1.25 a 1.45. Southern white, corn, 78 a 80 cts, yellow cts. Chicago.—No. 2 spring wheat, \$1.24. No. 1, 40½ cts. No. 2 winter, 26½ cts. No. 2 rye, 55 cts. Louis.—No. 2 winter red wheat, \$1.65; new, \$1.16. No. 2 corn, 37 a 38 cts. Oats, 25 a 26. Lard, 8½ a 9 cts. Cleveland.—No. 1 winter red wheat, \$1.75. No. 2, \$1.50. No. 3, \$1.25. No. 4, \$1.00. No. 5, \$0.75. Oswego.—Canada white wheat, \$1.19. Amber Michigan, \$1.65. No. 1 Milwaukee sp \$1.47. Corn, 56 cts.

HAVERFORD COLLEGE.

The next Term will begin Ninth mo. 14th. Examination admission Ninth mo. mixed class, at 8 a. m. Arrangements are in progress to establish a *course of Practical Science and Civil Engineering*, to which state may be admitted next term.

Students whose homes are within a convenient distance, may be admitted to the College for instruction without board.

For terms, &c., apply to SAMUEL J. GUNN, Haverford College P. O., Montgomery Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHEA H. WOODFORD, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, EIGHTH MONTH 3, 1872.

NO. 50.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Three Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

At No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Single Copies, when paid quarterly in advance, five cents.

For "The Friend."

Dollinger, and the new Protest against Rome.
(Continued from page 388.)

As regards the *policy* of the leaders of this movement, Dr. Dollinger does not wish to speak with the Church; he does not propose to found a new sect: on the contrary, he seriously strives to avoid the appearance of a schism. He stands upon the old faith, as defined by the Council of Trent, and summarized in the creed of Pius IV. He holds the Pope to be the innovator, and the Vatican Council to be the compiler of the new faith, and the founder of a new church. Dr. Dollinger keeps by the old historic church of the Fathers and Councils; it is the Pope that has changed: so he puts it. Dollinger's position as we will afterwards show, illogical, and cannot be long maintained; but looking at it from his lights, and judging of it from his standpoint, it is practically a wise one. He doubtless foresaw that very soon the action of this infallibility dogma would bring Rome to conflict with every department of life—with all the rights of the citizen and all the powers of the State, and that soon the conflict would be not between himself and Rome, but between the whole of society and Rome. He therefore resolved to stand still, and let the attack; to do nothing tending to formal separation till Rome forced it upon him and on the whole body of his adherents, thus bringing on a quarrel which must very soon draw the nation and government into its vortex. And as Dr. Dollinger doubtless foresaw, it has happened.

First came the case of the soldier in one of the Rhine Provinces, who wished to marry within the forbidden degrees of relationship. Ordinary circumstances a small sum would have procured him a dispensation, but he had given his name to the Dollinger address, and the bishop refused him marriage unless he would publicly withdraw his signature. This at all similar cases, which, of course, will be urged by hundreds, raises an important question for the Bavarian Government even—shall we back the ecclesiastical tyranny that forbids marriage for a religious offence, or shall it pass a law declaring marriage a civil right? Immediately after, another and yet more important case occurred. Dr. Zenger fell ill and died. He had breathed his last without being

shriven of a great offence. He had signed the paper expressing concurrence in the movement of Dr. Dollinger, and the Archbishop of Munich forbade his Christian burial. What happened? Dr. Friedrich, the young champion we have already named, administered the last rites to Dr. Zenger, and had the further courage to read the burial service over his remains. The citizens of Munich gave their imprimatur to this act of rebellion against ecclesiastical authority by turning out *en masse* to attend the funeral of Zenger, and almost the whole population of Munich followed to the grave the remains of the man over whom Rome had suspended her curse. Dr. Friedrich had been previously excommunicated, but now he was deprived of all his faculties and benefices. The quarrel every day widened, and the citizens of Bavaria began to perceive that they must either swallow the infallibility dogma or be stripped of their civil rights. Thus the conflict passed into the civil and political sphere. It was no longer Dr. Dollinger, it was the whole body of his adherents—priests, professors, students, municipal corporations, and individuals of high social position who were struck at. Over all was suspended the sword of Rome, for all were virtually excommunicated, and might come, they knew not how soon, into direct contact with that excommunication by being deprived of baptism for their children, and marriage or Christian burial for themselves. The quarrel was still further complicated and embittered by the high-handed procedure of the Archbishop of Munich, who published the infallibility decree in Bavaria in open violation of the law, which says that no papal bull shall be published in the country without the permission of the government.

"This brought the matter to a point where the Bavarian Government felt that it must interfere. Was it to stand by and see a large and most influential body of citizens deprived of those ecclesiastical privileges on which, by the constitution of the country, are suspended civil status and rights? Was it to see professors driven from their chairs and deprived of their emoluments, priests excommunicated and expelled their churches, and withhold its protection in the matter of their civil rights? Was it to see its own laws violated and itself beard by a foreign and irresponsible power, and quietly submit? This would have been to declare the priesthood supreme, and to deliver up the government of the country into the hands of Rome. The Bavarian Government felt that it could no longer stand neutral; the war had come to the very gates of the legislature, to the very foot of the throne, and it must take one side or other. It hesitated for some time, feeling the gravity of the conflict. The ministry was broken up by the question: it shrunk from the humiliation of stooping to its Ultramontane opponent, and yet was afraid to grapple with him. A new ministry was formed—and happily for the

independence of Bavaria and the peaceful progress of the movement, the King and his Minister of Public Worship, Von Lutz, made their choice on the side of Dr. Dollinger, and on the 27th of August intimated by letter to the Archbishop of Munich the resolution of the Bavarian Government to defend the Protestants in their civil and political rights, despite the ecclesiastical fulminations that might be launched against them. The letter moreover declared the dogma to be an innovation dangerous to the State, and plainly hinted that the church authorities had begun to disregard the civil authority and its law, and to raise the Church above the State in secular matters, and concluded by expressing the determination of the Government to maintain its own authority by its own power, even at the risk of coming into collision in important questions of principle with the Church. This changed the aspect of the affair: it was no longer an exclusively church movement, but a war against the State and Government of Bavaria.

"But the quarrel as a State quarrel cannot be confined to Bavaria. It has already extended into Austria, where Priest Anton of Linz has begun to preach against the dogma of infallibility. His bishop has suspended him, but Anton goes on preaching to large crowds, in the open air when public halls cannot be found; and he has already awakened such interest in the question, that three thousand families in Vienna have sent in a document to the Government, declaring their disbelief of the infallibility dogma, and praying the Austrian Government to grant the use of cathedrals and churches to Father Anton and his followers. Now that the governments have got over their vacillation and are declaring on the side of the movement, we may expect to see the priests gather more heart, and men like Alois Anton will start up here and there and begin a crusade against the tyranny of Rome, now grown more unbearable than ever. The union of the Germans in the one Germanic Empire lays a broad basis for the movement as a State quarrel, and makes it almost inevitable that Prussia should become the stronghold of the Altkatholiken. There the soil is prepared, and the priests have only to do what they are doing in Bavaria—set the law at naught, and attack the rights of citizens on ghostly pretences—to bring down upon themselves the heavy hand of the redoubtable Chancellor. It is not likely to escape the sagacious and far-seeing Bismarck that in no way can he so effectually unify and consolidate the Germanic Empire as by fostering a movement which is working in the direction of unity of faith, for of all bonds this is the most firm. In fact, he has already taken a step in this direction. He has abolished the special Bureau for the transaction of Roman Catholic affairs—a quiet but significant step, which withdraws the constitutional rights which the Roman Catholics enjoyed as

a chartered body within the empire, and places them on the same platform with other nonconforming sects, the Jews and Moravians, for instance.

"This is the first phase of the Alt-Catholic movement. Already it has dug a gulf between the Roman Church and the German States. Rome pursues with her spiritual bolts all who declare against her infallibility, and the State takes those whom she assailed under the protection of her civil sword. This is an open war between the two. The Church cannot revoke her anathema; and the State cannot surrender its right to defend its own subjects in their civil privileges, and so the breach must go on widening every day. In our next paper we will direct attention to the Programme of principles and the line of action determined upon by the ecclesiastical leaders at their great meeting at Munich in September last."

(To be continued.)

For "The Friend."

George Fox the Younger

Was one of that noble band, who, about the middle of the 17th century, were raised up in England, to revive the truths of Primitive Christianity, and to call people away from dependence on mere forms and ceremonies, and fix their attention on the work of Divine Grace in the heart, as the source of true and saving knowledge. He was older in years than the George Fox, who is usually recognized as the founder of our religious Society, but having been brought into the field of active labor somewhat later in point of time, he styled himself in his writings "the younger," so as to preserve his own identity, and at the same time to acknowledge the superior claims of him to whom he looked up as an elder in the Truth, worthy of double honor. Wm. Penn says that he was called "the younger," "not that he was so in years, but that he was so in the Truth; but he was also a *worthy man, witness and servant of God in his time.*"

Like Wm. Dewsbury and many others, before meeting with George Fox, he had been convinced of the same truths to which that eminent apostle had arrived; and when they met, he was prepared to acknowledge him as one with whom he was in unity. The number of persons in this condition, scattered throughout Great Britain was large, and this was one cause of the success that accompanied the labors of our early Friends, and the rapid spread of their principles.

George Fox the younger was a zealous laborer for the spiritual welfare of others; and in his deep waiting upon the Father of all, was often commissioned to use both tongue and pen for the encouragement, proof or warning of his friends, or of those in authority—sometimes in a prophetic manner. A remarkable instance of this is to be found in one of his publications issued in the year 1661, in which he lamented over England, because of the judgments that were coming upon her inhabitants for their wickedness and persecution, saying, among other things, that the Lord had spoken in him, concerning them: "The people are too many, the people are too many, I will thin them, I will thin them." He added that the Spirit of the Lord had signified unto him, That an overflowing scourge, yea, even an exceeding great and terrible judgment was to come upon the land, and that many in it should fall and be taken away.

This was literally fulfilled in 1665—four years afterwards, by a visitation of the plague, which was introduced into England in some goods that came from the Levant. The population of London at that time was probably somewhat less than that of Philadelphia at present, if we may judge from the weekly returns of mortality, which varied from 240 to 300 deaths. The disease lingered about the city, without spreading much, during the winter months, but as warm weather came on its ravages were more severe, until the deaths amounted to from 1000 to 1000 a day—and 100,000 persons had fallen victims to it. A very large number of those who were able had fled from the city—places of amusements were shut up, the courts of law were closed, and the streets were so little used that grass grew in them. One who resided in London during that period, has left an account of the calamity, which gives the reader a vivid impression of the awe-stricken condition of the greatly thinned population. He says: "People might be heard even in the streets, as we passed along, calling upon God for mercy, through Jesus Christ, and saying: I have been a thief; I have been a murderer; and the like; and none durst stop to make inquiry into such things, or to administer comfort to the poor creature, who in the anguish both of soul and body thus cried out. From the middle of August to the middle of September the infection still increased and spread itself with an irresistible fury. It was reckoned that during that time there died no less than 1600 a day, one day with another. It was then that the confusion and terror were inexplicable. The contagion despised all medicine; death raged in every corner, and had it gone on as it did then, a few weeks would have cleared the town of all its inhabitants. In that very moment when 30,000 were dead in three weeks, nay, when it was reported 3,000 died in one night, and 100,000 more were taken sick, when we might well say, 'vain was the help of man,' it pleased God to cause the fury of it to abate, and by His immediate hand to disarm the enemy. It was wonderful! The physicians were surprised, wherever they visited, to find their patients better, and in a few days everybody was recovering."

George Fox the younger, like many others of his brethren in that day, was called upon to suffer persecution for his testimony to the Truth. In the 5th mo. 1660, he went to Harwich, and as he was preaching in a meeting there, a rude multitude gathered about the house, and, as Sewel describes the scene, made a hideous noise. Hearing the noise, he grew very zealous, and with a mighty power was made to say, "Woe, woe unto the rulers and teachers of this nation, who suffer such ungodliness as this and do not seek to suppress it." This being reported to the mayor of the city, he sent his constables, who took George out of meeting and committed him to prison, where he lay for a number of months, before he regained his liberty.

It was in this year (1660) that Charles the 2nd was brought back from exile and placed on the throne of England, and our friend while still in prison, wrote to the king, exhorting him to recognize the hand of the Lord in the changes which had marked the government, and to avoid the evil deeds of which his predecessor had been guilty. In the 8th mo. of the same year, he again addressed a letter to the king, who had shown

some intention of favoring the Roman Catholic religion—earnestly expostulating with him on his course, and reproving him for suffering wicked and profane shows and sports, allowing persecution to be continued, and not living a better life himself. The following sentence from it, will show the style of this plain-dealing epistle: "When I have seen the abomination and cruelties which are committed and intended, there hath a pity arisen in me towards thee for thy soul's sake; and it hath been my desire, if it might stand with the will of God, that he would put it into my heart to go out of the land again, that so thy life might be preserved, and that thou mightest have time to repent; for although many men flatter and applaud thee for self-ends, I see the Lord is displeased with thy way. Sewel adds, "This letter (a clear evidence of the author's innocent courage) was delivered to the king, who read it, and seemed to be reached thereby and touched at heart: his brother, the Duke of York (afterwards James the 2nd) was displeased with it, being violently set against the author, advising the king to use severity towards him; but the king, being good-natured, said, 'It were better for us to mend our lives.'"

From his prison, he wrote several other papers, some of them for the consolation and encouragement of his friends. He did not long survive his release from confinement, he died either in the latter part of the year 1660, or in 1661. Sewel thus describes close of his life: "In his sickness I find, though he was weak in body, yet he was strong in spirit, so that he would even sit for joy of heart. He exhorted his friends to keep in unity, and then with much fervor of spirit he prayed God and exhorted his friends to keep their garments unspotted by the world, because great was the day of trial that was at hand. Afterwards, recommending them to the Lord, he took his leave of them, and slept in perfect peace with the Lord."

The Sauba or Carrying Ant of Brazil.

This ant is seen everywhere about the suburbs, marching to and fro in broad column. From its habit of despoiling the most valuable cultivated trees of their foliage, it is great scourge to the Brazilians. In so districts it is so abundant that agriculture almost impossible, and everywhere complaint are heard of the terrible pest.

The workers of this species are of the orders, and vary in size from two to seven lines. The true working-class of a colony formed by the small-sized order of worker-minors as they are called. I two other kinds, whose functions, as we shall see, are not yet properly understood, have enormously swollen and massive heads; in one the head is highly polished; in the other it is opaque and hairy. The worker-minors are greatly in size, some being double the bulk of others.

In our first walks we were puzzled to count for large mounds of earth, of a different color from the surrounding soil, which were thrown up in the plantations and woods. Some of them were very extensive, being forty yards in circumference, but not more than two feet in height. We soon ascertained that these were the work of the Saubas, being outworks, or domes, which overlie and protect the entrances to their vast subterranean

eries. On close examination, I found the th of which they are composed to consist very minute granules, agglomerated with cement, and forming many rows of little cells and tunnels. The difference in color in the superficial soil of the vicinity is owing to their being formed of the undersoil, dug up from a considerable depth. It is very rarely that the ants are seen at work on these mounds; the entrances seem to be generally closed; only now and then, when particular work is going on, are the galleries opened. The entrances are small & numerous; in the large hillocks it would require a great amount of excavation to get the main galleries; but I succeeded in reaching portions of the dome in smaller hillocks, and then I found that the minor ones converged, at the depth of about two to, one broad elaborately-worked gallery mine, which was four or five inches in meter.

This habit in the Saiba ant of clipping and rying away immense quantities of leaves is long been recorded in books on natural history. When employed on this work, their sessions look like a multitude of animated bees on the march. In some places I found accumulation of such leaves, all circular, about the size of a sixpence, lying on a pathway, unattended by ants, and at a distance from any colony. Such heaps always found to be removed when the place is revisited the next day. In course of time I had plenty of opportunities of seeing ants at work. They mount the tree in multitudes, the individuals being all workers. Each one places itself on the surface of a leaf, and cuts with its sharp scissor-like jaws a nearly semicircular incision on the per side; it then takes the edge between the jaws, and by a sharp jerk detaches the leaf. Sometimes they let the leaf drop to the ground, where a little heap accumulates, till carried off by another relay of workers. I generally, each march off with the leaf as it has operated upon, and as all take the same road to their colony, the path they follow comes in a short time smooth and bare, looking like the impression of a cart-wheel through the herbage.

It is a most interesting sight to see the host of busy diminutive laborers occupied on this work. Unfortunately they choose private tracks for their purpose. This is quite peculiar to tropical America, as is the entire genus to which it belongs; it sometimes despoils the young trees of species growing wild in its native forests; but it seems to prefer, when within reach, plants imported from other countries, such as the fig and orange trees. It has not hitherto been shown satisfactorily to what use it applies the leaves. I discovered it only after much time spent in investigation. The leaves are used to thatch the domes which cover the entrances to their subterranean dwellings, thereby protecting from the deluging rains the young broods in the nests beneath. The larger mounds, already described, are so extensive that few persons would attempt to move them for the purpose of examining their interior; but smaller hillocks, covering their entrances to the same system of tunnelled chambers may be found in sheltered places, and these are always thatched with leaves, mingled with granules of earth. The heavily-laden workers, each carrying its seg-

ment of leaf vertically, the lower edge secured in its mandibles, troop up and cast their burthens on the billock; another relay of laborers place the leaves in position, covering them with a layer of earthy granules, which are brought one by one from the soil beneath.

The underground abodes of this wonderful ant are known to be very extensive. The Rev. Hamlet Clark has related that the Saiba of Rio de Janeiro, a species closely allied to ours, has excavated a tunnel under the bed of the river Parahyba, at a place where it is as broad as the Thames at London Bridge. At the Maguary rice mills, near Pará, these ants once pierced the embankment of a large reservoir: the great body of water which it contained escaped before the damage could be repaired. In the Botanic Gardens, at Pará, an enterprising French gardener tried all he could think of to extirpate the Saiba. With this object he made fires over some of the main entrances to their colonies, and blew the fumes of sulphur down the galleries by means of bellows. I saw the smoke issue from a great number of outlets, one of which was 70 yards distant from the place where the bellows were used. This shows how extensively the underground galleries are ramified.

Besides injuring and destroying young trees by despoiling them of their foliage, the Saiba ant is troublesome to the inhabitants from its habits of plundering the stores of provisions in houses at night, for it is even more active by night than in the day-time. At first I was inclined to discredit the stories of their entering habitations and carrying off grain by grain the farinha or mandioca meal, the bread of the poorer classes of Brazil. At length, whilst residing at an Indian village on the Tapajós, I had ample proof of the fact. One night my servant woke me three or four hours before sunrise by calling out that the rats were robbing the farinha baskets. The article at that time was scarce and dear. I got up, listened, and found the noise was very unlike that made by rats. So I took the light and went into the store-room, which was close to my sleeping-place. I there found a broad column of Saiba ants, consisting of thousands of individuals, as busy as possible, passing to and fro between the door and my precious baskets. Most of these passing outwards were laden each with a grain of farinha, which was, in some cases, larger and many times heavier than the bodies of the carriers. Farinha consists of grains of similar size and appearance to the tapioca of our shops; both are products of the same root, tapioca being the pure starch, and farinha the starch mixed with woody fibre the latter ingredient giving it a yellowish color. It was amusing to see some of the dwarfs, the smallest members of their family, staggering along, completely hidden under their load. The baskets, which were on a high table, were entirely covered with ants, many hundreds of whom were employed in snipping the dry leaves which served as lining. This produced the rustling sound which had at first disturbed us. My servant told me that they would carry off the whole contents of the two baskets (about two bushels) in the course of the night, if they were not driven off; so we tried to exterminate them by killing them with our wooden clogs. It was impossible, however, to prevent fresh hosts coming in as fast as we killed their companions. They returned the

next night; and I was then obliged to lay trains of gunpowder along their line, and blow them up. This, repeated many times, at last seemed to intimidate them, for we were free from their visits during the remainder of my residence at the place. What they did with the hard dry grains of mandioca I was never able to ascertain, and cannot even conjecture. The meal contains no gluten, and therefore, would be useless as cement. It contains only a small relative portion of starch, and, when mixed with water, it separates and falls away like so much earthy matter. It may serve as food for the subterranean workers. But the young or larvæ of ants are usually fed by juices secreted by the worker nurses.

Ants, it is scarcely necessary to observe, consist, in each species, of three sets of individuals, or, as some express it, of three sexes—namely, males, females, and workers; the last-mentioned being undeveloped females. It is one of the great peculiarities of the Saiba ant to possess three classes of workers. My investigations regarding them were far from complete; I will relate, however, what I have observed on the subject.

When engaged in leaf-cutting, plundering farinha, and other operations, two classes of workers are always seen. They are not, it is true, very sharply defined in structure, for individuals of intermediate grades occur. All the work, however, is done by the individuals which have small heads, whilst those which have enormously large heads, the worker-majors, are observed to be simply walking about. I could never satisfy myself as to the function of these worker-majors. They are not the soldiers or defenders of the working portion of the community, like the armed class in the Termites, or white ants; for they never fight. The species has no sting and does not display active resistance when interfered with.

The third order of workers is the most curious of all. If the top of a small, fresh hillock, one in which the thatching process is going on, be taken off, a broad cylindrical shaft is disclosed, at a depth of about two feet from the surface. If this be probed with a stick, which may be done to the extent of three or four feet without touching bottom, a small number of colossal fellows will slowly begin to make their way up the smooth sides of the mine. Their heads are of the same size as those of the class No. 2; but the front is clothed with hairs, instead of being polished, and they have in the middle of the forehead a twin ocellus, or simple eye, of quite different structure from the ordinary compound eyes, on the sides of the head. This frontal eye is totally wanting in the other workers, and is not known in any other kind of ant. The apparition of these strange creatures from the cavernous depths of the mine reminded me, when I first observed them, of the Cyclopes of Homeric fable. They were not very pugnacious, as I feared they would be, and I had no difficulty in securing a few with my fingers. I never saw them under any other circumstances than those here related, and what their special functions may be I cannot divine.

The whole arrangement of a Formicarium, or ant-colony, and all the varied activity of ant-life, are directed to one main purpose:—the perpetuation and dissemination of the species. Most of the labor which we see performed by the workers has for its end the per-

sustenance and welfare of the young brood, which are helpless grubs. The true females are incapable of attending to the wants of their offspring; and it is on the poor workers, who are denied all the other pleasures of maternity, that the entire care devolves.

OUR PATTERN.

Looking unto Jesus.—Heb. xii. 2.

A weaver sat one day at his loom,

Among the colors' bright;

And the pattern for his copying

Hung fair and plain in sight.

But the weaver's thoughts were wandering

Away on a distant track,

As he threw the shuttle in his hand

Wearily forward and back.

And he turned his dim eyes to the ground,

And tears fell on the woof;

For his thoughts, alas! were not on his home,

Nor the wife beneath his roof;

When her voice recalled him suddenly

To himself, when she sadly said:

"Ah, woe is me! for your work is spoiled,

And what shall we do for bread?"

And when the weaver looked, he saw

That his work must be undone;

For the threads were wrong, and the colors dimmed,

Where the bitter tears had run.

"Alack, alack!" said the weaver,

"And this had all been right;

If I hadn't looked at my work, but kept

The pattern in my sight."

Ah! sad it was for the weaver,

And sad for his luckless wife,

And sad will it be for us, if we say,

At the close of a weary life:

The colors that we had to weave

Were bright in our early years,

And we wove the tissues wrong, and stained

The woof with bitter tears.

We wove a web of doubt and fear—

Not faith, and hope, and love—

Because we looked at our work, and not

At our Pattern, *above!*"

Phoebe Cary.

For "The Friend."

High Tartary, Yarkand, and Kashghar.

(Continued from page 386.)

On his arrival at Yarkand, he was presented to the Shaghāwāl, of whom he remarks: "He is not the mere governor of Yarkand, as I had imagined, but is the second man in the kingdom, answering to the Grand Vizier in Turkey. During the absence of the king at Kāshghar, he occupied the palace, to which I was now led. Passing through the great gate which I had before seen, and which was full of soldiers (no sham appearance of *neglige* here), we reached a second similarly guarded portal, which gave access to the interior of the palace. One large courtyard was crossed. Its four sides were lined with officials sitting solemnly with eyes fixed on the ground, and each bearing a white wand in his hand. The silence prevailing amid such numbers of men made an impression quite in keeping with the scene, the palace of an Oriental despot. Before the door of a second courtyard, a large screen concealed everything until we entered. Here the solitude of the inner penetralia was as effective as the silent crowd without. An usher with a white wand preceded us, and halfway up the court stopped me to point through a distant door, where he whispered to me the Shaghāwāl was visible. I saluted him as required by bowing, and then was conducted up some steps to the door of the room,

Selected.

Here every one left me, and the usher motioned to me to enter alone. A small elderly man in sober-colored clothes was sitting on a cushion by the fire. He rose, and hurried forward to meet me near the door, where he embraced me after the Eastern fashion, and then led me by the hand to another cushion near the fire opposite his own, all the while welcoming me most cordially and inquiring whether I had received every comfort and attention by the way. After sitting down, I rose again as I had been instructed, and uttered the Allāho-akber! with the sweep of the arms. Then sitting down again, Toorkee fashion, I received and replied to many complimentary speeches from the Shaghāwāl. He expressed his pleasure at the arrival of an Englishman, saying that they knew the friendship of our nation for the Sultan of Room, [Turkey] who was the chief of the Mussulman religion, and thus regarded us as already their friends also. But the arrival of an English Sahib, who has undertaken all the trouble and difficulty of so long a journey for the purpose of visiting his king, was a further bond of friendship. Friendship, he said, makes everything to prosper; but by enmities things become waste. I replied, suitably I hope, saying that I trusted my visit might be the means of establishing a friendly intercourse between the two countries, as we on our parts entertained the most amicable feelings towards the Turks. I added that, when my sovereign heard of the kind treatment extended to one of her subjects in Toorkistan, she would be extremely pleased."

From the memoranda kept while at Yarkand, the following extracts are made:—

"Dec. 12th.—Mahammad Nazzar came again. He said he heard I had asked to go over the fort, and that he came to warn me, as a friend, that this was not proper. I replied that I had not asked to go over the fort, but merely to go out for a ride in the country for air. He said, "It is the custom in this country that no guest goes anywhere out of doors before seeing the king." I thanked him for his advice, which he repeated at great length. Soon afterwards the Moonshée brought me a letter he had just received from the Shaghawāl, to the effect that he heard my servants had gone and sold some things in order to get money to defray our private expenses; that he felt quite hurt that I did not apply to him for money; and that people ill disposed to government would say that the rulers were not showing proper attention to their English guest.

Dec. 25th.—To-day the Shaghawāl sent me, in honor of the day, a tremendous 'dastar khañ,' and two silk robes and a cap. The things were brought in by twelve men under charge of the Yoozbashée, who entreated me to tell him what was required to keep Christmas properly according to English custom. I gave him and the Panjabashée presents, and exchanged presents with all my servants. The Moonshée brought me twenty different kinds of bread made in Yarkand.

Jan. 3d, 1869.—This morning before I had breakfasted, the Yoozbashée arrived with a large packet of silks and brocades for me to give as presents to the king &c., according to an arrangement which we made yesterday. Normally, these things are merely lent to me, and are to be replaced by my own things when they arrive. After showing me all the stuffs, he gave me the welcome news

that I was to start for Kashghar to-morrow. All this he communicated through my attendants who talk Persian. After attending them both out of the room, he produced from the breast of his robe a pack containing eleven lumps of stamped silver (called 'kooroos'), one full-sized one, and ten small ones equal in value to another kooro. The whole is worth about 35*l*. He whispered to me to put them away out of sight, as that the Dadkhwah had sent them to thinking I might be in want of ready money for use."

In the description of the journey from Yarkand to Kashghar, the royal residence we get a pleasant description of a farmer's household. "After riding not quite three to (say fourteen miles), we halted at a villa full of ironworks. I was taken to a hot where the large room was given up to the family retiring into some inner apartments. A bustling, good-humored farmer wife did the honors, and was very grateful for interceding with the Yoozbashée, who wished to turn her whole household out doors. A few presents of tea, meat, and bread (from my dastar-khañ) were received by numerous Allāho-akbers, and a return present of a melon. Later in the day, at the time of breaking the fast, her husband advanced, bringing me a basin of hot *macaroni* soup, while she brought me a newly baked cake of bread; both very good indeed. Basil of soup were also given to my Hindoo servants, who, although unable to eat of it, at hint from me took the basins with a bow and, going out, handed them over to the other servants. The household arrangements of a king as good as those of an English squire farmer and his family. Neat and clean earthenware dishes placed on the shelves; large well made, and ornamented wardrobe box—everything comfortable and well-to-do. The entrance is through a regular farmyard, which serves for the cattle on one side, littered down with straw, closed stables for the horses, coe and hens strutting about, and all the till implements standing up in corners. The hay and straw are stacked on the roofs, while door leads out into a walled orchard. I make the scene more homelike, snow is lying an inch or two deep over the whole country and the roadside pond is hard frozen, will village boys cutting out slides on it in the hob-nailed boots.

"In the afternoon, I went a little way down the lane to see an iron-smelting furnace-work. It is just like a dice-box four or five feet high, with a roof over it, leaving an opening in the middle for the smoke. Round the dice box, under the roof, sit six boys and girls blowing skin bellows with each hand a tub-bellows in all. An opening shows the glowing mass with a stream of molten stuff sloping downwards. A pit two feet deep shows the brick-work door of the furnace, through which the metal is extracted daily. The ore is broken up by a man with a hammer who keeps throwing it in at the chimney, while another supplies charcoal through the same opening. No thin substance. I went 'charaks' weight (16 lbs. each) of ore, at the same quantity of charcoal, are used in twenty-four hours, and the produce is about four 'charaks' of iron. The metal is very good and fine-grained, looking almost like steel when made up into tools."

(To be continued.)

For "The Friend."

in the Letters and Papers of John Barclay.

(Continued from page 390.)

1818, Third month 3rd.—I believe if any persons were more fully open, and im- fully given up to acts of dedication ap- pantly small, and were willing to go, to stay, or to forbear in minor matters, as seemed to them, that they would thrive more vigorously religious stature and strength. One thing I another came gradually before the view my mind; all that I had to do, or believed required at my hands, came not upon at once; for there was no hard tasker to obey, but one who knew my weak- and my inability to give up even to the matter of duty, without his special aid. I was desirous to keep my eye open, be whatever He might show me was to give up to,—and as my desire from day to unto him, and the accomplishment of will respecting me,—first one thing, then her, at seasons opened before with me sufficient clearness: sometimes these ap- pended duties were very little matters, at times they were of fearfully great im- portance; and often were they of a nature complexion, which the worldly-wise part myself and others, could not bear or under- stand. Yet after having gone through and favored to stand faithful in the per- sistance of these things, I have often seen propriety of them; and I have felt it a sious thing to be 'led about and instructed' suitably, so seasonably, so safely."

"The encouraging hope held out in the fol- lowing letter, 'that there are or will arise, who will, in some sense, 'build the old waste places;' and that 'the number of the cities that are guided and governed by the teachings of that Spirit, which leadeth into truth, will be greatly multiplied,' is truly cheering to hearts that have long in secret mourned over the desolations of Zion, and be- hold her pitiful estate. The plaintive lan- guage of some of these has been, 'How is the land become dim! How is the most fine gold changed! And, 'because of the mountain of Zion which is desolate; the foxes walk upon her.'"

"Because too, 'Nazarites (that were) pure than snow' and 'their polishing was of silver,' are now too little known in the world."

"Notwithstanding, we believe there are those who are 'in the captivity,' who sigh and who pray for the state of things among us; whose loving hearts at times are enabled in prayer, to say, 'Remember, O Lord, what is due upon us: consider and behold our re- dress.' Though such is the straitness of our passage to which these are at seasons sub- jected, that to each other the language of the Lord of Israel to one who asked help of him, was more befitting their lips: "If the Lord had not help thee, whence shall I help thee? of the barn-floor, or out of the wine-press?" Nevertheless these needy ones "shall not al- tern be forgotten: the expectation of the Lord shall not perish forever!" How soon will famine in Samaria, through the Lord's al- potent power, was turned into plenty! I yet ruleth over all. Though apparently deep as in the ship, His mighty power reacheth not. But can arise and at a word shake the winds and the sea and proclaim a peaceful calm. May the secret, fervent, im- mending entreaty of these be more and more heard out upon the altar of acceptable sacri-

ifice; then will the Lord God of Israel hear in heaven His dwelling place, and it may be, in mercy, forgive the sin of his people, and bring them again unto the land—unto a faithful support of the doctrines and testimonies of this religious Society—which He gave unto their fathers; that he may incline our hearts unto him, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded in the be- ginning.

To E. H.

—16th of 4th month, 1818.

"Dear Edward,—It is my belief, that, ac- cording to thy own expressions, 'the Master is come,' and coming, (what if I say,) to plead as in old time, with the modern money- changers in the temple, who turn the holy house of Him that is most holy, into 'a den of thieves;' to upset their tables and to scatter their silver and their gold; 'the love' of which, is said to be, 'the root of all evil.' His scourge is, as it were, in his hand; and the buyers and sellers being cast out, the blind and the lame shall yet come to him in the temple, the house of prayer for all nations, and he will heal them. The little children shall yet cry in this temple, saying, 'Hosanna to the Son of David;' and out of the mouths of the very 'babes and sucklings,' whose hearts he hath fed with 'the milk of his Word,' praises shall yet come forth unto Him- self."

"It is my belief, and I feel freedom to men- tion it to thee, that there are or will arise, those who will, in some sense, 'build the old waste places.' I live in the faith that the Truth shall spread; and the number of those that are guided and governed by the teach- ings of that Spirit, which leadeth into all truth, will be greatly multiplied. Surely there are even now those that 'are left of the cap- tivity,' who 'are in great affliction and re- proach;' we may also say, that, in some ac- ceptation of the passage, 'the wall of Jerusalem is broken down, and the gates thereof are burned with fire.' May I not also add, that there are, even in this day, those who can in measure adopt a similar language with that of Nehemiah,—'When I heard these things, I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.' Surely there are those that can say, 'I arose in the night, neither told I any man what my God had put in my heart to do at Jerusalem: then went I up in the night by the brook, and viewed the wall, and turned back; and the rulers knew not whither I went, or what I did: neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.' There are doubtless some that are ready to laugh these to scorn, and to de- spise them; and to say, 'what is this thing that ye do?' and I judge there are those that can reply, 'the God of heaven, he will prosper us: therefore we his servants will arise and build.' To such an endeavor to entice the sincere-hearted, and to take them off, by what- ever specious pretence, from their watch and work, their unceasing concern and travail for the prosperity of the great cause; I am clearly of the mind that the reply should be, 'I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?' Now the work that is wanted, as far as I have in this

and some other favored seasons had capacity to see, is, a sinking down and bowing down yet lower and deeper than many of us have hitherto humbled ourselves,—even under the government and dominion of the holy seed Christ Jesus; that so we may, through sub- jection to Him, be led to 'cease from our own works,' and to let Him do and work all things in us according to his own divine will. Where- ever this blessed work hath gone forward with strength and beauty, wherever this con- straining power has been fully and faithfully given up to, I believe a necessity has been sooner or later felt, to make a full surrender and sacrifice of every thing, which the law written in the heart may call for.

"From one, who is much more often than otherwise, plunged into the depths, and who finds himself yet weaker and weaker in him- self to will or to do any thing as of himself, but is at times favored to see still greater necessity for a daily waiting upon the Lord, that so his will may be daily known and done through his Spirit, which brings into and pre- serves in a watchful, weighty frame of mind at all times,—and who is, with feelings of affectionate regard,

Thy friend,

J. B."

(To be concluded.)

Selected for "The Friend."

Yellowstone River—its Hot Springs, Geysers, and Natural Scenery.

(Continued from page 389.)

The following interesting report was made by Mr. Carrington:

"We arrived at the mud-geysers ten minutes after 9 o'clock, a. m., July 1st. The pool was calm, with the exception of the little boiling bubbles that are always on its surface. In circumference it measures nearly 100 feet. While selecting a place to camp, unsaddling our horses, &c., we heard a loud, hissing noise, as an escape of steam. Hurrying to the geyser, I saw a wave about three feet in height rise and die away to the left; three similar ones followed in quick succession. It then, with a dull, heavy sound, accompanied by dense columns of steam, suddenly burst up to the height of 20 feet. It continued in ac- tion for the space of fifteen minutes, when it ceased flowing as suddenly as it had com- menced. The average height of this flowing was about 15 feet, although some jets reached fully 30. Five minutes after the eruption, the pool measured 25 feet in circumference and 3 in depth, where before it was 100 feet in circumference and 11 in depth. Ten minutes after (at 9.45 a. m.) I noticed that it was slowly commencing to rise again. It continued to do so until twenty minutes after one, (1.20 p. m.,) when it began to boil near the centre, a black formation making a ring around the boiling part. This boiling gradually increased in violence, lasting twenty minutes; it then suddenly stopped, and a wave 2 or 3 feet in height arose, dying away to the left, and the flowing then took place as before described. Average height of this flowing, 15 feet; duration, 20 minutes.

"This rising, falling, and overflowing took place eight times in twenty-four hours, the circumstances connected with each one being almost exactly the same. Appended below is a table of the time and length of flowings:

"Time of flowings.

"Arrived at 9.10 A. M.

"First flowing, 9.20 A. M. to 9.35 A. M.; length, 15 minutes.

"Second flowing, 1.30 P. M. to 1.50 P. M.; length, 20 minutes.

"Third flowing, 5 P. M. to 5.15 P. M.; length, 15 minutes.

"Fourth flowing, 8.30 P. M. to 8.50 P. M.; length, 20 minutes.

"Fifth flowing, 12.30 P. M. to 12.45 P. M.; length, 15 minutes.

"Sixth flowing, 4. A. M. to 4.15 A. M.; length, 15 minutes.

"Seventh flowing, 7.30 A. M. to 7.45 A. M.; length, 15 minutes.

"Eighth flowing, 11 A. M. to 11.10 A. M.; length, 10 minutes.

"Total length of time, 26 hours. Aggregate time of flowings, 3 hours and 15 minutes and 37½ seconds."

On the 28th of July we arrived at the lake, and pitched our camp on the northwest shore, in a beautiful grassy meadow or opening among the dense pines. The lake lay before us, a vast sheet of quiet water, of a most delicate ultramarine hue, one of the most beautiful scenes I have ever beheld. The entire party were filled with enthusiasm. The great object of all our labors had been reached, and we were amply paid for all our toils. Such a vision is worth a lifetime, and only one of such marvellous beauty will ever greet human eyes. From whatever point of view one may behold it, it presents a unique picture. We had brought up the frame-work of a boat 12 feet long and 3½ feet wide, which we covered with a stout ducking, well tarred. On the morning of the 29th, Messrs. Stevenson and Elliott started across the lake in the Anna, the first boat ever launched on the Yellowstone, and explored the nearest island, which we named after the principal assistant of the expedition, who was undoubtedly the first white man that ever placed foot upon it.

Our bark, whose keel was the first to plow the waters of the most beautiful lake on our continent, and which must now become historical, was named by Mr. Stevenson in compliment to Anna L. Dawes, the amiable daughter of Hon. H. L. Dawes. My whole party were glad to manifest, by this slight tribute, their gratitude to the distinguished statesman, whose generous sympathy and aid had contributed so much toward securing the appropriation which enabled them to explore this marvellous region.

Usually in the morning the surface of the lake is calm, but toward noon and after, the waves commence to roll, and the white caps rise high, sometimes four or five feet. Our little boat rode the waves well; but when a strong breeze blew, the swell was too great, and we could only venture along the shore. This lake is about twenty-two miles in length from north to south, and an average of ten to fifteen miles in width from east to west. It has been aptly compared to the human hand; the northern portion would constitute the palm, while the southern prolongations or arms might represent the fingers. The map itself, which shows all the soundings, will best convey to the eye of the reader its peculiar form. There are some of the most beautiful shore-lines along this lake that I ever saw. Some of the curves are as perfect as if drawn by the hand of art. Our little boat performed most excellent service. A suitable frame-work was fastened in the stern for the lead and line, and with the boat, a system of soundings was made that gave a very fair idea of the average depth of the

lake. The greatest depth discovered was 300 feet. It is fed by the snows that fall upon the lofty ranges of mountains that surround it on every side. The water of the lake has at all seasons nearly the temperature of cold spring water. The most accomplished swimmer could live but a short time in it; the dangers attending the navigation of such a lake in a small boat, are thereby greatly increased. At certain seasons of the year, the waves throw upon the shore a windrow of drifted vegetation. Frequently, after a strong wind, the water of the entire border of the lake for several yards from the shore will be filled with minute fragments of vegetation broken by the waves, rendering the water impure. Several species of plants grow far out into the deep waters, and I have seen them growing thickly on the rocks at the bottom 10 to 20 feet in depth. We were able to discover but one species of fish in the lake, and that was trout, weighing from two to four pounds each. Most of them are infested with a peculiar intestinal worm, which has been described by Dr. Leidy, in a subsequent portion of this report, as a new species, under the name of *Dibothrium cordiceps*. I directed Campbell Carrington, naturalist to the expedition, to prepare the following notes on this subject:

The Trout of Yellowstone Lake.—"Although I searched with diligence and care in the neighboring streams and waters around the Yellowstone Lake, I was unable to find any other species of fish except the salmon-trout; their numbers are almost inconceivable; average weight, one pound and a half; color, a light-gray above, passing into a light-yellow below; the fins, all except the dorsal and caudal, vary from a bright-yellow to a brilliant orange, they being a dark-gray and heavily spotted. A curious fact, and one well worthy of the closest attention of an aspiring ichthyologist, is connected with these fish, namely, that among their intestines, and even interlaced in their solid flesh, are found intestinal worms, varying in size, length, and thickness, the largest measuring about six inches in length. On cutting one of these trout open, the first thing that attracts your attention, are small oleaginous-looking spots clinging to the intestines, which, on being pressed between the fingers, break and change into one of these worms, small, it is true, but nevertheless perfect in its formation. From five or six up to forty or fifty will be found in a trout, varying, as I said before, in size, the larger ones being found in the solid flesh, through which they work their way, and which, in a very short while, becomes almost putrid. Their number can generally be estimated from the appearance of the flesh itself; if many, the trout is extremely poor in flesh, the color changes from the healthy gray to a dull pale, it swims lazily near the top of the water, losing all its shyness and fear of man; it becomes almost savage in its appetite, biting voraciously at anything thrown in the water, and its flesh becomes soft and yielding. If, on the other hand, there are few or none, the flesh of the fish is plump and solid, and he is quick and sprightly in all his motions. I noticed that it was almost invariably the case when a trout had several scars on the outside of his body that it was free from these worms, and I therefore took it for granted that the worms finally worked their way through the body, and the flesh, on healing up, leaves the

scars on the outside; the trout, in a short while, becomes plump and healthy again. The only way that I can account for the appearance of these worms is, that the fish swallow certain bugs or insects, and that the larvae formed from them gradually develop into full-grown intestinal worm. But even if I explaination of their appearance was received does it not seem a little strange that all the fish above the Upper Falls are more less affected by them, that below and between the Upper and Lower Falls such thing as wormy trout is never heard of. I am unable, with my limited knowledge of ichthyology, to arrive at any definite conclusion in regard to their appearance, I submit the above facts to those who are more learned than myself in this most interesting branch of natural history."

(To be continued.)

Thomas C. Upham.

It is fully twenty years since a rap at door in London opened to my view the slender figure of Professor Upham (clad in long, brown surtout, which after years very familiar,) his well-rounded features aglow with kindness, and his benignant smiling through ungainly spectacles, as approached, with hesitating step and speech He had come to inquire about the condition of a journey to the East. He was almost thirty years my senior, and I had not outgrown my student awe of a professor, incapable of familiarity, to which was added a vague dread of a philosopher of "the big life," as being too far above the common places of ordinary mortals to prove companionable in travel. Yet his countenance was so winning, and the childlike simplicity of his spirit so lovable, that, without proposing it, we there entered into an arrangement through which we visited together chief places and personages of Europe; went in company up the Nile, and thro' the desert and Palestine, occupying the same boat, the same room, and sleeping under the same tent; and the intimacy of that journey cemented a friendship for life. It gave genial interpretation to the proverb, "I know a man you must travel with him."

Before that meeting in London I had a Professor Upham but once; and then had come with what seems to be the constant but unsolvable question of the American professor—how to raise money to sustain college. He was the most artless beggar ever known, and perhaps for that very reason one of the most successful. Instead of thrusting before me a subscription book, or a dictatorial demand or a pertinacious appeal for immediate co-operation, he would be in a slow and timid way to allude to Bowd College as a nursery for Congregational orthodoxy in Maine, which might be secured that end if the orthodox would fully endorse it; since in that event the Unitarians would honorably concede to them the control of administration. Then he would modestly say that he had given so many thousand dollars to this object, and the Lord seemed to be called him to this work, and he had faith that "the friends" would make it sure; that Lawrence, out of his abounding liberality, I promised thus and so, and "a plain farm down in Maine" had given so much. Seeing now to forget his errand he would patiate upon some theme of philosophy, fai

practice, exhibiting the strength of his intellect and simplicity of his heart; and, not asking for money, would go away your subscription.

He came to me for an introduction to Mr. Hale. Now, if Mr. Hale had a prejudice that was absolutely unconquerable, it was against all manner of endowments. He detested their perversion, and the consequent abuses, and was wont to say: "Let every generation look out for itself." So all that I cared upon was a warm personal introduction of Professor Upham, who presently received with Mr. Hale's check for five hundred dollars. When I thanked Mr. Hale for the gift, he said, emphatically: "I did not give anything to Bowdoin College, for I do not give in endowments; but I had such a respect and admiration for Professor Upham, I gave him five hundred dollars, to do what he had a mind to with it." There could hardly be a better comment upon Professor Upham's character and influence. He so impressed men with the strength of his faith in the sincerity of his goodness that they were ready to confide in his plans.

And yet, with the exception perhaps of the under, there never was a man more undervalued in practical affairs. At the interview mentioned he showed me as a basis of credit order for fifteen hundred dollars, from Messrs. Harper & Brothers, upon a London fisher. Nothing could have been more important in London. So I advised him to cash it, and then open a credit with a banker who had correspondents in the East. I said, "The good Professor came to me in a time of tribulation, saying he must give up the money and go home, for he was entirely out of money. "But it is not possible that you so soon used up fifteen hundred dollars?" "I do not. I have that order from the Harpers; the banker here told me he could not exchange it." Of course, a banker in Egypt did not expect to negotiate a business paper between merchants of New York and London, with whom he had no business relations and of whose standing he had no knowledge. Luckily, I found an American traveler of ample means, to whom the name of Messrs. Harper was as good as gold; and he readily consented to take the note and advance its value. Then how the Professor expatiated upon the beauty of living by the faith, and the goodness of the Lord in caring for his children! "But, my dear Professor, is your faith for you alone? Is not the true faith for all believers alike? And, if your friends here had not exercised a little thought, would faith have cashed that order and provided for your journey?" "Oh! I doubt the Lord would have found some other way." And so, though the philosophy failed, the faith held out. And how beautiful it was to walk by the side of that simple, child-like man upon the banks of the Nile, where Abraham and Joseph had trusted in the God of Israel; in the desert of Sinai, where Moses and Elijah had listened to His voice; and by the Sea of Galilee, in the Garden of Gethsemane, and upon the hill of Bethany, where the Son of Man had taught, but suffered, and glorified.

Professor Upham's faith had that creative power which reproduces persons and events with a living reality. He not only realized the Abraham, Joseph, Moses, Elias had been, but that John and Peter and Jesus had been

here; but he peopled the valley, the desert, the fastnesses of the mountains with their living presence, and walked as in conscious communion with patriarchs and prophets, with apostles and confessors, and, above all, with the Son of God. He even had a weakness for the traditions of the monks; and nothing could so disturb his equanimity as the production of Dr. Robinson's execrable "gradgrind" array of facts to prove that Jesus was not born in the cave at Bethlehem, was not transfigured on Mount Tabor, and was not crucified upon the site of the Holy Sepulchre. Our good Professor would not disturb the simple faith of those who believed in the identity of the Holy Places. He preferred to enjoy the associations which tradition had gathered about such localities; and he had even a kindly judgment for the monks who retailed their fables.

Yet his practical philanthropy was stronger than his propensity for meditation. He loved man; loved all men; was charitable toward the follies, failings, errors of others, and liberal toward their beliefs. He saw something good in every man. His heart went out in sympathy toward every object of pity. The beggars everywhere marked him as their victim, and more than once I was obliged to repress a generosity that would have made him bankrupt before the end of the journey.

His soul was in the fullest sympathy with the noble in human character and the heroic in human history. The prison of a martyr, the grave of a hero would move him to the loftiest eloquence. Never can I forget the pathos with which, in the valley of La Tour, the grave of so many Waldensian martyrs, he recited Milton's sonnet:

"Avenge, O Lord! Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
— Their martyred blood and ashes sow
O'er all the Italian fields!"

The career of Moses called forth a like enthusiasm in the solitude of the desert; and I think the Professor forgave Dr. Robinson's iconoclasm of traditions in view of his identification of Sassafeh as the true Sinai, when we stood together upon that summit, with the vast plain before us, and read aloud "all the words of the Law."

Dr. Upham's impressions of the journey are recorded with the pen of the poet in his volume of Letters. Weak and weary though he was, he was continually writing; yet so reticent was he about himself that no one could have been more surprised than his fellow travellers at the appearance of this goodly volume. It well reflects the combination of the objective and the subjective in the operations of his mind; and, while it abounds in beautiful sentiments and descriptions, it is also a spiritual autobiography.—*The Independent*.

THE FRIEND.

EIGHTH MONTH 3, 1872.

The great work to be wrought out by the religion of Christ is the creation of a new and heavenly creature out of the fallen and corrupt child of Adam; who by the transgression of his progenitor has been made an inheritor of the evil propensities and frailties that betray into sin and alienation from his Creator; and who having no good thing in himself, that is in his flesh, hardly gains the

age of moral responsibility, without violating the divine law, and incurring the sentence of spiritual death for sin.

The simple statement of these truths, conveys conclusive evidence of man's lost and hopeless condition if left to himself, and that he can no more effect the necessary transformation from his natural condition to a state acceptable in the sight of infinite purity, by any power or wisdom pertaining to himself, than he can by his own unaided physical strength lay hold of himself and lift his body to the sky.

But Christ, who though he took not on himself the nature of angels but the seed of Abraham, when He came to seek and to save this poor lost creature, was free from all taint of corruption, and for the accomplishment of the mighty work, had the fulness of the godhead dwelling in him bodily. He not only opened the way for reconciliation between the fallen, sinful workmanship of his hands, and his offended, infinitely pure Father, but by fulfilling the requirements of the immutable law of divine justice, and in the extension of infinite mercy, perfected salvation for all who would accept it on the terms laid down in his gospel. Having made the sacrifice of himself for the forgiveness of sin, and purchased for every one that cometh into the world a measure or manifestation of his own holy Spirit, by the same power with which He in the beginning created every thing that is made, He works out the transformation of the corrupt, earthly nature of man into his own heavenly nature, and clothes the soul that receives and obeys him, with the righteousness which fits it for entrance into heaven, and with the gifts and graces that render it capable of enjoying the company of saints and angels.

This is not done, however, unless we allow him,—the beginner and finisher of the saint's faith—to come into the heart and thoroughly purge out its inherent and acquired corruption, by the one saving baptism of the Holy Ghost and fire; producing repentance for past sins, raising an effectual cry for a part in the forgiveness purchased by his acceptable sacrifice on Calvary, and carrying on and perfecting the new birth unto holiness.

We are therefore free agents, and may choose or refuse participation in this great salvation. The naturally proud heart revolts at the idea of its vileness, and man's utter helplessness in the work of regeneration; and our evil propensities prompt us to shrink from the denial and abasement of self, and to refuse to bear the suffering and humiliation that attend its crucifixion, and the setting up and establishment of the government of Christ in its place. Hence the many attempts to substitute something else than the needful thorough work of the Spirit that searcheth all things, and to build up a system on the basis of education, tradition, intellectual belief, or formal rites contrived and prescribed by men. But neither these, nor study and research can guide into the strait and narrow highway of holiness. Nothing short of the Light of Christ in the heart can give a knowledge of its natural darkness and corruption, nothing but obedience to the requisitions of this light make man willing to become a fool for Christ's sake, so that he may be found in lim, not having his own righteousness but that which is by living faith in him.

The exhortation of that experienced servant

of the Lord, Isaac Penington, given forth under a sense of religious duty to his fellow probationers in that day, is therefore yet art and appropriate now. "All people upon earth who love your souls and have any true secret paintings after God, look to the nature of your spirits, and look to the nature of those things ye let into your minds, lest ye take death for life, error for truth, and so sow to yourselves corruption, and rear up a fabric in mystery Babylon, which will be turned into desolation and utter ruin by the power of Life from Zion. * * * There is nothing whereof Zion is built, but the likeness of it is in Babylon. And the likeness is very taking, even more taking to that eye which is open in men, than the truth itself. The truth is a plain simple thing; it is not gaudy in appearance; its excellence lies in its nature. But the appearances of truth, which Satan paints, are very gaudy, very glorious, seemingly very spiritual, very precious, very sweet. They many times ravish that understanding and those affections that are out of the life."

"The way to life is very difficult, yet impossible to that part in man which is so busy in willing and running towards life; but it is as easy on the other hand, to that which the Father begetteth, raiseth up and leadeth. The wayfaring man, though a fool, shall not err therein. The wisest and richest merchant in Babylon cannot set one step in it; the least child in Zion cannot err there. Therefore know that in thyself, to which it [this way] is so hard, and know that which God hath given thee, which will make it easy."

SUMMARY OF EVENTS.

FOREIGN.—Juarez, President of Mexico, died on the 18th ult., from heart disease, aged 65 years. He was an instance of the pure aboriginal stock, and was regarded as the most able and successful ruler Mexico had during the past half century. The Presidency will devolve upon the Chief Justice of the Supreme Court, Lerdo de Tejada, until Congress shall order an election to fill the vacancy. The revolutionary movements in Mexico are believed to be virtually at an end for the present.

There has been a discussion in the British House of Commons, upon the subject of the arrival of French Communists in England, during which a significant question was put to the government by Sir Robert Peel, who after noticing the fact that Germany had expelled the Jesuits, asked the Premier whether the government intended to enforce that section of the Roman Catholic Relief Act of 1829, which provides for the banishment from England of all members of the Jesuit Society. Gladstone, in reply, said the subject was an important one, and must be taken into serious consideration by the government; and added, that though the law in question was now nearly half a century old, no steps had ever been taken for its enforcement.

The price of coal has advanced in England. Every thing connected with the coal trade is higher, and importation of coal from Belgium has commenced. A London dispatch says, that the Geneva Board of Arbitration will not be able to close its labors within a shorter period than three or four months. The English agent pleads that his government did every thing that it was possible to do within the limit of the law, and constitution to prevent privaters from leaving the ports of Great Britain.

The French Assembly has passed the entire tariff bill of the government by a large majority.

The French government contemplates the resumption of diplomatic relations with Mexico.

King Alexander of Greece has visited a number of the principal cities and met with a favorable reception.

Advices have been received in Madrid stating that the principal bands of Carlists in the north have been defeated and dispersed.

The German government has taken measures to improve the harbors of Hamburg, Bremen and Lubek, so that vessels of the largest class can enter and depart without delay from inadequate depth of water.

The present population of Prussia, according to the recent census, is twenty-four millions, six hundred and forty-two thousand three hundred and eighty, an increase of 2.80 per cent. over that of 1847.

A St. Petersburg dispatch of the 25th says: The accounts from various portions of Russia show that the cholera is spreading with violence throughout the empire, a considerable decrease in the rate of mortality being reported. The number of deaths occurring from this cause in this city during the past week were 126, in Moscow 32, and in Odessa 84.

The Journal of St. Petersburg publishes an imperial decree respecting the diplomatic service of the empire Catezay, former Russian Minister to the United States, and lately stationed at Paris.

The Journal states that the publication by Catezay of his pamphlet in relation to his imbroglio with Secretary Fish was entirely without foundation, and against the will of the imperial government.

The Swiss Times of the 29th says, it is in a position to confirm the report now current that the Tribunal of Arbitration has decided in favor of the United States in the case of the privateer Florida, on the ground that the British Government did not use sufficient power and diligence to prevent the departure of that vessel from the English ports.

A Paris dispatch of the 29th, announces the success of the new French loan of three milliards of francs. Six or seven times the amount needed has been offered. Subscriptions have been received from Germany alone for 1,000 millions.

A Berlin dispatch says that the Emperor of Russia is expected at Berlin on the 6th of Ninth month, on a visit to the Emperor of Germany.

The Pope will shortly issue an encyclical letter declaring the Armenian Catholics to be separated from the Church of Rome, and placing them under the ban of major excommunication.

London, 7th mo. 29th.—U. S. 5-20's, 1862, 91½; do. 1865, 92½; 10-40 5 per cents, 89½.

The Russian Empire, according to a recent census, has a total population of 55,000,000. Of this number 6,420,000 are living in European Russia, 5,319,363 in Poland, and 1,971,911 in Finland.

Gold mining in Australia, it is reported, is in a prosperous condition, although the working miners have been depressed in a steady ratio from 108,532 in 1860, to 58,279 in 1871. The average annual earnings of 146,000 miners, however, in 1860, being \$38 in 1860 and \$47 in 1871. The decrease in the number of miners is attributed to the fact that many of them have become engaged in agricultural and other pursuits. The rise in the earnings is accounted for by the great extension of quartz mining, which is a much more profitable and constant employment than the old system of alluvial digging.

It is stated that W. E. Gladstone, the British Prime Minister, will make a tour of Ireland in the fall. He will be accompanied by John Bright, Earl Spencer, and Richard Douse, the Irish Solicitor General.

Misdeeds.—The deaths in New York last week were 791.

In Philadelphia there were 530 interments, including 291 children under two years. There were four deaths of small pox, 9 sunstroke, 9 drowned, 18 inflammation of the brain, 27 debility, 20 cholera, and cholera infantum, and one old age.

The Nicaragua Exploring Expedition, whose members have arrived in New York, report that the construction of a canal through Nicaragua, from the Atlantic to the Pacific, is found to be almost impracticable.

The estimated value of vessels belonging to or trading at ports in the United States, reported totally lost or missing during the six months ending 6th mo. 30th last, is \$4,990,000. The value of the shipping lost in the corresponding time, 1871, was \$5,013,000.

The letter carriers of the United States delivered during the sixth month the following number of mailed letters in the following named cities: New York, 2,253,893; Philadelphia, 1,103,879; Chicago, 1,091,694; St. Louis, 803,651; Boston, 488,643; Baltimore, 385,996; Cincinnati, 366,871; Detroit, 254,336; Buffalo, 227,560; Cleveland, 224,990; Brooklyn, 217,996; Louisville, 215,592; Albany, 191,266; Milwaukee, 186,808; Rochester, 101,748; New Orleans, 137,457; Washington, 145,392; New Orleans, 128,080; Richmond, 94,920.

The following is an official statement of the deposits and coinage at the Branch Mint at San Francisco during the fiscal year 1871-72: Gold deposits, value \$25,353,270 74; silver deposits and purchases, value \$1,200,000 00. Total deposits, \$26,553,270 74. Gold coinage, \$1,790,000; silver coinage, \$295,500. Total, \$1,875,500. Unparted bars, \$7,736,580 26. Total value, \$26,482,080 26.

There are now 60,852 miles of railroads in United States, costing in round numbers \$3,000,000, or one-half more than the funded debt of the United States. The average cost of the railroads constructed is \$50,000 a mile. The increased mileage constructed in 1871 was 7435 miles, against 4099 in 1870. Illinois has the longest railroad than any other State in the Union. Pennsylvania second and New York third.

The steamers running between New York and Europe in 1871, were one hundred and five in number with an aggregate measurement of 252,150 tons. Canadian line has twenty steamers, with an aggregate measurement of 53,416 tons, the Indian line six steamers of 36,643 tons.

The report of the Michigan Central Railroad shows that of 1,308,860 passengers carried over the road year, not one was injured.

Quotations for the following were the quotations on the 29th ult.: New York—American gold, 1 U. S. 5 cents, 1881, 117½; ditto, 10-40, 5 per cents, 1 Superfine flour, \$5.30 a \$5.75; extra, \$6.10 a \$6.19 finer brands, \$6.50 a 10.75. No. 1 spring wheat \$1.51 a \$1.53; No. 2, do., \$1.47 a \$1.50; winter wheat, \$1.60 a \$1.62. Western mixed corn, 60 cts. Western oats, 42 a 42½ cts. Philadelphia.—Dillings cotton, 22½ a 23 cts. for uplands and New Leans. Cuba sugar, 85 cts. Superfine flour, \$5 a \$5 extra, \$5.75 a \$6.25; finer brands, \$6.50 a \$10. 4½ cts. Corn, \$1.30 a \$1.30. Yellow corn, 62 cts.; No. 61 cts. White oats, 42 cts. Canvassed western h. 16 cts. Lard, 9 a 9½ cts. Clover-seed, 11 a 11½ per lb. Timothy, \$3.50 a \$3.75 per bushel. A 2,400 beef cattle were sold at the Avenue Drovee extra at 73 a 75 cts. per lb. gross; fair to good, 45 cts., and common 4 a 5½ cts. Sheep sold at 5 a 7 per lb. gross. Receipts 10,000 head, and corn fed at \$7.50 per 100 lbs. net.

FRIENDS' ASYLUM FOR THE INSANE AND FRIENDLY (Twenty-third Ward), Philadelphia. Physician and Superintendent—JOSIAH H. WASHINGTON, M. D.

Applications for the Admission of Patients made to the Superintendent, or to any of the Board Managers.

DIED, on the 19th of Fifth month, 1872, at his residence near Salem, Ohio, WILLIAM DARLINGTON, in the eighth year of his age, a valued member of S. Monthly Meeting. He bore a short but severe ill with patience and resignation; and his family friends have the comfortable assurance that his was peaceful.

On the 27th of Fifth month, 1872, at the decease of his son in Starbuck, Addison Co., VERN CHASE PURINGTON, in the eightieth year of his age, a member of Starbuck Monthly and Lincoln Parish Meeting. Our aged Friend was long a recommended minister of the Gospel, and his principles, traits, and testimonies of ancient Friends.

—, at Westtown Boarding School, Seventh month, 1872, after a short illness, HOWARD, son of J. and Sarah H. Thomas, of New Garden, Chester Co., aged eighteen years. It is the testimony of his parents that this dear young pioneer of ours an obedient, exemplary child. When at his home it was always to be his practice, after the duties of the day had been performed, to withdraw for a time from the family cell. On being asked by his father how he was pleased at these times, his reply was that he was engaged in prayer. While at the school, during the present session, it was known to his school that he daily spent a portion of his time at his either in the collecting or school room, in solemn retirement. His conduct at the school was at all marked with propriety and careful conformity to the rules. While at the school, he was particularly marked to his attendant, that he was going to his home; and at another time, looking up with a smile he felt a peaceful mind. During the last few years of his life, he had not the entire use of his reason even then, his expression was in the language of prayer, and he was ever ready for forgiveness of himself, friends, caretakers and others who were about him, thus showing where his hope and trust were centered. His relatives and friends are consoled under the merciful belief that his prayers were mercifully granted, and that he was granted an entrance into the heavenly Father's home for forgiveness of himself, friends, caretakers and others who were about him, thus showing where his hope and trust were centered. "Blessed are those servants" which the Lord who cometh shall find watching."

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, EIGHTH MONTH 10, 1872.

NO. 51.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

Selected for "The Friend."

Yellowstone River—its Hot Springs, Geysers, and Natural Scenery.

(Continued from page 296.)

I will not, in this place, present a detailed description of this wonderful lake, but simply give it in general terms. As we proceed on point to point around its borders, its most prominent features will be described. We regard the lake-basin as due in part to erosion. All along its margin are high banks and terraces, composed of a modern stratified deposit, passing up into an aggregation of sand, pebbles, &c., which is not unfrequently cemented into a tolerably firm conglomerate. These deposits, which are made up of eroded plutonic rocks, have in some instances the white appearance and somewhat the composition of Pliocene clays, marls, and sands of the lower lake-basins along the Missouri and the lower Yellowstone. In the northern portion of the basin, these deposits reach a thickness of 300 to 600 feet, and must be of the later Pliocene era and even extending down to the present time. The two lakes were then connected, although probably never completely united. The belt of mountains that separated them was about four miles in width. I have estimated that, since the period of volcanic activity, the depth of the lake has been about 10 feet greater than at present, the shore-lines being then high upon the side of the surrounding mountains. During the time of the great volcanic action, the waters must have covered the loftiest peaks; for many of them were composed of the breccia or conglomerate in a regularly stratified condition. This breccia surrounds the highest volcanic cones or cones, as Mounts Doane, Stevenson, &c. The sea occupied by the lake is now gradually, but very slowly diminishing. Our course round the lake was along the west side, from the outlet of the Yellowstone. Our purpose was to make a careful topographical and geological survey of the shore-line, to note every elevation or indentation, and every little stream that poured its waters from the surrounding mountains. Messrs. Elliott and Carrington made a careful topographical and pictorial map of the shore-lines as well as the islands on our boat, so that it is hardly possible for us to work to have been made more complete. The immediate lake shores are paved with the

volcanic rocks which form the rim that surrounds it. Fragments of obsidian prevail, but there are great quantities of the breccia and trachyte also. The immediate rim of the basin on the west side is marked by a peculiar series of step-like ridges, which are not continuous for long distances, but appear to be the result of slides. The surface waters from the snows have doubtless gradually undermined vast portions of the mountain sides, and they have fallen down at different levels, leaving between the detached mass and the parent mountain a depressed interval of greater or less width, in which there is a meadow-marsh or small lake. These steps or terraces are covered with a dense growth of pines; and even on the sides of the mountains, which are so steep that it was impossible to ascend them with our animals, small groups of pines cling to the thin soil. On account of the almost vertical sides of this mountain, and the rounded form of the summit, it has received the name of the Elephant's Back. Obsidian, volcanic breccia, and trachyte constitute the varieties of rocks for the most part. The general elevation is about 10,000 feet. There are no streams of any size flowing into the lake on the west side, and therefore there are no depressions of any importance in the rim, that would form passes over the divide. It is around the lake and among the mountains that border it that we encounter the most formidable impediments to travelling. The autumnal fires sweep among the dense pine forests, and the winds then lay them down in every possible direction. Sometimes a perfect network, 6 feet in height, is formed of those tall pines, which are 100 to 150 feet in length, and it was with the utmost difficulty that we could thread our tortuous way among them. We attached a pair of shafts to the fore-wheels of one of our ambulances for the odometer, and these were probably the first wheels that ever were taken into this little-known region. The labor of taking this single pair of wheels over such a country was extremely great, both for the man who managed them and the animal that drew them. Sometimes this fallen timber will extend from five to ten miles continuously. We adopted the plan of making permanent camps at different points around the lake while explorations of the country in the vicinity were being made. Our second camp was pitched at the hot springs on the southwest arm. The position commanded one of the finest views of the lake and its surroundings. While the air was still, scarcely a ripple could be seen on the surface, and the varied hues, from the most vivid green shading to ultramarine, presented a picture that would have stirred the enthusiasm of the most fastidious artist. Sometimes in the latter portion of the day a strong wind would arise, arousing this calm surface into waves like the sea. Near our camp there is a thick deposit of the silica, which has been worn by the

waves into a bluff 26 feet high above the water. It must have originally extended far out into the lake. The belt of springs at this place is about three miles long and half a mile wide. The deposit now can be seen far out in the deeper portions of the lake, and the bubbles that arise to the surface in various places indicate the presence at the orifice of a hot spring beneath. Some of the funnel-shaped craters extend out so far into the lake that the members of our party stood upon the silicious mound, extended the rod into the deeper waters, and caught the trout and cooked them in the boiling spring without removing them from the hook. These orifices, or chimneys, have no connection with the waters of the lake. The hot fumes coming up through fissures extending down toward the interior of the earth are confined within the walls of the orifice, which are mostly circular and beautifully lined with delicate porcelain. Wherever the heated water issues from orifices at the bottom of the lake the temperature is changed. The deposit of silica along the shore has been built up in extremely thin layers, or laminae, never more than the sixteenth of an inch in thickness. The shore, for several yards in width, is covered to a considerable thickness with the indissolved silica, so that in walking over, it seems like treading on the broken fragments of washed shells along the sea-shore. Much of the debris has been cemented together, so that there are large masses scattered around, like the Florida coquina.

The question will arise as to the time that must have elapsed during the deposition of this thick bed of silica. We may take the position that no new groups of springs break out, or have done so in modern times. Isolated springs connected with groups may form new openings, however. We may, therefore, start from the period of the cessation of the volcanic forces of this region, and trace the history down to the present time. Very numerous groups have gone through with their period of activity, and now nothing but a mass of ruins is left. It is quite possible that this group manifested its greatest power when the lake extended all over the belt. The waters of the lake have undoubtedly receded from the area occupied by this belt of springs within a comparatively recent period. We may say that the disposition of the beds, so far as is shown by any evidence we can gather at this time, has probably occupied one or two thousand years.

The springs of this group are very numerous, of great variety and interest, but there are no true geysers. Some of these are what I would call pulsating springs; that is, the water rises and falls in the orifice with great regularity once in two or three seconds. There are also a great number of mud-springs high up on the bank, where the orifice comes up, a considerable distance, through the soft superficial clays. The constant thud may be

heard at our camp night and day from half a dozen of these mud-pits. They have built up a large number of small circular mounds about two feet high. These springs do not differ essentially from the others which have been described. There are some two hundred or three hundred in all, of all sizes, and of variable temperatures. Some of them are 50 feet in diameter, and when sounded with a lead showed a depth of 40 to 50 feet. One of them was as clear as crystal, and the funnel-shaped basin was 45 feet in depth. So clear was the water that the smallest object could be seen on the sides of the basin, so that, as the breeze swept across the surface, the ultramarine hue of the transparent depth in the bright sunlight was the most dazzlingly beautiful sight I have ever beheld. There was a number of these large clear springs, but not more than two or three that exhibited all those brilliant shades, from deep sea-green to ultramarine, in the sunlight. The surface in some places is covered with a most singular substance, which seems to have been precipitated by the overflow of the springs; it is very prettily variegated, every shade of green, yellow, or pink or rose color, but not as vivid as in some other localities. The deposit is about two inches in thickness, and breaks easily; it seems to the touch like jelly; it is largely vegetable, without doubt composed of diatoms.

Underneath this silicious deposit, and along the shore of the lake on either side of the group of springs, are fine exposures of the strata of the modern lake deposit which I have so often alluded to. Sandstones, pudding-stones, and indurated clays, all formed of decomposed volcanic rocks, present fine exposures. They extend high up on the borders of the lake. Within half a mile of this camp there is a small lake, hidden among the dense forests, about a mile in length, and half a mile wide, and perhaps 30 or 40 feet higher than the main lake. It seems to occupy a depression, and, though entirely isolated at present, was once, no doubt, a portion of the great lake. I believe that the rivers and lakes, large and small, which are distributed among the dense forests around the lakes, are simply fragments, that have been cut off by the decrease of the area occupied by the old lake basin. There are a few hot springs near Heart Lake, one of which is a moderate-sized geyser, but the group is not one of much importance.

For "The Friend."

From the Letters and Papers of John Barclay.

(Concluded from page 397.)

"1818. Fourth month.—How little do we know what is best for us!—O! how good a thing it is, to be led about and instructed by our tender Parent, even as little children; seeing that we no more than they, can run alone with safety. When I am ready to receive hurt from some precious gift or other, which He has lent me; when I am likely to be elated by seeing myself so favored, or to assume any thing to myself because the Lord showers upon me his blessing; then in the abundance of his compassion he taketh away that which I was ready to abuse, and leaves me in darkness and in the deeps, it may be without a shadow of comfort or a ray of his heavenly presence. And then in the bitterness of my soul, in the absence of my Beloved, I cry out and weary myself with bewailing;

being in my own apprehension on the point of despair. But He, even my Father, regards not my crying, nor my weeping; he knows best what is good for me, and continues his dispensation of afflicting darkness and drought, until in his wisdom he sees, that the set time to favor me is come."

To E. S.

"Russell Square, 4th month 17th, 1818.

"Dear Edward,—The true authority as well as beauty of our religious meetings, in which I cannot exclude those for the right ordering of the affairs of truth, stands upon and consists in that, without which the very form is a mockery, though the best of forms. It is not age, it is not any station in the church, it is not our outward knowledge or experience in the letter of those laws, which the Spirit of Truth has led our forefathers to adopt,—much less is it any repute among men grounded upon outward possessions,—which will make one living stone for the Master's use, in the building up of his beautiful city, the New Jerusalem. Now, if any man build with the straw and stubble, or even with that which appears like gold or silver,—every man's work shall be made manifest of what sort it is; for it shall be revealed by fire, and the day shall declare it.' How much need then is there for all amongst us, who fill any of the offices in the church, and even for such as may be in the highest stations, and may have been made of eminent service herein, yet again and again to wait upon the Lord, yet again to bow down their souls; so that every high thing, that would exalt itself within them, may be abased, under the humbling influence of that power, which bruiseeth and breaketh in pieces, which bringeth us low, and keepeth us low, even as children and babes, willing to be led about and instructed, and ready to esteem another better than ourselves. Now as individuals are brought into such a feeling, tender state as this, they become sweetly qualified to take those places which the master-builder ordereth for them in his house, in his family, in his vineyard. They thus receive capacity and authority to labor for the great cause, and in the name and power of their leader; they have strength to bind and to loose, to help and to heal the weak and the wounded; and they have the spirit of patience and of pity given them, to plead with and pray for the tempted, the tossed, the tried. And O! the tenderness that is shown by such as these, on behalf of their poor fellow-creatures, who may be overtaken or overcome of evil or error; knowing that they themselves stand, only through the mercy of the Most High.

J. B."

"1818. Fifth month, 10th.—The day before yesterday, I completed my twenty-first year. I may say, with some feeling, that my breathing in secret is unto the Lord, that he would in mercy continue near to me, to help in time of need; for I am still unable to take one right step, notwithstanding anything already attained; but have need day by day to wait upon him again and again, for a renewal of strength; for assuredly He alone, who began the work, can safely carry it on, and bring it to such a conclusion as will redound to his own praise."

To E. J.

"Isle of Wight, 30th Sixth month, 1818.

"Dear Edmund,—I have felt so much dissipation of mind since I arrived here, as to un-

fit me for a calm enjoyment of the beauties of nature, so profusely mingled as they are here. The cares devolving upon me, not a little tend to lead away the mind from that 'retired, strict, and watchful frame,' (as I think W. Penn calls it), which seems to be the safest and most profitable state for me as an individual, and a soil most conducive to my present growth. I may truly say, that though I desire not to prescribe for any, otherwise than seems to be my especial duty; yet, I believe that few, very few there are, to whom an approach to unwatchfulness or levity is not dangerous—is not ensnaring. How often have I been in different degrees unfitted there by that sweet retirement of mind, which seems to be, as it were, the element atmosphere of the true Friend. I think of you at your Quarterly Meeting this day. I long that the many pharisees, who are in the formality, and obtrude their services as 'much speaking' in meetings for discipline and some even in those for worship, may be kept under; for assuredly, the wisdom that I find below, is at enmity with the pure lowly seed of the kingdom, and will do only mischief to the good cause; its nature and tendency being to exalt itself, whilst its pretension is to forward the right thing. But the foolish things of the world, and the weak things, and the base things, are still preferred and chosen to confound the wise, and to bring to nought everything else; but the power, the life, the wisdom, the nobility of the Truth. Paul, the learned Paul, the enlightened pharisee, when he came from the feet of Jesus, would not ever speak in the words, which man's wisdom taught; he came not with enticing words or excellency of speech, lest his hearers should admire him or his words rather than the power; and so their faith should stand in the wisdom of man, and not upon that foundation than which no other can be laid, and beside which, Paul determined to know nothing,—even Christ, the wisdom and power of God.

"Dear E—, thou knowest all this, yet I long that we may both keep to those things which we have in mercy been made sensible of; that so we may be enabled to stand for the Truth and its simplicity, over all the which looks like truth, but is not,—being only an image, which the enemy has patched up and embellished, wherewith to deceive the simple; and he would have us worship this image, and highly esteem such as sacrifice to it. But Truth wants no ornaments nor paint—none of the 'vain philosophy' of the learned; the polite airs and customs which are in the world, she shrinks from and avoids: she studied maxims, and gathered wisdom, an logical conclusions, and distinctions of the schools, only clog and impede our growth in the truth. O! how little of the innocence and artlessness, and openness, and simplicity and natural beauty of the Christian religion is to be seen and felt thriving amongst us at this time! The state of our Society not a little reminds me of that of a large machine or mill, which was made skillfully, and so going admirably, and went well at the first and when one wheel broke, the master took it away, and supplied its place; and when any part of the machinery was worn away through much service, the master took care the work should not suffer thereby, but raise up other instruments. But at length the droot or some terrible mischief gets in and spoils

so that the sound parts can hardly act or work, because of the number of unsound members. In such case, surely the machine must undergo a thorough repair; surely every member of the body must come under and submit to the reforming and refining hand; even the sound parts must, as it were, be taken to pieces for the sake of the rest; that all may be established in their several places, and according to their different capacities, by the ordering of the great Workman, whose workmanship they are."

Having brought these Selections from the letters and Papae of John Barclay, up to the time of his becoming a consistent member of the Society of Friends—which was about to limit first proposed—we herewith relinquish the pleasant and instructive task. Before closing, however, we would affectionately express the expression of sincere desire, particularly to our younger members, that they will give the remainder of the journal of this deep-experienced Christian, an attentive perusal, and may the Lord in his unfailing mercy, so bless the contents thereof, as that the language of the Saviour may be verified respecting them:—"Go, and do thou likewise."

For "The Friend."

J. Dollinger, and the new Protest against Rome.
(Continued from page 391.)

In a former paper we traced the rise of the Catholic movement, and sketched briefly the prominent history of the man who is its more prominent leader. We adverted also to the new phase into which the movement had already passed. From being purely an ecclesiastical strife, it had become partly ecclesiastical and partly political, and is now a war against the Governments of the German States. It cannot but have a most important influence upon the issues of the conflict.

The next question is, What are the views and objects of the leaders of this movement, and what is their programme of principles? This is a point of no secondary importance. In one thing they are all agreed—they reject the personal infallibility of the Pope; but as far as all beyond there is considerable diversity of sentiment. Dr. Dollinger is a conservative, and if he leads this movement, it is not to change the "Catholic faith," but to preserve it; it is not to overthrow the Church, but to emancipate and strengthen her. He was an Ultramontane, and it is possible that he may still wear not a few fetters of his old bondage, or such chains it is not easy even for such arming, penetration, and piety as his to break. He stands on "history," by which unambiguous phrase he means the system of truth contained in the Bible, as developed by Fathers and Councils, and now embodied and exhibited in the living ecclesiastical organism of the Church." He holds that since the close of the Council of Trent the faith and morals of the Church have been corrupted by the schisms, and that the government of the Church has been usurped by the Pope, who has annihilated the divine inherent jurisdiction of the bishops, and made himself absolute master; so that as Louis XIV said of the Pope, the Pope now says of the Church, "It is I." Dr. Dollinger would reform all this by giving only a simple primacy to the Roman bishop, restoring the inherent powers of the other bishops, and going back in point of doctrine to the Tridentine basis. This substantially is the programme of Dollinger. Others

would go considerably beyond this line, and would carry their reforms pretty far into the doctrinal domain; and, over and above, they propose administrative changes of such a nature as would result in a revolutionising of all Roman Catholic doctrine together, inasmuch as the forms and ceremonies which they seek to change are, in some instances at least, the exponents of the fundamental principles of the Romish system. And then there is a third party gathering around the clerical leaders, having a programme of their own—the political, to wit—who have been stripped of their civil rights, and are not disposed meekly to put up with the indignity. This party is being rapidly augmented by the high-handed proceedings of the bishops who are dealing around them, right and left, the spiritual bolts, refurbished for the occasion, and are doing their best to dig a gulf behind the laymen and political liberals who have joined the movement, and leave them no choice but to go forward unless they would see themselves denuded at once of the privileges of citizenship and the rights of manhood.

But the men themselves ought to be the best exponents of their own principles. An All-Catholic congress was held in Heidelberg in August last, at which a basis of belief and action, substantially such as we have described, was agreed upon. It is unnecessary to dwell on this meeting, seeing a more important and numerous one has since been held in the capital of Bavaria. The All-Catholic congress which met at Munich on the 22nd of September elaborated a programme wider in its scope and aims than that of Heidelberg. This is now the authoritative manifesto of the party. Let us return to this meeting.

This convention was composed of professors, priests, lawyers, members of the legislature, civic dignitaries, private gentlemen of high social position, numbering in all 509. The assemblage was gathered from all parts of Germany; and in addition to its German constituents there were deputies from many foreign countries. The congress chose as its honorary president Professor von Schulte, of Prague. Professor von Dollinger was its great doctor and leader. Its public meetings were held in the great Glass House of Munich, which, though capable of containing many thousands, was filled to overflow. A small committee, with Dr. Dollinger at its head, had previously prepared a brief programme of principles, which, being submitted to the congress, was slightly altered, and finally adopted as the doctrinal basis of the movement. Seeing it defines the theoretic platform of the All-Catholics, we think it right to give it in their own words:—

"1. A proper sense of our religious duties compels us to cling to the old Catholic faith as laid down in Holy Writ and tradition, and to the old Catholic forms of Divine service. We therefore regard ourselves as legitimate members of the Catholic Church, and will not be expelled from that Church, nor do we renounce any of the civil or ecclesiastical rights belonging to it. As to the ecclesiastical penalties to which we have been subjected for adhering to the old faith, we declare them arbitrary and absurd; and shall not thereby be prevented from acknowledging ourselves and acting as true and conscientious sons of the Church. Taking our stand upon the creed contained in the Symbolism of Trent, we re-

ject the dogmas proclaimed under the pontificate of Pio Nono as contrary to the doctrine of the Church, and to the principles which have prevailed since the first council was assembled by the Apostles: we more especially reject the dogma of Infallibility, and of the supreme, immediate, and ever-enduring jurisdiction of the Pope.

"2. We adhere to the old constitution of the Church. We repudiate every attempt to restrict the right of the individual bishops to direct the religious concerns of their respective dioceses. We repudiate the doctrine contained in the Vatican decrees, that the Pope is the only divinely-appointed exponent of ecclesiastical authority, such doctrine being at variance with the Canon of Trent, which teaches that the hierarchy consists of bishops, priests, and deacons, and that this hierarchy is instituted by God. We acknowledge the primacy of the Roman bishop as it has been acknowledged in accordance with the testimony of Holy Writ, and by the testimony of Fathers and Councils of the old undivided Christian Church."

And scarcely less important are the two explanatory propositions that follow:—

"(a.) More is required to define dogmas than the dictum of some temporary Pope, backed by the consent, tacit or expressed, of the bishops, who have taken the oath of inviolate obedience to their Primate. A dogma to be valid must be in accordance with Holy Writ and the old traditions of the Church, such as they have been conveyed to us in the writings of the recognised Fathers and the decrees of the Councils. Even an Ecumenical Council, though it were really Ecumenical, and possessed the formal qualifications which the late Vatican Council lacked, would not be entitled to enact decrees in opposition to the fundamental truths and the past history of the Church; nor would such illegal decrees be binding upon the members of the Church, even though they had been passed unanimously. And we declare,—

"(b.) The dogmatic decisions of a Council must be in conformity with the religious belief of the Catholic people, that they must agree with Catholic science and the original and traditional faith of the Church. We reserve to the Catholic clergy and laity, as well as to the theological scholars, the right to pronounce an opinion upon and protest against new dogmas."

(To be continued.)

Selected.

The truly holy soul ceases from all action which has its origin in *merely human impulse*. It is the characteristic of such souls, that they move as they are moved upon by the Holy Ghost. "As many as are led by the Spirit of God they are the sons of God." They move, therefore, in God's order, neither falling behind by indolence, nor precipitated by impetuosity. Such sometimes appear to be inactive, because their action is without noise. But they are God's workmen; the true builders in his great and silently rising temple; and they leave an impression, which, although it is not deep, marked, and observable at the time, is always operative, and enduring. In this respect at least, I think we may say, that they are formed in the divine likeness. God is the great operator of the universe; but what he does, is generally done in silence. The true kingdom of God comes without observation.—*Jane Mary Guion.*

A Walk in Tropical America.

The impressions received during this first walk can never wholly fade from my mind. After traversing the few streets of tall, gloomy, convent-looking buildings near the port, inhabited chiefly by merchants and shopkeepers, along which idle soldiers, dressed in shabby uniforms, carrying their muskets carelessly over their arms, priests, negroes with red water-jars on their heads, sad-looking Indian women carrying their naked children astride on their hips, and other samples of the motley life of the place, were seen, we passed down a long narrow street leading to the suburbs. Beyond this, our road lay across a grassy common into a picturesque lane leading to the virgin forest. The long street was inhabited by the poorer class of the population. The houses were of one story only, and had an irregular and mean appearance. The windows were without glass, having, instead, projecting lattice casements. The street was unpaved and inches deep in loose sand. Groups of people were cooling themselves outside their doors: people of all shades in color of skin, European, Negro and Indian, but chiefly an uncertain mixture of the three. Amongst them were several handsome women, dressed in a slovenly manner, barefoot or shod in loose slippers; but wearing richly-decorated earrings, and around their necks strings of very large gold beads. They had dark expressive eyes, and remarkably rich heads of hair. It was a mere fancy, but I thought the mingled squalor, luxuriance and beauty of these women were pointedly in harmony with the rest of the scene; so striking, in the view, was the mixture of natural riches and human poverty. The houses were mostly in a dilapidated condition, and signs of indolence and neglect were everywhere visible. The wooden palings which surrounded the weed-grown gardens were thrown about, broken; and hogs, goats and ill-fed poultry, wandered in and out through the gaps. But amidst all, and compensating every defect, rose the overpowering beauty of the vegetation. The massive dark crowns of shady mangos were seen everywhere amongst the dwellings, amidst fragrant blossoming orange, lemon, and many other tropical fruit trees; some in flower, others in fruit, at varying stages of ripeness. Here and there, shooting about the more dome-like and sombre trees, were the smooth columnar stems of palms, bearing aloft their magnificent crowns of finely-cut fronds. Amongst the latter the slim assi-plant was especially noticeable; growing in groups of four or five; its smooth, gently-curving stem, twenty to thirty feet high, terminating in a head of feathery foliage, inexpressibly light and elegant in outline. On the boughs of the taller and more ordinary-looking trees sat tufts of curiously-leaved parasites. Slender woody lianas hung in festoons from the branches, or were suspended in the form of cords and ribbons; whilst luxuriant creeping plants overran alike tree-trunks, roofs and walls, or toppled over palings in copious profusion of foliage. The superb banana (*Musa paradisiaca*), of which I had always read as forming one of the charms of tropical vegetation, here grew with great luxuriance; its glossy velvety-green leaves, twelve feet in length, curving over the roofs of verandahs in the rear of every house. The shape of the leaves, the varying shades of green which they present when lightly moved by the wind, and especially the contrast they

afford in color and form to the more sombre hues and more rounded outline of the other trees, are quite sufficient to account for the charm of this glorious tree. Strange forms of vegetation drew our attention at almost every step. Amongst them were the different kinds of Bromelia, or pine-apple plants with their long, rigid, sword-shaped leaves, in some species jagged or toothed along their edges. Then there was the bread-fruit tree—an importation, it is true; but remarkably from its large, glossy, dark green, strongly digitated foliage, and its interesting history. Many other trees and plants, curious in leaf, stem, or manner of growth, grow on the borders of the thickets along which lay our road; they were all attractive to new comers, whose last country ramble of quite recent date was over the bleak moors of Derbyshire on a sleety morning in April.

As we continued our walk the brief twilight commenced, and the sounds of multifarious life came from the vegetation around. The whirring of cicadas; the shrill stridulation of a vast number and variety of field crickets and grasshoppers,—each species sounding its peculiar note; the plaintive hooting of tree frogs—all blended together in one continuous ringing sound,—the audible expression of the teeming profusion of Nature. As night came on, many species of frogs and toads in the marshy places joined in the chorus: their croaking and drumming, far louder than anything I had before heard in the same line, being added to the other noises, created an almost deafening din. This uproar of life, I afterwards found, never wholly ceased, night or day: in course of time I became, like other residents, accustomed to it. It is, however, one of the peculiarities of a tropical—at least, a Brazilian—climate which is most likely to surprise a stranger. After my return to England the death-like stillness of summer days in the country appeared to me as strange as the ringing uproar did on my first arrival at Pará. The object of our visit being accomplished, we returned to the city. The fire flies were then out in great numbers, flitting about the sombre woods, and even the frequented streets. We turned into our hammocks, well pleased with what we had seen, and full of anticipation with regard to the wealth of natural objects we had come to explore.—*Bates*

Selected for "The Friend."

"I was once in company," says Jeanne Marie de la Mothe Guyon, "with some persons who were fond of talking, and had read the writings of the Christian Fathers. They had much conversation with each other in relation to God. One, a learned lady, talked very learnedly about him. I must confess that this sort of merely intellectual and speculative conversation in relation to the Supreme Being was not to my taste. I scarcely said anything; my mind being drawn inwardly to silent and inward communion with the great and good Being about whom my friends were speculating. They at length left me. The next day one of them with whom I had previously had some conversation, came to see me. The Lord had touched her heart, she came as a penitent, as a seeker after religion; she could hold out in her opposition no longer. But I attributed this remarkable and sudden change, as I did not converse the day previous, to the conversation of our learned and speculative

acquaintance. But she assured me that it was otherwise. She said, it was not that other's conversation which affected her, but *my silence*; adding the remark, that my silence had something in it which penetrated to the bottom of her soul, and that she could no longer relish the other's discourse."

"I have learned," says the same pious writer, "that the prayer of the heart, the earnest desire and purpose of the soul to be and to do, what the Lord would have us,—when, in consequence of not being attended with excited and joyous emotion, it appears most dry and barren,—is nevertheless not ineffectual in its results, and is not to be regarded as a prayer offered in vain. And all persons would assent to this, if they would only remember that God in answering such prayer, gives us what is best for us, though not what we, in our ignorance, most relish or wish for. If people were but convinced of this great truth, far from complaining all their life long, they would regard the situation in which God sees fit to place them, as best suited to them, and would employ it faithfully in aiding the process of inward crucifixion. It is a great truth, wonderful as it is undeniable, that all our happiness, tempora spiritual and eternal, consists in one thing namely, in resigning ourselves to God, and leaving ourselves with Him, to do with us and in us just as he pleases.

"When we arrive at this state of entire unrestrictive dependence on God's Spirit and providence, we shall then fully realize that what we experience is just what we need, and that if God is truly good, he could not do otherwise than he does. All that is wanting, is, to leave ourselves faithfully in God's hands, submitting always and fully to all his operations, whether painful or otherwise. The soul must submit itself to be conducted, from moment to moment, by the divine hand, and to be annihilated, as it were, by the stroke of His providence without complaining, or desiring anything besides what it now has. If it would take this course faithfully, God would be unto it, not only eternal Life, but eternal Truth. We should be guided into the truth, so far as it might be necessary for us, although we might not understand fully, the method of its being done. But the misfortune," she adds, "is, that people wish to *direct* God, instead of resigning themselves to be directed by him. They wish to take the lead and to follow in a way of their own selector instead of submissively and passively following where He sees fit to conduct them. Hence it is that many souls, who are called to the enjoyment of *God himself*, and not merely to the gifts of God, spend all their lives in pursuing and feeding on little consolations; resting in them as their place of delight, and making their spiritual life to consist in them.

Patience is among the Christian virtues what iron is among the metals. Its value is in its utility, and not in the show it makes. It comes into use on all occasions great and small. For the want of it many prayers are hindered, and many really converted persons backslide.

"Do thou thy work; the best that thou canst do. As to the Lord, with willing heart and true, If thou please Him, what'er may be thy lot, Success or failure, let it vex thee not."

Tersteegen.

For "The Friend."

High Tartary, Yarkand, and Kashghar.

(Continued from page 396.)

is interview with the king is thus depicted.

Kashghar, January 12th.—Early this morn'g all my presents for the king were in order on trays, and about nine o'clock my ushers and officials came to fetch me. I was escorted by the Yoozbashee who was yesterday, my own Yoozbashee (whose name, by the bye, is Mahammad Yakoub like the king's), the Mahrambashee, &c., and followed by between thirty or forty men carrying the various articles forming my 'nazar,' or gift.

From my door to the entrance of the palace, a distance of a quarter of a mile, had an avenue had been formed in the crowd, the bright robes of various colors had the effect of a living kaleidoscope. Entering the way, we passed through several large arched passages, whose sides were lined with men upon ranks of brilliantly attired guards, sitting in solemn silence, so that they seemed to form part of the architecture of the palace, whose want of height would otherwise have given them a mean appearance. The rows of these men were clad in silken robes, and many seemed to be of high rank from the richness of their equipments. Those of the various tribes, and with strange arms, were mixed with the mass. For the first time I saw soldiers armed with bows and carrying quivers full of arrows. They were Kalmaks, whose whole effect was curious and novel. The officers, the solemn stillness, and the gorgeous coloring gave a sort of unreality to this assemblage of thousands. In the innermost part, smaller than the rest, only a few select attendants were seated. Here none entered except my conductor, the Yoozbashee yesterday. Approaching a kind of pavilion, with a projecting verandah roof, elaborately decorated in arabesques, I entered a side door, passed through a small antechamber, and conducted into a large audience chamber, all in the middle of which, close to a wall, was seated a solitary individual, whom I at once knew must be the king. I advanced alone, and when I drew near, he rose on to his knees and held out both hands to me. I grasped them in the usual respectful manner, and at his invitation sat down opposite him. Then, as is the custom, he again to ask after his health; he would not let me do so, but motioned to me to sit, bringing me nearer to himself. He began enquiring after my health, and hoping my journey had been comfortably performed, to which I replied, excusing myself for my bad health, which, however, he smilingly denied, and was quite comprehensible. Then ensued a silence of about a minute, each waiting for the other to speak (this is a polite etiquette). Finally he commenced again by remarking about the weather (English-like), responded and went on to say that my attendants had heard with the greatest pleasure that the brothers of our friends, the Khan of Room and his people, had established a kingdom in Toorkistan in place of the Chinese, with whom we had already had three interviews. For myself I said that the Lord Sahib had not sent me, nor entrusted me with any affairs; but I had come of my own accord, authorized by the renown of his name. He nodded and muttered assent to all that I said, and replied that he had been delighted when

he heard the Shaw Sahib was approaching his dominions with a friendly purpose. As for the Lord Sahib (the Viceroy of India), he was very great, and he himself was small in comparison. I answered, 'The Viceroy is very great, but our Queen, his mistress, is greater.' At this he stared. I continued that I hoped for the establishment of friendship between our nations, and that between friends there was no question of greater or smaller. He said, 'And you yourself, did you not send me a letter?' I replied, 'Yes; I sent one by the hand of my Moonshee to Yarkand, but he had no opportunity of delivering it to you; therefore I have now presented it with my gifts.' I then said I had brought a few specimens of English rifles, &c. for him, and hoped he would accept them and pardon any deficiencies. He laughed, and said, 'What need is there of presents between you and me? We are already friends, and your safe arrival has been sufficient satisfaction to me.' With this he crooked his two forefingers together to typify our friendship. I said that I hoped to have some further conversation with him, but that on the present occasion he was probably not at leisure, and there was also no interpreter present to make up for my deficiencies in Persian. He replied, 'Between you and me no third person is requisite; friendship requires no interpreter, and he stretched his hand over, and gave mine a hearty grasp. Then he added, 'Now enjoy yourself for a few days, and see all the sights; consider this place and all it contains as your own, and on the third day we will have another talk; you shall bring your Moonshee with you, and talk with me for an hour, after that we will meet oftener, and so our friendship will be increased.'

Then he called to an attendant, who brought in a pink satin robe, and the king dismissed me very graciously after the robe had been put on me. I rejoined my conductor at the gateway of the inner court, and returned home through the same brilliant assemblage. At each successive gateway my party was swollen by the accession of those who had been left behind there as not worthy to proceed farther with me. On reaching my own door, my conductors left me, each wishing me 'moobarak,' or 'happy,' to which I returned the proper answer of 'Kooligh,' or 'your servant.'

The second interview promised in three days, did not take place till the 5th of 4th month; nearly three months after. Our traveller's patience was sorely tried with the long detention, especially as he was obliged to confine himself to the house appointed for his residence. Some notes from the diary kept during this interval will throw some light on the customs of the Toorks.

Kashghar, February 7th.—To-day Roozee reports that a woman is sitting crying, by the dead body outside the gate. I have just heard the story of the man. They were talking about him, and my servants overheard them. He was a thief, who had been caught in the fact and put in confinement inside the fortress. He broke loose, and tried to escape, but was caught under the wall. They took him before the king, who, on hearing the facts, merely said, 'Allah-akber,' with outspread hands. This was the man's only death-warrant, and he was at once led out to execution. It appears that thieves are treated with the greatest severity

here. Murderers, on the other hand, are rather petted, for they are considered fine spirited fellows, who will do good service as soldiers.

Kashghar, February, 13th.—To-day the new moon was first visible, and the Yoozbashee went through a queer ceremony, which, it appears, is the custom in Toorkistan. It consists in jumping up and down seven times following with the face towards the moon, and by this means the sins of the preceding month are supposed to be shaken off. My Moonshee most inappropriately asked whether it was a Khatai (Chinese) custom. The by-standers shouted 'Yok, yok' (No, no,) with horrified face, declaring it to be an orthodox Mussulman practice. The Yoozbashee added, 'What have the Khatais to do with shaking off sins? Their sins all remain on their heads.'

Kashghar, February 15th.—Sarda's original friends say he hears the king is much pleased with my visit. He says it is a most unusual mark of favor to keep me so long near him; most strangers are sent away after two or three days. Sarda remarked that I was annoyed at being kept inside our house; he replied, 'The Sahib must not think anything of that; it is the custom of the country, and is universally practised with strange visitors; they are never allowed to go about at will, and even so are rarely permitted to stay more than a day or two at the king's headquarters.'

February 19th.—The king was, to-day, as usual, sitting at the gate of the city administering justice and hearing complaints. How thoroughly Oriental!

The king has eleven wounds on his body, five of which are from Russian bullets. While besieging Yarkand, he was hit in the side and in the thigh, and had several horses killed under him. He bound up his wounds with scarfs, and mentioned them to no one, bearing a smiling face when anyone approached, but writhing with pain when unobserved. The Mahrambashee was there as usual in personal attendance on him with nine other Mahrams who accompanied him to the field. 'While the king was thus concealing his wounds,' says the Mahrambashee, 'I, who had received a scratch on the face' (of which he showed us the mark) 'from a Toonganee spear, was lying groaning night and day in my tent. When no one was near, I sat up drinking tea, but when anyone came in, I was rolling on the floor with pain. As fast as the wound healed, I tore it open again, and if the siege had lasted two years, I believe I should have kept it open all that time. I had no mind to go out again among the bullets. One had struck the high pommel of my saddle, and another had broken the clasp of my belt. I reflected that if it had been one of these instead of a spear that had struck me in the face, I should have been a dead man. My death would have been reported to the king, and he would have said, "Allah-akber!" (God is great), and that is all! Ah, your bullets are bad things. If it were not for them, I should be a brave man. The king does not care for his life, but I care for mine. While I lay there wounded, I had two hearts' (which he illustrated by holding out two fingers). 'One said, "Go out to fight;" the other said, "Lie here in peace." At night the former heart' (pulling his forefinger) 'was victorious, but when morning came, I always

listened to that which said lie still. The king gave me a "kooors," and a broadc robe for my wound, but he did not heed his own at all."

(To be concluded.)

For "The Friend."

My Locust Trees.

How many unseen and unthought of sources of disappointment and trial are around our paths! We may be rejoicing in some acquisition or success, when a slight change in the tide of events may destroy all the satisfaction we have taken in it. Such is the tone of the reflections suggested to my mind when contemplating the broken locust trees in my yard. The shade trees around my dwelling are mostly small; but, when the house was built, three locust trees were growing near the south-west corner of the building. These were carefully preserved; and though but a few years old, they had attained such size as to materially assist in shading that part of the piazza in front, as well as the adjoining room. Their beautiful foliage was both ornamental and useful. I had often looked on them with pleasure, and enjoyed their beauty. Some uneasiness was excited a few weeks since by the fall of a small branch, but not enough to lead me to anticipate the effect of the high wind accompanying one of our recent storms. The western one in the row, standing most exposed to the storm, suffered most severely. The whole centre stem broke off some distance below the summit, giving the tree a decapitated and wrecked appearance. Side branches were torn from the others, and now my row of locusts, though still valued and beautiful, are greatly disfigured. On examining the torn branches, I find they bear evident marks of the work of the locust borer. This is a beautiful striped beetle whose egg hatches in the tree, and whilst in the state of a grub eats its way in the smaller branches till but little wood is left, and the branch is then readily broken off and falls to the earth.

Dr. Harris, in his report to the Legislature of Massachusetts on insects injurious to vegetation, made a number of years ago, speaks of three kinds of wood-eaters or borers which prey upon the locust, and whose unchecked ravages seemed to threaten the entire destruction of this valuable tree, in that part of the United States. One of these borers is a little reddish caterpillar, whose operations are confined to the small branches and to very young trees, in the pith of which it lives, and by its irritation it causes the twig to swell around the part attacked. These swellings being spongy, and also perforated by the caterpillar, are weaker than the rest of the stem, which therefore easily breaks off at these places.

The second kind of borer is larger than the former, and is a grub, and not a caterpillar, which finally turns into a beetle named *Clytus pictus*, the painted elytrus. This is a beautiful insect of a velvet black color, marked with transverse wavy yellow bands. In the Ninth month they may often be seen in abundance feeding on the pollen of the Golden Rod, (*Solidago*), and about the same time they gather on the locust trees, where they may be seen glittering in the sunbeams with their gorgeous livery of black velvet and gold, coning up and down the trunks, and stopping every now and then to salute those they meet with a rapid bowing of the shoulders,

accompanied by a creaking sound. Having paired, the female, attended by her partner, creeps over the bark, searching the crevices with her antennae, and dropping therein her snow-white eggs, in clusters of seven or eight together, until the whole stock is safely stored. The eggs are soon hatched, and the grubs immediately burrow into the bark, devouring the soft inner substance that suffices for their nourishment till the approach of winter. In the spring they bore through the sap wood more or less deeply into the trunk. The bark around the part attacked begins to swell and in a few years the trunk and limbs will become disfigured and weakened by large porous tumors, caused by the efforts of the trees to repair the injuries they have received. It is this species (*Clytus pictus*) to which I attribute the partial destruction of my locusts.

The third of the wood-eaters to which the locust is exposed is the caterpillar of the *Ayleutes Robinia* or locust-tree carpenter-moth. The English writers give this family the name of Goat-moths, from a strong and peculiar smell which attaches to them. This is of larger size than the two preceding borers, and generally attacks large trees, eating into the solid wood, and remaining there for three years, before it makes its final changes, and comes forth as a moth.

Can I not put my injured locusts to some practical use? Can I not extract from them some lesson of life, which may be a warning or a help in the future?

The grub of the borer, while eating away the strength of the branch it inhabited, was entirely invisible to one who admired the beauty and gracefulness of the tree. Nothing betrayed to my eye the fact, that a secret enemy was gradually destroying the wood, and that sooner or later its work would be manifested by the destruction that must follow. Even so, the man who indulges in any secret vice or wrong practice, however fair an outside show he may make, is feeding a worm within, whose destructive effects will assuredly be made manifest in season. If his weakness is an undue indulgence of his appetite, in eating or drinking, his health will gradually become impaired, and his moral and intellectual tone lowered; though for a time no such effect may be visible to those around him.

How often it happens that those, who, through the merciful visitations of heavenly love, have had their interest awakened in heavenly things, and have, with some sincerity of heart, entered into the narrow path that leads Zionward; and have made some sacrifices in obedience to the voice of their Saviour, after a time decline in their love and zeal. In the wisdom of their Heavenly Father, one requisition after another is laid upon them, all designed to effect their further redemption from the power of sin, and their preparation in this way for the reception of spiritual happiness. But it is too frequently the case, that when the sword of the spirit is stretched out to slay something of harmful tendency, that has been cherished in the inner recesses of the heart, we are unwilling to part with this loved companion, and refuse to give it up. It then becomes to our spiritual growth, like the locust grub, eating away our strength, and preparing us for such a fall as may be conspicuous to those who have spiritual discernment.

For "The Friend" To Watkin's Glen!

For a delicate person to make the trip Watkin's Glen without much fatigue, and to perly to enjoy the beauties of the scene along the route, it is well to procure seat in the Pullman Palace Car attached to Niagara Express train, which leaves the W. Philadelphia depot, by Pennsylvania railcar at 7 1/2 o'clock a. m. To those who are feeble and require change of position, this car is specially adapted. It is said to be more comfortably and firmly built, and being furnished with easy arm chairs, sofas with cushions or pillows, and if needs be a private saloon washstand, water in abundance, and the berth of moving one's chair from side to side in order to avoid the sun or catch a passing breeze, together with the undivided attention of a kind and attentive conductor, render much more attractive than the ordinary

Leaving the city at the above hour, passing rapidly through the highly cultivated fields of Chester and Lancaster counties, arrived at Harrisburg, the capital of State, in about three hours, and at Williamsport, where dinner was to be obtained, a distance of 200 miles, before 2 o'clock. The party having provided an abundance of good things, the conductor kindly spread open small table, around which we gathered in partook of a comfortable repast. Here we noticed two men passing from car to car and carefully inspecting each wheel and axle by tapping the former with a heavy hammer to ascertain if they all yet retained the true ring—which afforded some feeling of security considering the rapid rate at which we were travelling.

At this place we diverge from the Philadelphia and Erie, and taking the line of Williamsport and Elmira road, pursue a more west course through scenery quite picturesque in places, and somewhat cultivated elsewhere, and arrive at Minnequa Springs, where a pitcher of water is procured, and again dash on. The water is said to be highly impregnated with mineral substances, judging from both taste and smell, we incline to the opinion that it is impregnated with something. The large boarding house looking inviting, and appeared to be well filled with guests. Passing through alternate shadow and sunshine, with a view at one point of a beautiful rainbow spanning the valley, a foot resting upon either hill, we were so landed, with scarcely a feeling of weariness at the town of Watkins, at head of Seneca Lake, before 6 o'clock; although we had then 300 miles in about 10 1/2 hours, so easy firm was the motion of the car in which had made the journey. The time of day surrounding scenery was in harmony with the ride from the town to the "Mountain House," which was made in an open carriage gradually ascending the hill of perhaps a mile in length, winding our slow way through what appeared to be an extensive cemetery to the north lay spread out before us the beautiful lake, some 60 miles in extent, perfectly tranquil and looking like a sheet of burnished silver, whilst to the east the eye rested with gratification upon town, trees, and surrounding hills, all in quiet beauty, contrasting fitly with the roar and rattle, din and dust of which we had just been released. The Mountain House is arrived at after a short descent on leaving the carriage we almost inst

turn our steps to the edge of a piazza looking the Glen below, here some 100 in depth.

As we feel down in the Glen, standing at bottom of the great chasm and looking up at the several cascades and the grey rocks towering over head to an apparent height of one to two hundred feet, clothed in lush ferns and other plants to their mit, is impressive; accompanied by feelings of awe and reverence for the great work of all these wondrous works.

Artificially Made Ice.

Manufacture of Ice by the Tellier Process the luxury made for five cents per hundred pounds.

There is on exhibition at the Morgan Irons a machine which is daily producing a superior quality of ice, perfectly clear, more compact than ice made by natural means, and at a cost far less than the cheapest ever brought to this market. The machine and process are worthy the attention of capitalists, and even those who are engaged in efforts to break up the monopoly of the ice companies in this city, by importing ice on their own account, would do well to consider the process, as with less than half the capital now required they can have the means at command for producing ice all the year, and will not be dependent upon the market for success.

The Tellier machine consists of a steam-pump for condensing the material used, a chamber for the reception of the material in condensed form, and tanks which are filled with water to be converted into ice. The material in use is liquid ammonia, known as gas of hartshorn in the drugstores, and is procurable anywhere and in any quantity. Originally methylic ether was used, but this is more expensive and more difficult to obtain, and ammonia, answering the same purpose, is substituted. The liquid produced in the machine from a cast-iron heater, vaporizes at thirty degrees below zero, and in this form is conducted into hollow iron plates, which are placed in a tank surrounded by water. The intense cold rapidly freezes the water, and the vapor is led in its circuit to the machine, whence it is pumped into a reservoir, and by means of a pressure, returned to a liquid form, in which condition it again returns to the machine, is re-vaporized, and performs the same service to an unlimited extent. There is no waste of material except from leakage, and this is slight, as the machines are made of great strength, and even if some of the material should waste, its deficiency can be supplied without interfering with the process. Thus the manufacture can proceed every hour in the day and night, and for every day and week, as long as it is necessary. Ice is produced as readily as the temperature of the surrounding air is raised as where it is near zero, and last summer the process was witnessed with admiration by spectators who were but a moment exposed to a heat of nearly 100°. The machine is very simple, it is carefully constructed, and can be run by any engineer of ordinary skill sufficient to run an ordinary engine.

Ice made by these machines is more durable than that made by nature, for this ice is frozen at a temperature from zero to 5° below. It is made perfectly transparent by expel-

ling the air from the water, or using distilled water, if such a course should be desirable. The pipes conducting and the chamber containing the material in use are so cold that they convert the moisture of the atmosphere into frost. By extending those pipes and carrying them through chambers containing articles to be preserved, refrigerators can be constructed on any scale desired, and cars, and even the holds of ships, can be converted into refrigerating chambers with the utmost ease.

Fresh beef, mutton, and game have been conveyed from London to Rio in the steamer *City of Rio de Janeiro*, expressly fitted out for the occasion with one of these machines, and, after a voyage of twenty-one days, were found to be in perfect condition. During said trip, and while on the equator and in its vicinity, the temperature in the refrigerating room was kept at 33° Fahrenheit, while outside it ranged from 105° to 107°, and the water itself stood at 80° to 90°. Beef which has been six weeks in the preserving room was eaten at Cafe Coraza, in Paris, by over forty gentlemen of the most fastidious tastes, who pronounced it of superior quality, delicious flavor, and in a perfect state of preservation. Game and fish kept eight weeks in the refrigerated chamber, in Paris, without being cleaned, were eaten at a dinner given in that city and pronounced in perfect condition.

The Messageries Impariales of France, the largest steam passenger and express company in the world, and using in 1868 over a million and a half pounds of ice on their steamers, determined to make at Marseilles a private test of the lasting qualities of all kinds of ice in the market. Selecting at random in October last from five different companies two hundred pounds of ice each, they allowed the same to stand and melt, subject to the same condition of temperature, with the following results:—

	Hours.
1. Natural ice from Switzerland lasted	107
2. Natural ice from Norway lasted	115
3. Artificial ice made by the Carre machine lasted	130
4. Natural ice from Boston, Mass., lasted	138
5. Artificial ice made by the Tellier machine lasted	144

The temperature of the largest church or hospital, hotel or theatre, can, by means of this refrigerator, be reduced in the hottest days of summer to any degree desired, and in a very economical manner, compared with the great benefits conferred. For hospitals throughout the country, where a pure dry cold air is required, particularly in cases of fever, they are invaluable, as the temperature can be brought down in two hours to 32° Fahrenheit.

Meats can be brought fresh from Texas and landed in any Northern port in as good if not better condition than when killed and put on board. Meats can be purchased in that State at two cents per pound, and delivered in this city at a cost not exceeding one and a half cent per pound additional. The profit on 200 tons thus brought would exceed \$25,000. Its value on all steamships plying in the tropics, whether to ventilate their fire-rooms or to cool their saloons, must be apparent to all. The cost of running them on steamers is scarcely appreciable, as the small power required can be furnished from the engine without being felt.—*N. Y. Times.*

As for happiness, he that once had communion with his Maker, must be more frantic than ever I was yet, if he can dream of finding it at a distance from Him.—*Cowper.*

THE FRIEND.

EIGHTH MONTH 10, 1872.

The flood of works of fiction continually poured forth from the press, both in this country and in Europe, would be a matter of astonishment, were there not other evidences that the public taste for literature has become so greatly vitiated that it requires for its general reading novels, or some other work of the imagination which will produce or keep up sufficient mental excitement to keep alive interest in the subject presented.

So approvingly has this form of literature been accepted by nearly all classes of readers, and so indulously is the pen plied to keep up a varied supply, that it may be said to have become the almost daily lettered food of civilized society. The novel is employed not only to meet the demands of uneducated minds and low morals, but equally to minister to the more fastidious tastes of the learned, and the higher tone of ethics of the professed christian. It is pressed into service to depict social history, personal biography, favorite forms of religion, and even to inculcate particular phases of philosophy and systems of national polity. Sometimes specific vices and their unhappy consequences are strikingly portrayed, and it is thought by some that in this way, an effective warning is given or reformation promoted, if not perfected; but it can hardly be supposed that correct principles can be thus permanently planted, or that the evil consequence of wrong doing, will make other impression than that it was the result of some accidental circumstances or some unlooked for condition of society. A more lasting effect is produced, however, when critics and reviewers hold up characters differing widely from the true type of a christian, but figuring largely and painted in glowing colors, in some of the works of those counted masters in the art, as the noblest and purest idealization of human nature.

In reflecting on this overflowing tide of pernicious literature, and the evil consequences we may expect to result from it, it is not a little discouraging to see that the great body of the professing "christian church," which once and again has lifted up a warning voice against works of fiction, though it may still express disapprobation of the trash that finds a market among the multitudes, is itself industriously engaged in spreading, far and wide, works which though of an entirely different character, are nevertheless no less works of fiction. Its distributing agencies are "Sunday School Libraries," whose shelves are generally well stocked with them, and so universally are these tales of the imagination accepted, that there is hardly a centre-table in any reading family, where they are not to be found, and almost the first lessons of childhood are drawn from some one or other of the stories fabricated to fascinate the infantile mind, while at the same time it impresses it with the opinions or feelings of the author.

It is to this kind of story-books—now so

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLV.

SEVENTH-DAY, EIGHTH MONTH 17, 1872.

NO. 52.

PUBLISHED WEEKLY.

Two Dollars per annum, if paid in advance. Three Dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

stage, when paid quarterly in advance, five cents.

For "The Friend."

High Tartary, Yarkand, and Kashghar.

(Concluded from page 406.)

Passing on to another subject, the Mahrambashee said that the Chinese were very fond of the bastinado. His own father, who was Governor of Káshghar (city) under them, had it inflicted on ten or fifteen men every day. The Atalik-Ghúzee has a much better way; he cuts their throats at once. Now, a prisoner 'koors' may safely be left lying in the middle of the road. The Mahrambashee here related the frightened air with which a man he saw one so lying would pass by on the other side of the road as if it were a snake. Only three days ago, he said, 'a thief had his throat cut over in the gateway there.' The top of the gateway is visible over my shoulder. 'Since you have been here at Kashghar, five have been executed. One was a soldier who had sold his ramrod in the bazaar, and had stolen a horse. A third had robbed a shopkeeper of a pair of shoes while pretending to bargain for them. Another had broken into a neighbor's fowlhouse by night, and taken ten pigeons.'

March 6th.—We had much laughter with the Yoozbashee and Mahram about their silly kind inquiries of—'Tola khoosh ma? Ala obdan ma?' ('Are you very happy, or very well?') The Mahrambashee says it is a Khokand custom to keep visitors shut up in the Bokhára envoy, who left a month and a half ago, was kept in close for three months. April 1st.—A gnat fell into the Mahrambashee's tea; he asked whether the tea was made 'haram' (or impure). Moonsee said Yoozbashee assured him it was not so, and told him he should dip the gnat under water, then pick him out; for there is a saying both here and in Hindusthan, that gnats give poison under one wing and an antidote under the other. Hence, it is proper to take care that both wings should be dipped into liquid, lest the first wing should be the poisoned one.

April 6th.—This morning the Sircar brought me as a parting present from the king bags of gold and silver yamboos, and some gold pens in paper, saying they were for my private penses. I estimate their value at about \$90. Presently he reappeared, with about

£45 of silver for the Moonshee. Again, he brought me a robe of crimson satin, gorgeous with gold and embroidery, and a high velvet cap, and other robes for myself, the Moonshee, and all the servants. Soon after arrived a horse, with handsome trappings, whose bridle was put into my hand, while blessings were invoked with outstretched arms. This evening I have again been taken to see the king. Everything as before, except that my Moonsee was allowed to come into the court after I was seated, and say a distant salam, to which the king responded from his window, with a muttered 'O aleikoom as-salam,' stroking his beard, and adding, 'He is a good man, poor fellow' ('bechara, a patronising term of friendship). As before, his conversation fell chiefly on his own insignificance compared with our queen, 'Ruler of the seven climes,' as he called her. He enlarged on his desire of friendship with England, but chiefly on his special friendship for me, saying that, when he saw my face, God put it into his mind to take it for a good omen for himself. I replied that his kindness was overpowering, and that as I myself was too insignificant to deserve it, I took it all as meant for my sovereign and nation. He took me to refer to the presents he had sent me in the morning, and said, 'No, no, it is all for yourself in particular on account of the private friendship I have formed for you. For your queen I mean to prepare some fitting gifts, and as you are my friend, and I am ignorant of the customs of your country, I count on you to tell me what is proper to be sent to her. She is very great, and I am very little; I conceal nothing from you; you know the state of my country; it produces nothing but felts, and such like things' (laughing, and pointing to the matting of the floor), 'so you must give me advice.' I said, 'Friendship is the most valuable gift that kings can give one another; but if I can be of any use in giving advice, I am at your service.' He said, 'I count on you for this. When we meet at Yang-hissar, we will arrange all. Here I am oppressed with business. There are people here from Russia (?), from Khokand, from Bokhara, and from all quarters. But I propose to go to Yang-hissar, and throw off business like an extra robe, and then we will talk much together. Whatever advice you give me I will follow down to the least point' (showing me the tip of his fingers), 'whether about writing letters, or sending envoys, or doing anything.' I replied 'The plan of sending an envoy proceeds from your own counsel and wisdom; but if in the execution of it I can be of the least service, from my knowledge of English customs, &c., that is what I most desire.' Then, counting on his fingers, he said, 'To-morrow is Char-Shamba, next day Panj-Shamba, and the day after Friday. I shall start for Yang-hissar, leaving my son here. Stay with him a couple of days (my country, and all my subjects are yours), and on Friday come to meet me at

Yang-hissar. I have a great affection for that place, as it was the first town I took in this country, and I intend to pay my devotion at the shrine there. We will arrange all matters there, and I will send with you two or three men of rank and wisdom. They shall carry you in the palms of their hands till you leave my country, and then go with you to your own country.'

On the 9th of Fourth month his return journey commenced. At Yanghissar, he had a third and final interview with the king, in which the sending of an envoy to the British government was largely discussed; and our author was dismissed in the most friendly manner.

On his journey homeward an incident occurred which illustrates in an interesting manner, the religious fanaticism of the Turks. It is thus described: "We stopped at a village to breakfast. Here a catastrophe nearly happened. Choomaroo, one of my Guddes, brought me something I had asked for, while I was sitting with the Yoozbashee and Panjabashee. The former, who is always very good-natured to my men, pointed him out to the Panjabashee as a kind of natural curiosity, laughing and saying: 'Look, there is a Hindoo, a sort of people who want eat with other men.' The Panjabashee less liberal, looked contemptuously at Choomaroo, and asked him in rather a rude tone: 'Are you a Hindoo?' Choomaroo by some unaccountable impulse, or led away by the usual good-nature of the Yoozbashee, answered laughing: 'No, I am a Mussulman.' At once both the officers jumped up in great excitement shouting, 'He has said it with his own lips, he is a Mussulman,' and then turning to me, 'We are both witnesses that he has said it.' I remained calm, pretending to take it all as a continuation of the joke, and answered smiling: 'Yes, I heard it too, so now that is settled. But come, I am waiting for breakfast, and it is getting cold.' They looked rather astonished, but sat down, still fuming and talking over the matter. I led them gradually to other subjects, and especially to one or two infallible old jokes which never failed to make the Yoozbashee laugh. But I confess I felt very nervous for a time, as I knew the strictness of the fanatical Mussulmans of Central Asia, who hold that when a man has once acknowledged himself a Mussulman, even by repeating accidentally the profession of faith, or by so much as saying 'Yakhooda' (answering to the common French exclamation of 'Mon Dieu') they will not allow such a man to relapse into idolatry, as they call it, but compel him to take his choice between Islám or death. The Yoozbashee afterwards told me that Choomaroo had had a narrow escape; it was lucky that only himself and the Panjabashee were present, so that they were able to hush up the matter out of consideration for me, without its coming to the ears of the Kazee."

With much difficulty and some peril, our author arrived safely in British India, after an absence of more than a year.

For "The Friend."

Dr. Dollinger, and the new Protest against Rome.

(Continued from page 405.)

This goes very far indeed. It rejects the supreme authority of Popes and councils, and lodges the ultimate decision on Roman dogma in the people. This appears to us an entire subversion of the fabric of Romanism, which is built, as Bellarmine, its ablest expositor, teaches, upon the dogma of the Pontifical Supremacy. That system, as the canons of Trent exhibit it, has but one cardinal principle, *authority*; and but one cardinal virtue, *submission*. No doubt reference is made in the Alt-Catholic proposition just quoted to a standard by which the people are to judge of dogma, but the important fact is that they are to judge, and that the standard by which they are to do so is so vaguely defined, that it is left very much in their own choice. Those who adopt this canon of criticism must reject the better half of Roman Catholicism; in fact, they adopt a principle which will lead them eventually to reject the whole of it.

The propositions that followed were of a more practical character. The third provided for the reform of abuses by the application of "theological and canonical science" to the training of the clergy, and the vesting in laymen of a constitutional right to share in the direction of ecclesiastical affairs. The proposed reforms are ten in number, and are as follows:—1. Each community shall have the right to choose its own priest; and the priests are no longer to be named by the bishops. 2. Priests must be sufficiently paid by the community to enable them to live respectably. 3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity. 4. The Chapters shall be dissolved. 5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province. 6. There shall be no separate payments for masses, for burials, baptisms, &c. 7. Auricular confession must cease. 8. Pilgrimages, processions, and begging missions must cease. 9. The worship of pictures, statues, and images must cease. 10. The traffic in relics (*reliquien schwindel*); literally, 'the relic swindle' must be discontinued, and be proceeded against by the State."

As the result of these reforms, they look for reunion with the Greek, Oriental, and Russian churches; and when "the road of science and progressive Christian culture" has been still further pursued, they expect the time will come when an understanding may be effected with "the various Protestant Churches, as well as with the Episcopal Churches of England and America."

Resolution Fourth provides for the more liberal and rational education of the priesthood. Hitherto the youth in training for orders have been cooped up in theological seminaries, and jealously guarded from all contact with modern knowledge, seeing that in this mental darkness alone could "the true Catholic sentiment" be preserved. Henceforward, it is proposed to do away with this seclusion, and to permit to intendants for the priesthood the same broad university culture with their fellow-citizens.

In Resolution Fifth the Alt-Catholics declare their allegiance to the political constitutions of their various States. "We reject," say they, "the treasonable doctrine of Papal Supremacy, and promise to stand by our respective governments in their struggle against Ultramontane principles as reduced to dogma in the Syllabus."

Resolution Sixth has reference to the Jesuits. "We express our conviction," say the Alt-Catholics, "that peace, prosperity, and concord in the Church, and the establishment of proper relations between the Church and society, will be only possible after the injurious action of this order has been put an end to."

Resolution Seventh asserts their right, as "Old Catholics," to the goods and chattels of the Church.

The Eighth and last Resolution is, practically viewed, the most important of all. Had the programme ended with the *Seventh* it would have been but a declaration of principles and rights; the *Eighth* resolves on a line of action which secures that effect shall be given to these principles and rights. This resolution is to the following effect: that they hold the sentence of excommunication pronounced on them by Rome as null; that they regard the priests adhering to them as entitled to baptize, marry, bury, and perform every sacred function; that, ignoring the modern Roman arrangement of parishes, and acting on the precedent of primitive times, they shall send out their priests or missionaries to minister to their adherents, and form separate congregations; that they shall petition their respective governments to protect them in the discharge of their functions, and to give to their services those civil effects which the constitutions of many of their States provide; and that, when the time comes, they shall import a regular episcopal jurisdiction from some foreign quarter.

This important resolution was adopted, despite the strenuous opposition of Dr. Dollinger. He would have been content, meanwhile, with the theoretic programme. He shrunk from action. He feared anything that looked like an act of separation from the Mother Church. He deprecated, above all things, the erection of a new sect. But there were more practical men around him and behind him. They felt that they had nothing for it but to adopt such a step, or wreck the whole movement. They are all of them under excommunication. They are deprived of baptism, of marriage, of burial, and of all priestly functions. Passive acquiescence in such a position would have been actual submission. It would not have mattered how many theoretic declarations they had made. What only could meet the case was action, and just such action as they have taken. No doubt their last resolution is in very direct antagonism to their first and fundamental one, as "Old Catholics," "legitimate members of the Catholic Church," standing upon the creed contained in the "Symbolum of Trent." If we know anything of Roman principles, the Alt-Catholics have entered on a course which will soon leave the "Symbolum of Trent" some little way behind. But there are persons, ourselves among the number, who may think that therein lies the hope of the movement. The Ultramontane excommunication has evoked in reply an Alt-Catholic excommunication. A separation has already taken place. The Vatican sundered them first by its anathema, and the Alt-

Catholics have completed the breach by their separate and independent action which has already taken. They cannot go back. It is not a Reformation, but it is a Disruption.

But we are entering on ground which, however interesting, we have not space at present to discuss. In another article we shall give the views which leading Protestants in Germany take of the Alt-Catholic movement, as shall at the same time state the opinion which we ourselves, calmly considering the movement, and contemplating it in all its circuitous stances, have been led to form of what will be its probable issue.

(To be continued.)

Selected

How it grieves me to see any of our dear friends departing from that scriptural simplicity of language which, as members of our religious Society, they have been taught to use! I hope my beloved children will never abandon this noble testimony against the corruptions of a false and deceitful world; if though I would be far from commending self-righteous spirit or a censorious temper towards our Christian brethren and sister churches whose attention may not have been called, ours has been, to these particular branches of gospel truth, I do believe it is important for us to maintain our own ground, even in little things; and I think I have long observed that where there has been a giving away in this it has proved an inlet to greater weakness and a means of undermining gradually, its attachment to other important testimonies which have been committed to us. Oh! that our Society had individually borne them with faithfulness and in the meekness of wisdom and then I believe the Christian church would ere this, have made greater advances than she has yet done, and her children being less conformist to this world would have made more successful resistance to the spread of evil, and have upheld with boldness and dignity, the standard of their holy Redeemer. Oh! we shall the professed followers of the Lord Jesus have more of the mind that was in Him, in great and small things, be more concerned to walk worthy of the vocation wherewith they are called.—*Maria Fox.*

For "The Friend."

Cabbage Plants.

A kind-hearted neighbor sent me in this spring a few early cabbage plants out of his surplus stock. I set them out in my garden watered and sheltered them for some days from the hot sun. The weather for a time was warm, and the air dry. The poor cabbage plants became drooping and wilted, and the prospect of their becoming vigorous and productive plants seemed for a time but poor. Yet when well watered in the evening and refreshed by the dew of the night, it was surprising to notice how they revived, so that in the morning, their appearance would be very hopeful. During this struggle for life, their roots were gradually lengthening, penetrating the rich earth, absorbing nourishment from it, and thus were enabled in time to supply to the leaves the material for their growth, and that vigor and health, which enabled them to make use of the light and heat, to which they were exposed, as instruments in promoting their increase in size and strength.

When they had thus become fairly rooted and had entered in earnest on their course

as cabbages, it was a source of enjoyment from time to time the expansion of the leaves and the vigorous and rapid enlargement of the plants. But one day in passing I was struck by the scarred and sickly look they presented. A closer examination showed that a multitude of minute, black beetles, called fleas by our cabbage growers, were eating away the leaves. My experienced neighbors advised me to sprinkle over the leaves some plaster of paris, which is a condiment very unacceptable to the fleas. My cabbages were thus saved from this attack, and again I enjoyed witnessing their health and rapid growth. But I found that fleas are not the only insects fond of cabbage. A few weeks later I noticed a large part of some of their leaves entirely eaten away, and closely adhering to the under side of the remaining portions were some slender green worms, into which the missing leaves had been transmuted by the vital forces of nature. Though changed from vegetable into animal life, the green leaf retained its color, that it required close observation to detect a worm, which at first sight, seemed little more than a rib of the leaf, or a fold in its substance.

On turning to a scientific work, I find that the flea-beetles belong to a genus called *Haltica*, derived from a word signifying to leap. They eat the leaves of vegetables, preferring especially plants of the cabbage, turnip, mustard and radish kind, or those which, in botanical language, are called cruciferous plants, to which they are often exceedingly injurious. The turnip-fly, or more properly turnip flea-beetle, is one of these *Halticas* which lays waste the turnip fields in Europe, devouring the seed-leaves of the plants as soon as they appear above ground, and continuing their ravages upon new crops throughout the summer. The flea-beetles conceal themselves during the winter in dry places, under stones, in the folds of withered grass and moss, and in the cracks of walls. They lay their eggs in the ring, upon the leaves of the plants upon which they feed. The larvæ or young, of the smaller kinds burrow into the leaves, and the soft pulpy substance under the skin forming therein little winding passages, in which they finally complete their transformations.

During the summer, and particularly toward the fall of the year, a small white butterfly may be seen fluttering about the fields of cabbage. This deposits its eggs on the under side of the leaves of cabbage, radish, turnip and similar plants. The eggs are yellowish, and in clusters of 3 or 4 on a leaf. They are hatched in a week or ten days, and the caterpillars obtain their full size of about an inch and a half, when three weeks old. These are green worms which proved so destructive to my plants, entirely eating away the heads, which had begun to form. When they have completed the feeding stage, they quit the plants, and retire beneath palings, or in the crevices of stones, where they spin a little tuft of silk, entangle their hind feet in it, and then form a loop to sustain the fore part of the body in a horizontal or vertical position. On the next day it casts off the caterpillar skin, and becomes a chrysalis of a pale green color, finely dotted with black. In eleven days the insect comes to a butterfly. Its scientific name is *Pontia oleracea*.

It may seem a homely comparison, but I

think the experiences of my cabbages, are not unlike those which many of us have known in the workings of grace in the heart. They would have perished in their infant state, if it had not been for the shelter, the moisture, and the care bestowed upon them. So with the good seed implanted in our hearts, by the heavenly husbandman. When it has commenced to grow there, how is it watched over by our compassionate Redeemer, and watered from time to time by the fresh visitations of His love and goodness! We may exhibit to a superficial observer but little evidence of religious growth, we may not make much profession during the early period of our becoming rooted and grounded in the faith, yet a real growth may be going forward out of sight, which in due time will visibly affect all parts of our life and conduct, and prepare us to bring forth fruit to the honor of the good Husbandman.

After we have become in measure settled in a religious course of life, and seem to be making some true progress Zionward, have we not often felt the hurtful effects of little indulgences, which like the tiny beetles on the cabbages, perforate the leaves and destroy the beauty and health of the plant? And is it not too frequently the case that grosser sins, comparable to the green worms that consumed my plants, threaten entire destruction to all religious growth?

Selected.

I desire that my grandchildren may be brought up in a plain, simple way, accustomed to industry and some useful business; not aiming at great estates, nor following others in that way. Give them useful learning, and rather choose husbandry, or some plain calling for them in the country, than endeavor to promote them to ways of merchandize; for according to my observation from my youth up, the former is less dangerous, and less corrupting. I observed when I was in England, that some of the greatest and wisest men in a religious sense, were brought up at the plough, or in some laborious occupation; where the mind is less liable to be diverted from an awful sense of the Creator, than in an easy idle education. How many great men there are, whose way of living is mean and homely, in this world's account, so that they have little more than real necessity requires; and yet they are rich in the best sense.—*John Churchman.*

The Betel Nut.—There is a fascination in betel nut more extraordinary than in a tobacco passion. The consumption of the latter in chewing alone, in the United States, is a modern phenomenon. An inveterate chewer may have moral resolution enough to break off the habit, though it rarely happens that an effort is made to do so, as an apology is found for continuing a practice that is positively destroying the foundations of health.

But the vice of betel nut chewing, however, is still more remarkable. When the habit is established, there seems no retreat. Each victim wears out his teeth, gums, digestion, and dies with an unsatisfied longing for another quid. Betel nut trees thrive in most parts of tropical India, the Indian Archipelago and the Philippine Islands. They grow up gracefully about thirty feet, rarely more than eight inches in diameter. Penang is the universal name of the nut in those places

where it is produced, hence pulo penang means a betel nut island. At six years of age the tree commences bearing nuts the size of a small pullet's egg, of a bright yellow color, enclosed in a husk similar to the cocoanut; within is a spherical nut, very much like a nutmeg. Broken, a bit of it is wrapped up with a piece of unslacked lime in a peculiar leaf, the sirl betelpaper, extensively cultivated for that purpose.

The gums and mucous membrane of the mouth are quickly stained a brick red, the teeth crumble to a level with the gums, and in that condition an inveterate betel chewer is wretched without a supply. There are large plantations of betel nut trees in Java to meet the demand for home consumption and distant provinces. To augment the pleasure, those who can afford it add tobacco to the lime. A morbid craving for either betel nut or tobacco are sources of immense revenue to many governments.

For "The Friend."

A Word for the Little Ones.

Most of the readers of "The Friend," in our own community, are acquainted with the home for Colored Orphans known as "The Shelter," and with the philanthropic motives which led to its establishment, and which have borne it forward, by the blessing of a kind Providence, through many years of quiet usefulness; and not a few of those who visit these lines are liberal contributors to its support.

Of the means by which this fostering care and guardianship have been bestowed, we would especially allude to the faithful direction and oversight of the Board of Female Managers; and the gentle, patient, and unremitting attentions and labors of the household officers, whose duty it is to look after the wants and comforts of a numerous family of very young children, made singularly dependent by their tender years, upon a watchfulness and protection hardly less than maternal.

The appeals of infancy and the tenderest years of youth, unsheltered and unprotected, come to the warm and susceptible mind with a moving power; and in response thereto we see reared in our midst, Asylums and Homes which, with all our worldliness and short-comings, do yet give evidence that there still are hearts to feel, and hands to labor, when love and duty point the way.

But we turn to the special objects of this brief paper. We would offer, in behalf of this interesting charity, a practical suggestion to our farmer friends who attend at the city markets, whether they could not profitably remember the claims of "The Shelter," and the many little mouths there to be filled, when at the close of a market day they find some small remainder of their ample load still not disposed of. If it should be of meats, vegetables or fruits, and less or more in quantity, donations of these would always be timely and acceptable.

For some of our country friends it might not be inconvenient, when returning from market, to leave their gifts at "The Shelter," situated on 44th St., near Haverford Avenue. To others, it would be an accommodation if a suitable place could be provided, central to the several markets, where their offerings could be deposited, to be thence forwarded as desired.

In pursuance of this latter idea, we should

be glad if some friend of "The Shelter" (and it has many friends) would offer in these columns such suggestions as may arise, designed to carry out this benevolent object.

Perhaps we should not omit to mention here, that generous donations of milk, cottage cheese, &c., have been, heretofore, from time to time, left at The Shelter, after the manner alluded to above, and have been very acceptable.

A COUNTY CONTRIBUTOR.

Selected.

Though submission, unquestioning submission to the Divine will, be often hard to attain, it must be sought after, in every dispensation of an all-wise Providence; who is, perhaps, more acceptably served by this silent act of self-renunciation, this abandoning ourselves to his disposal and guidance, waiting upon Him in the way of his judgments, than by more conspicuous exertions for his cause, in which there is greater room for self-love to nourish itself, and mingle its own activities. "I was dumb, I opened not my mouth, because Thou didst it," said David, and surely it is the language of pious resignation and devout awe.—*Maria Fox.*

The Struggle for Life in the Vegetable World.

—There is something in a tropical forest akin to the ocean in its effects on the mind. Man feels so completely his insignificance there, and the vastness of nature. A naturalist cannot help reflecting on the vegetable forces manifested on so grand a scale around him. A German traveller, Burmeister, has said that the contemplation of a Brazilian forest produced on him a painful impression, on account of the vegetation displaying a spirit of restless selfishness, eager emulation, and craftiness. He thought the softness, earnestness, and repose of European woodland scenery were far more pleasing, and that these formed one of the causes of the superior moral character of European nations.

In these tropical forests each plant and tree seems to be striving to outvie its fellow, struggling upwards towards light and air—branch and leaf, and stem—regardless of its neighbors. Parasitic plants are seen fastening with firm grip on others, making use of them with reckless indifference as instruments for their own advancement. Live and let live is clearly not the maxim taught in these wildernesses. There is one kind of parasitic tree, very common near Pará, which exhibits this feature in a very prominent manner. It is called the Sipo Matador, or the Murderer Liana. It belongs to the fig order, and has been described and figured by Von Martius in the Atlas to Spix and Martius's Travels. I observed many specimens. The base of its stem would be unable to bear the weight of the upper growth; it is obliged, therefore, to support itself on a tree of another species. In this it is not essentially different from other climbing trees and plants, but the way the matador sets about it is peculiar, and produces certainly a disagreeable impression. It springs up close to the tree on which it intends to fix itself, and the wood of its stem grows by spreading itself like a plastic mould over one side of the trunk of its supporter. It then puts forth, from each side, an arm-like branch, which grows rapidly, and looks as though a stream of sap were flowing and hardening as it went. This adheres closely to the trunk of the victim and the two arms meet on the opposite side,

and blend together. These arms are put forth at somewhat regular intervals in mounting upwards, and the victim, when its strangler is full-grown, becomes tightly clasped by a number of inflexible rings. These rings gradually grow larger as the Murderer flourishes, rearing its crown of foliage to the sky mingled with that of its neighbor, and in course of time they kill it by stopping the flow of its sap. The strange spectacle then remains of the selfish parasite clasping in its arms the lifeless and decaying body of its victim, which had been a help to its own growth. Its ends have been served—it has flowered and fruited, reproduced and disseminated its kind; and now, when the dead trunk moulders away, its own end approaches; its support is gone, and itself also falls.—*Bates.*

VINEYARD LABORERS.

Toiling among the vines one day,
In the Master's vineyard sweet,
I saw my sister bow her head
'Neath the burden and the heat.

She was not weary of working—
For she loved the Master well;
And she thought of the blessed hour
When the shades of evening fell.

She portioned a task out bravely,
And thought "He would have it so;"—
Then the Master stood beside her,
And his voice was soft and low.

"I have not need of thee to-day,
In the vineyard so fair and sweet,"
And she whispered low—"My Master—
Let Him do what seemeth meet."

But her heart was sad and heavy,
As she left her work that day,
She knew not where she was going,
Or aught of that untrod way.

He led her forth to the desert,
And He spoke to her of rest;
Then she smiled and whispered gladly,
"O Master, Thy way is best."

The burning blast of the desert
Made her quiver and start with pain;
She looked in His face for comfort,
Nor shrunk from the dreary plain.

I watch for my sister sadly;
Will she come again to me?
He hath said that where He dwelleth
There shall His servant be.

Perhaps He will bring her, rested
And meet for some higher toil,
To work once more in the vineyard,
Or reap the fruit of the soil.

But perhaps He will lead her onward
To His glory and his rest;
I know she will smile and whisper
"Master, Thy way is best!"

Education, &c., in Sweden.—The *Pall Mall Gazette* considers that Sweden has already solved some problems which still trouble the English nation sorely. Education in Sweden is compulsory and gratuitous. Every child from seven years old, says the *Gazette*, must be sent, either to a primary gratuitous school, or to a private certificated school, and there be kept for six or seven years, or until he or she has acquired a competent knowledge of reading, writing, arithmetic, the catechism, the history and geography of Sweden, the rudiments of natural history, general history and geography. This applies to the primary schools, but there are likewise higher grammar, technical and industrial schools, so that in these respects the working classes are far better and more generally instructed than our

own. It is probably as much owing to good teaching as to natural capacity, that a Swedish mechanic bears such a high character for skill, solidity of work, and careful construction. For the first time we find it stated that though English artisans are employed and work a shade more quickly, their workmanship does not differ from that turned out by the natives. What we understand trade unions have only recently been formed and to a limited extent, but co-operative societies and associations for production is very common.

The liquor trade is regulated as follows: The two beverages in use in Sweden, brandy and beer, are made in the country. But public-houses for the sale or consumption of beer are well inspected and numerous, and brandy shops for consumption on the premises are greatly restricted, pay a heavy license duty, and are under very strict regulation. A permissive act exists by which a parish town can either entirely prohibit the license of brandy shops in its environs or limit the number. No brandy is allowed to be sold credit, or to persons who are intoxicated are under adult age. The revenue accruing from the tax on the retail trade and licenses, is divided between the parish and the country. In Gothenburg a society formed for the promotion of sobriety has formed brandy shops in the city and suburbs with excellent effect. They are in fact transformed into respectable eating houses, most carefully provided and looked after by the society. The consequence of these and other regulations is the decrease of drunkenness in Sweden which in the last six years has been remarkable, and there has been a visible progress in the moral and social condition of the people.

In Stockholm and Gothenburg the annual rate of mortality is respectively 26 and 21 per 1000, which is remarkably low, but the drainage, according to our ideas, is there unknown. The hard rock on which Stockholm stands made the cutting of sewers so costly that the idea was given up, and the authorities now congratulate themselves on the result. All refuse is taken away within a few hours, and is immediately converted into excellent agricultural manure. The staff of scavengers is complete and efficient, and accumulations of decomposing animal or vegetable matters are tolerated beyond the period required for their removal. Thus the rivers are kept fresh and free of pollution, the supply of drinking water is abundant and excellent, while noxious odors are exceedingly rare. In Gothenburg a system of underground drainage for superficial water has been well executed, some of the low and marshy land in the environs has been artificially drained, and dressed with the dried manure alluded to mixed with lime, and is now in a high state of cultivation.

By the census of 1860 Sweden had 3,639,333 inhabitants, and Stockholm, its capital, 101,502.

Selected for "The Friend."

Speaking of his companion's (John Churchman's) service in one of the meetings for worship, John Pemberton says: "He was led to expose the ignorance of those who concluded there was no worship performed, or professed in meeting together, unless some minister preached, and who were ready to admire at, and censure us for sitting in silence

is not confined, he said, to those of our societies, but included some that profess with us, who never were baptized by the eternal Spirit, which creates anew and translates from darkness to light; but are contented to remain in the outward court. They were declared not to be of the true church, of which there is but one, the foundation and corner-stone of which is Jesus Christ, whom the wise builders despise and reject. Though there are many different sects in the world, and all believe they are of the true church; yet none are true members, such as are redeemed from the world and the corruptions thereof, and their minds regenerated and purified by the washing of regeneration.—John Pemberton's Journal.

The Forests of India

Extend over an area greater than the British Isles. By far the most valuable of all Indian woods is the teak, the chief supply coming from British Birmah, the forests of Malacca and Canara and the Central Provinces, where the growth is comparatively small. The first class for ship building, takes from twenty to eighty years to arrive at maturity, and for house building about twenty years. Black wood stands next in importance, being of great value for ordnance purposes, for cabinet making, carved furniture, and for the manufacture of cabinet makers; it is exported in considerable quantities. It is now planted in the same situation and often alongside the teak, and can be obtained in equal size. Ebony is of great value; it is also sold by weight, and its cultivation, which requires many years, could be much extended, although this has not been found necessary. The sal wood grows very close, and propagates itself in a manner different from other trees; the seeds fall viviparous into the ground, so there is comparatively little trouble in the management of the sal forests. The wood is used for engineering purposes, ship building, and very extensively for house building in Upper India. It takes a long time to season, and is very peculiar in some respects; it becomes seasoned after a course of years; but if afterwards floated, it absorbs the water and gains weight more than any other wood, but it is especially liable to the attacks of the white rot. Sandal wood is confined in its growth to the plateau of Mysore and the adjoining country. The quantity is very large, yielding an annual revenue of between £10,000 and £5,000 to the Mysore State. Plantations have been formed within the last few years, which are being extended annually. It is a tall tree, which reaches maturity in twenty years. It is sold by weight, and the chips, shavings, and sawdust, are used for the extraction of oil. The cinchona cultivation has been remarkably successful in the Neilgherry hills, at Darjeeling, in Ceylon, and elsewhere. The growth is rapid, and the bark is valuable from an early age. The introduction was due to Mr. Markam's researches in the slopes of the Andes, and the cultivation is being extended by the forest officers. There is a scientific chemist, a philologist, stationed at Ootacamund, engaged in extracting the alkaloids, and it is confidently expected that this will affect the value of quinine, although the effect has not been felt at present. There are seven or eight species of bamboo, which are used for scaling ladders, and various purposes of domestic economy; by the natives it is

applied to an infinite variety of uses, and next to the cocoanut, it is the most valuable wood in India. The rattans grow in great abundance in the forests of Malabar; it is a species of palm, the stem of which runs along the ground to the length of 80 to 100 feet. There is a very large trade in rattans, from the forests of Singapore, to China; it forms a valuable article of export. The larger description, called the *Calamus rotary*, is commonly used for walking sticks. The Malay chiefs derive a considerable revenue from granting the privilege of cutting rattans in their forests, which do not come under the forest department. *Cassia tinea* exists in abundance in the Malagalar forests. It is an inferior variety of bark, resembling cinnamon in smell and appearance.

Wild cinnamon is not much sold at present, but for all such articles there is an increasing demand. Cardamoms grow spontaneously in the jungles where coffee planters have settled. In Coorg and Wynaud there is a considerable cultivation, and revenue is derived from them. Pepper is a natural produce of the Malabar forests, and a great article of commerce; the cultivation has been under the civil authorities. Most of the pepper jungles in Malabar are private property. Caoutchouc and gums of similar properties, are found largely in Assam. There are various gums, the gum gamboge, gum kino, and many other species. Kino is used for calico printing, and gamboge is a pigment and a medicine. There are several trees besides which produce vegetable colors, the chay-root, for example, resembling log-wood. Damar is a product yielded from various species of the wood-oil family; it is much used as a substitute for pitch, and by the varnish makers. The pimento has been introduced, but only very sparingly, on the western coast, into Travancore and Cochin; it is only grown in gardens, and not sufficient for commerce. The bread fruit is cultivated and grows well on the western coast; this, with the cocoa-nut and beetle-palm, belong also to the gardens. The cocoa-nut exists entirely on private lands. The palmyra tree is extremely useful for rafters of houses, for fishing stakes and harbor staging, and other similar purposes, as it resists the action of the sea for many years. The casuarina, or beef-wood, has been planted in the sandy shores north and south of Madras, and at the various places on the opposite coast. It is of very rapid growth, and it possesses the property of durability under water; being very hard, it turns the edge of the axe. It has a peculiarity which belongs to few fast-growing trees, of being extremely tough and durable. Satin wood attains fifteen inches in diameter; it is very useful for picture frames and fancy purposes, and resembles the American maple. The mahogany is not indigenous in India, but the seeds have been received in considerable quantities from the West Indian Islands within the last few years, and plantations have been commenced in Bengal and other parts.

Besides these great varieties, all of which may be turned to future account, there are certain kinds of dog wood and allied species, found to be useful for the manufacture of charcoal; several woods also that produce good bark for tanning. The native leather merchants remove, under permits from foreign officers in certain places, the bark of trees marked out for the purpose, chiefly the *Cassia auriculata* and the *Acacia catechu*. The great

heat is not favorable to the process in the south, but at Meerut, in the north-west provinces, tanning is very successfully carried on. Amongst the ecceteras of the forest produce, there is the honey and bees-wax, in the collection of which the hill tribes have prescriptive rights that have never been interfered with.

For "The Friend."

Preaching in a Fog.

Edward Wright was a man of little education, but very zealous in embracing every favorable opportunity of awakening his fellow-creatures from a state of sinful indulgence, and calling their attention to the great truths of religion. His home was in London, and on one occasion he had gone to Ireland to attend a gathering for religious purposes. In Dublin he met with a fellow-laborer in the gospel, with whom it was arranged that he should return home, via Holyhead to Liverpool.

"On the day of departure from Ireland, they found the boat crowded to excess with Irish laborers, who were leaving Erin to assist in gathering in the English harvest. As is usual at this time of the year, large crowds of these men were conveyed across the channel for the nominal sum of one shilling, and generally they huddle together on the deck, as if they were a number of sheep. He and his companion stood on the poop of the steamer, watched the poor fellows with keen interest, and longed to tell them the story of the cross. But they were Roman Catholics, bigoted and ignorant; and for any but a priest to venture to preach to them would be considered by them as an insult. He dreaded to arouse their ire, as who would not that was at all acquainted with the prejudices and impulsiveness of their class? Instead, therefore, of offering them tracts, or venturing to address them, E. Wright and his companion silently and earnestly entreated God to deal graciously with the ungodly crew on board; and if it pleased Him, to open up a suitable way by which they could preach the gospel to them. "Open unto us, we beseech Thee, a door of utterance, that Thy name may be glorified, the gospel of Thy dear Son proclaimed, Thy will be done, and so great an opportunity neither neglected nor lost."

Confusion and noise, the clattering of tongues, crowding, fighting, pushing, swearing, blaspheming—the atmosphere was redolent with curses. At last the vessel was loosed from its moorings, and quickly leaving the beautiful city of Dublin behind, the steamer passed Kingstown, and steered away for Holyhead. The two Christian men looked upon their fellow-creatures with deep pain, and as they observed their conduct, and heard their oaths and imprecations, it seemed as if there was not one among the dark mass of humanity before them who had not "bowed the knee to Baal." It was no small comfort to their hearts when they found that the cook of the ship was a pious man, and that there was at least one with whom they might converse. To a man of Edward's impulsive temperament, who had so much to say that was worth the saying, and so kindly a disposition to make the message pleasant even to ordinary objectors, it was no small difficulty to remain silent. The word of God was like fire in his bones. It was a hard struggle to restrain himself, and he was disposed to run all

risks to gain a hearing for the gospel. Perhaps, however, if it were impossible while they were on board ship for him to preach to them, it might be his privilege to do so when they had arrived at Holyhead.

A finer day had not been seen for a long while, nor a clearer sky. As the vessel ploughed her way so gaily and gracefully across the waters, it was not anticipated that anything would interrupt their course, or mar the little pleasure they had from the beauty of the scene. When, however, they were within an hour's voyage from Holyhead, they were enveloped in one of those thick yellow-black fogs with which Londoners are painfully familiar, and it reminded the two friends of the thick darkness that fell upon Egypt in the time of God's severe visitation. Edward could not discern a single person on board, nor even his companion that had stood by his side. To move a step forwards or backwards was not easy, since he could not see his own feet, much less a foot ahead. Feeling his way to the front of the poop, he mounted as best he could the skylight, and seizing the opportunity, which he believed God had afforded him in answer to prayer, he shouted out with a stentorian voice, the familiar words "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These were followed by other and similar passages. The Spirit of God seemed not only to bring suitable words from the inspired volume to his recollection, but to aid him in their delivery. Text followed text in rapid succession, pronounced with a peculiarly solemn emphasis; and as there was not a breath of wind stirring, nor another voice, he was heard from bow to stern, although no one knew from whence the voice proceeded. Every one seemed startled. A grave silence reigned; every breath was hushed, and every ear attentive. Never man had a more willing or apparently a more impressive auditory. Naturally a superstitious people, the Irish laborers appeared to regard the voice as supernatural, and as Edward was elevated considerably above them, it required only a vigorous imagination and a covering fear to conceive, as some confessed afterwards they had conceived, that the heavens were speaking, calling them, as if with the tongue of a trumpet, to repentance and to God.

Mean while the captain of the boat was considering as he stood on the bridge the best expedient to adopt to prevent a catastrophe, and to secure the cargo from damage. It was dangerous to proceed just then, as they might dash against another vessel. The speed was therefore eased, and every effort made to secure the boat from harm.

For twenty minutes the darkness continued, and the voice of the speaker cried with undiminished vigor. Just as the captain was about to stop the engines, and allow the vessel to drift, they suddenly emerged into a clear atmosphere and a bright sky, with the sun shining as gloriously as before. The scene of gloom had changed for one of joy and brightness. And there was the adventurous speaker, standing boldly upon the poop of the vessel, with arms uplifted to heaven, calling down God's blessing upon the human mass beneath. The poor fellows had now found from whence the strange, unearthly sounds had proceeded, and were glad to find after all that the speaker was a man like themselves.

He had gained their attention—what should hinder his continuing? He knew well how to interest them. The story of his own life was sufficient to do that. It was not every day that they could hear how God had met with a notorious burglar and ill-liver. They were some distance from Holyhead. The captain did not complain. The men were still attentive. "I'll go on," thought he, "in dependence upon the good Spirit that has helped me thus far."

And he did go on, preaching and exhorting, and entreating, until they arrived on shore. On landing, what a different scene was witnessed from that which had been apprehended! The crowd gathered round the speaker and his companion, not to threaten or abuse the evangelists, but to shake their hands, to thank them, and to hear a little more about the message of love and of mercy which had arrested their minds."

Sagacity of the Swallow.

In the early part of last spring I had a visit from a brace of swallows, who commenced to build a nest under my balcony in the fork of the bracket which supported it. The floor of the balcony being boarded, afforded complete shelter from the rain. As, however, the parlor window was immediately under the nest, the fumes from the gas, when the window was opened, proved too noxious, and they abandoned the idea of using it, and forthwith removed to the adjoining bracket, where they finished a suitable nest, their mode of construction being the following: They carefully collected all the fibrous matter they could—horse hair, wool, threads, &c.—and rolling these in small pools made by the water carts in the street, they then formed them into little balls, about a quarter of an inch in diameter. These they carried to the bracket under the balcony and fixed them in the fork thereof. The nest, when completed, formed an inverted cone about six inches deep, leaving a space of a little over two inches from the under floor of the balcony on the south side, the north side being continued into the floor of the balcony.

All went well until the young birds were hatched, when some mischievous youngsters discovered them, and, in an endeavor to obtain possession of the nest, broke the wall of it, when the three little inmates fell into the passage in front of the house, where my manservant discovered them; and, as he had been for many years in Spain, where these birds are protected with religious care, he put them on a napkin and brought them to me. I immediately took them to the balcony, and placed them in a nest formed of French cotton, and protected, as well as I could, from the cold and possibility of wet, but leaving space large enough for the parent birds to get to them. I then dosed the window, pulled down the blind, and gave directions that no person should enter the room, lest they might be disturbed. In a little time I had the satisfaction to see one of the parent birds return, and, after much fluttering about and cautious approaches, eventually bring them some food (insects).

In an hour after I found the old birds busily engaged in repairing the nest, using in this instance the material composing the abandoned nest, which they carefully broke up and carried in small pieces to the street, rolling the little pellets in the mud, and then fixing them

to the walls of the injured nest. Notwithstanding all the diligence they used they progressed but slowly, and, after four hours work, the extent of repairs did not exceed three-quarters of an inch in height by 1 inches in length. The following morning work was still continued, and, as the birds were still alive and in much the same condition as I had left them, I concluded they were well looked after by the parent bird, left bird seed, oatmeal and water on the eony, but the old birds did not touch any, evening the repairs had progressed so far the gathering in of the lining and general trimming up of the jagged edges; but the reconstruction had advanced but little, the being very wet and stormy, so much so that a considerable portion of the cotton was blown away from my nest, and I had to move it to a more sheltered spot.

The next day proved fine, and the new work was raised more than an inch in height, while the length being so much greater as they approached the top, gave evidence of continuing industry; the abandoned nest was also considerably reduced in size. Another day hard labor reduced the cap, and the open had a semi-circular form, about one-third the damage being repaired. On the morning of the fourth day after the calamity, I had an early visit to the little ones, the sun being bright and warm, whilst the air was perfect calm. Approaching the blind cautiously peeped through, and discovered one of the birds carefully pushing a little one to the edge of the balcony, where the other parent bird was fluttering and supporting himself by bill, just on a level with the flooring.

In a few minutes the operation was completed by the safe transfer of the young to his back. The other parent immediately joined, and by the time I got to the hall the youngster was safely lodged in its nest with its mouth wide open, anxiously expecting its breakfast, which was quickly brought by one of the old birds, who made a rapid flight up and down the street, and secure prize insect as a reward. The remaining little ones were transferred in the course of the day. But on the following day my servant brought one of them to me dead. I suppose it, from the nest, as the wall was very low. The old birds continued to repair the nest in the aperture was reduced to a small semicircular opening through which a lady's hand might pass, and for a considerable time of the old birds remained continually in the nest.

In about three weeks after the restoration of the nest, I observed, one morning, the birds very busy about the nest; and having concealed myself from sight, I observed parent bird take one of the young ones on back, and fly a short distance off—no more than a yard—and return with his charge to the nest—the other parent bird being always in close attendance, assisting in the interesting ceremony. In a few days more I observed the parent bird take the young one on back to the street, and let it fly of its own accord, but always accompanied by both parent ones being in front and the other immediately under the youngster. In this way the little ones were exercised alternately, principally in the early morning, when the streets were comparatively quiet.

As the season advanced, the flights became longer, and both the little ones were taken

ther, the noise occasioned by their delight the instructions of the old birds being con- siderable. Eventually, the quartet proceeded on country excursions, sometimes not return- ing for a couple of days. Ultimately, I re- ceived a visit of longer duration from one of old birds and the two youngsters. I began to fear an accident had occurred to the other part. But in about three weeks he joined the party again and took them off. Before leaving they completely closed up the entrance of the nest; and I fondly hope to receive a visit from my feathered tenants next spring. *Ambers' Journal.*

For "The Friend."

Arch Street Meeting House.

The lot of ground where Arch Street Meet- ing House now stands, at the S. E. corner of Arch and Arch streets, was given to Friends in Philadelphia, by William Penn, in 1701, as a burying-ground, and was used for this purpose for many years. Towards the close of the last century, the need was felt of more ample and convenient accommodation than then been provided for the purposes of Society, and especially for the holding of Women's Yearly Meeting. The subject needed the attention of the Yearly Meeting, also of the three Monthly Meetings then existing in the city. The Western District Yearly Meeting was not then established. The meeting which in our time convenes at Arch and Arch, then met in a building at the S. W. corner of Second and Market— which was called "The High Street Meeting- house." It was proposed to sell this property to erect a building at Fourth and Arch. The ground had been buried over, and the remains of the foundations would necessarily disclose some of the remains which had been buried there, a strong opposition was raised in the proposition by some of the sur- viving relatives and friends. A committee of Friends for Sufferings was joined to a committee from each of the three Monthly Meetings in considering the subject, and their report was referred by the Monthly Meeting in Philadelphia to a special committee, who made a report in Third month 1796, and it then concluded to sell the Market street property. But the difficulties appear still to have been unsurmounted, for we find in the fifth month of the following year, that the Yearly Meeting was attended by a Com- mittee of the Yearly Meeting, appointed "to enquire into the propriety of the cause which obstructs the concern for the better accommodation of that meeting going forward."

In the Fifth month 1802, we find the sub- ject again on the minutes of the Monthly Meeting, accompanied by the statement that the Yearly Meeting had recommended to the special care and attention of Friends of the city Monthly Meetings, to consider the object of providing a house for the accom- modation of the Yearly Meeting of women Friends. Steps were now taken leading to a definite and decisive action, for in the first month of 1803, a report was received from a joint committee of the three Monthly Meetings, proposing to erect a building for Women's Yearly Meeting, 85 feet by 62 feet, with a youth's gallery on the west side of the building. This with the committee-rooms and a school room adjoining, it was estimated would cost £6000, and they recommended that vol-

untary subscriptions be made to defray the expense. The report was signed by Daniel Drinker, Jonathan Evans, John Hutchinson, Henry Drinker, Daniel Thomas, Thomas Stewardson, William Dawson, John James and Isaac Paxson.

A marble stone is placed in the wall of the building, with the year 1804 engraved on it, which may be considered as the date of its erection; but the final report of the building committee was not made till the Eleventh month 1806. In it they say they have re- ceived from members of the Monthly Meeting of Philadelphia, \$3,808 3/4 Northern District (including \$200 from a country friend), 8,042 33 Southern District, 4,832 50

\$21,683 3/4

The total expenses were \$21,678.761, leaving an unexpended balance of \$4.61.

The building erected at this time was the room nearest Third St., in which the Yearly Meeting of men Friends is now held, and the smaller rooms lying between it and the large western room. The latter was added about 1811, for the building committee reported in the Second month of 1812, that it was finished at a cost of \$20,095.91, including sundry expenses connected with the former building.

How Watch Springs are Made.—The method of making main-springs for watches as practised in New York and other large cities is first to cut up the steel of the necessary thick- ness into strips of the necessary breadth. These strips are then fastened by the ends in a long, horizontal frame, and the edges and sides of the steel are smoothed by polishers, fastened between two sticks and worked by hand lengthwise on the steel, from the one end of the frame to the other. After being prepared in this manner the steel is wound closely round a wooden centre, in the same manner as a ribbon is wound on a small block, and in the process of winding the end of each strip of steel is fastened to the other by binding wire, a number of lengths being coiled one on top of the other. The roll of steel is then put into a furnace, the necessary heat applied, and the hot steel suddenly plunged into oil. In this condition, although the steel is hard, there is a certain amount of flexibility to it, just the same as a very thin and narrow strip of glass is elastic, which prevents the steel from breaking when the surface is being prepared for bluing, and which is done in some- thing the same manner as smoothing the steel in the first instance, only finer polishing materials are used. The bluing is done by drawing the steel in straight lengths over an alcohol lamp on a hot piece of metal, which renders it perfectly elastic, and afterwards it is cut to the proper lengths, and the eyes for the hooks put in, and then coiled into a spiral form on a tool.

Selected.

Many a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your helpless little children have had some one to come to with all their childish griefs and joys? Is it nothing that your hus- band feels "safe" when he is away in his busi- ness, because your careful hand directs every- thing at home? Is it nothing when his busi- ness is over, that he has the blessed refuge of

home, which you have done your best to brighten and refine? Oh! weary and faith- ful mother, you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Extract.*

Natural Umbrellas.—The Timit, a low tree, seldom rising more than twenty or thirty feet, throws out wedge-shaped leaves some ten or twelve feet long, sometimes all but entire, sometimes irregularly pinnate, because the space between the straight and parallel side nerves has not been filled up. These flat, wedge-shaped sheets, often six feet across, and the oblong pinna, some three feet long, by six inches to a foot in breadth, make ad- mirable thatch; and on emergency, as we of- ten saw that day, good umbrellas. Bundles of them lay along the roadside, tied up, ready for carrying away, and each negro or negroess whom we passed carried a Timit leaf, and hooked it on to his head when a gust of rain came down.—*Kingsley's West Indies.*

Though the outward appearance of things may make some weak ones to reason and question, and be ready to stumble, yet the gospel light and life, and the good order thereof is very comfortable, and as it is kept until will resolve all doubts, stop the dark reasoner, and put a period to all unprofitable controversies; which things the Lord grant may be brought to pass amongst you, and in all the churches, to the honor and exaltation of His holy name and precious Truth, and the comforting, building up and establishing of every breathing, tender babe, that He ever all may have the praise, and our souls the comfort for evermore.—*J. Vokins, 1681.*

Working Backward.—A worthy Scotch couple, when asked how their son had broken down so early in life, gave the following explanation: "When we began life together we worked hard and lived upon porridge and such like, gradually adding to our comforts as our means improved, until we were able to dine off a bit of roast meat and sometimes a boiled chickie (chicken); but Jack, our son, he worked back- ward, and began with the chickie first."

America, Origin of the Name.—Francis Lieber contributes to the American Historical Record the following information. Emric or Amric is an old Germanic personal name. *Am* means diligence or activity; hence *Ameise*, the German for *ant*, the industrious creature by way of excellence; and *ric* (our rich) signifies strong, abundant. Amric, therefore, meant the very industrious or active. German conquerors of Italy carried thither German names, and Amric was euphonized by the Italians into Amricio or Americo, which in turn was Latinized into America. So far the origin of Vespucci's name.

Oh! feel a necessity of watchfulness, that we may keep our hearts diligently; that we may feel the issues of life; that the inward man may grow and be capable to act for God; for we have every one, both male and female, a service in our proper places; and they that are diligent in doing their duty, shall be sure of a blessed reward of life and peace; therefore, let all be encouraged that are poor and needy, and feeble-minded. Oh, let them put on courage, yea, the very hind- most of the flock.—*J. Vokins.*

I have no doubt but that a people will be preserved from generation to generation, to contend earnestly for the faith once delivered to the saints, and to maintain the same with the doctrine and principles resulting therefrom, so eminently revived in our predecessors, and most surely believed by us. So that when it shall please the Lord to awaken the nations, there will be no occasion to expect new discoveries or other manifestations, but the Lord will show where he feeds his flock, and where they lie down at noon.—*John Griffith.*

THE FRIEND.

EIGHTH MONTH 17, 1872.

SUMMARY OF EVENTS.

FOREIGN.—On the 8th inst. the House of Commons resumed the debate on a motion for the removal of Justice Keogh from the bench for his decision in the Galway election case, unseating Captain Stanlan on the ground of undue influence in his election by the priest-hood. Most of the prominent Irish members denounced the course of Justice Keogh, which was approved by the government. After an exciting debate the government was sustained by a large majority.

Sir Henry Rawlinson, President of the Royal Geographical Society, has written to Stanley thanking him for communicating intelligence with regard to Dr. Livingstone to the Society, and referring to his enterprise in terms of the highest praise.

A new ocean cable has just been laid from the Suffolk coast in England to Hanover. During the past two years 23,000 miles of electric cables have been laid in the waters of England, France, Spain, Holland, Turkey, China, South America and Australia.

The profit spirits distilled in Great Britain and Ireland during 1871 amounted to 30,855,053 gallons, of which 13,315,062 gallons were distilled in Scotland, 9,202,253 in Ireland, and 8,337,738 in England. The profit spirits consumed in Great Britain and Ireland in 1871, amounted to 24,163,614 gallons, of which 12,874,372 gallons were consumed in England, 5,671,477 gallons in Scotland, and 5,617,644 gallons in Ireland. The duty derived from this source amounted to \$94,490,110.

The city of Oxford, with a population of 35,000, has it is stated, not a single criminal in its prison.

The British Parliament was prorogued on the 10th inst. The Queen's speech was read by royal commission. In it the queen says: "I am able to speak favorably of the tranquillity and growing prosperity of England. The revenue is in a flourishing condition, and while I cordially congratulate you on the activity of trade, I hope it will be borne in mind that periods of unusually rapid changes in the prices of commodities, and in the value of labor, are likewise periods which require the ever watchful eye of moderation and forethought. The act which establishes the ballot will assist to secure alike the independence of voters and the tranquillity of elections for members of Parliament."

The Pope has written a letter to President Thiers congratulating the French nation upon the great success of the new loan, which the Pope thinks is attributable to the refusal of Godard, the Minister of Finance, to accept the position of Ambassador to the Court of Italy, the invader and enemy of the Holy See.

Paris mail advices state that in the office of the *Peuple Francais* thousands of Imperialist papers have been seized, and a voluminous secret correspondence also discovered, together with the pamphlets intended for distribution in the army.

The Jesuits are already leaving Prussia in great numbers. Some of them intend to settle in Prague, where they have purchased an old convent.

The Municipal Council of Dieckrich in Luxembourg, has refused permission to the exiled Jesuits from Germany to settle in that town, and has exhorted the other towns of the Duchy to adopt a similar policy, as to harbor the Jesuits must inevitably involve them in troubles with Germany.

By the terms of the treaty of rinderpest in Germany and Russia the Belgian government has prohibited the importation of cattle from those countries.

The King of Spain has signed a decree prepared by

the Ministry, providing for the gradual abolition of slavery in Cuba and Porto Rico.

The Carlist prisoners taken during the late insurrection have been sent to the Canaries. The king has granted pardons to several leaders of the late insurrection. At Bilbao, Amadeus was warmly welcomed by the people.

The passenger fares and charge for freight on the English railways have been increased in consequence of the advance in the price of coal.

London, 8th. 12th.—Consols 92½. U. S. sixes, 108½, 92; ten-forties, 87½.
Liverpool.—Uplands cotton, 10d.; Orleans, 10½ d. 1872; California white wheat, 12d. 4d. per 100 lbs. Red spring wheat, 11s. 4d. a 11s. 9d.

Six hundred Communist prisoners, who, since their conviction, have been imprisoned on the Island of Aix, sailed on the 9th on the transport Garonne for New Zealand, where they are to serve out the sentences imposed upon them.

Advices from San Domingo of 8th mo. 1st, report the country tranquil. Cabral has disbanded his forces, and has gone to Port au Prince to offer his services to the Haytiens.

One of the most extensive cotton factories at Geneva, Switzerland, was burned on the night of the 12th inst. The loss is estimated at 10,000,000 francs, and 800 operatives are thrown out of employment.

President Thiers has caused the German government to be informed that the first 500,000,000 francs of the loan is to be payable under the recent treaty, is held at its disposal.

UNITED STATES.—The complete returns of the census of 1870, show the total population to be 38,568,371. Of this number 19,493,565 were males, and 19,064,806 females.

The vessels that entered and cleared from the ports of the United States during the twelve months ending Third month 31st last, numbered 60,026, and measured in the aggregate 21,292,253 tons. The American vessels numbered 21,536, and measured 7,432,793 tons. The foreign vessels numbered 38,390, and measured 13,859,460 tons.

The interments in Philadelphia for the week ending on the 10th inst., numbered 422, including 229 children under two years of age. There were 101 deaths of cholera infantum, 46 of marasmus, 22 debility, 31 consumption, and 12 old age. The U. S. Commissioners to select a site for a national cemetery in Philadelphia, have chosen land at the north-west corner of Ninth and Chestnut, embracing the lot on which the University of Pennsylvania stands. The proposed site has 176 feet 9 inches front on Chestnut street and 378 feet 9 inches on Ninth street. The valuation of the ground proposed to be taken is about \$850,000.

During the seventh month, the quantity of water pumped by the various water works for the supply of the city, was 1,278,266,160 gallons.

The exports from Philadelphia during the year ending 6th mo. 30th last, were of the aggregate value of \$28,257,674. Of the articles exported petroleum constituted 25 per cent, being valued at \$12,600,000. The bread-stuff rank next in amount, being \$4,803,819. The foreign imports for the same period were \$23,371,793, including sugar \$5,045,129; molasses, \$3,232,075; iron and steel, \$3,436,513. The duties received on imports for the year were \$8,553,570.

From the result of the census office, the total area of the United States and territories amounts to 3,663,840 square miles. The whole number of dwellings is 7,042,833, with an average of 5.49 persons to each dwelling.

It is stated that there is a wheat field on the west side of the San Joaquin river, California, thirty-five miles in length by eight miles in width, with an area of 179,000 acres.

The Markets, &c.—The following were the quotations on the 12th inst. *New York*—American gold, 115½. U. S. sixes, 1881, 118½; 10d, 1808, 115½; 10d, 10-40, 5 per cent, 115½. Superior flour, 80 a 86½. State extra, \$7.10 a \$7.50; finer brands, 85 a \$11. White Kentucky wheat, \$1.95; red spring wheat, \$1.63 a 1.67. Oats, 46 a 55 cts. Western mixed corn, 64 cts.; yellow, 65 cts.; southern white, 80 cts. *Philadelphia*—Uplands middlings cotton, 22 cts.; New Orleans, 22½ cts. Superior, 26 a 28 cts. *San Francisco*—Superior flour, \$6.50 a \$10.25. New southern white wheat, \$1.90. 10d. red, \$1.16 a \$1.79. Rye, 80 cts. Western mixed corn, 61 a 62 cts.; white, 71 cts. Oats, 43 a 46 cts. The cattle market dull; sales of about 3,800 head 17 a 7½ cts. per lb. gross for choice; fair to good, 5½ a 6½ cts. per lb. gross. Receipts, 100 head. *San Francisco*—Choice white

wheat, \$1.80 a \$1.92; fair to prime \$1.70 a \$1. choice amber, \$1.80 a \$1.85; good to prime red, 81 a \$1.78; common to fair, \$1.55 a \$1.65. South white corn, 72 cts.; yellow, 62 a 65 cts. Oats, 43 a 46 cts. *Chicago*—No. 2 spring wheat, \$1.53 a \$1.56; 3 spring, \$1.28 a \$1.31. No. 2 mixed corn, 42½ cts. No. 2 oats, 27½ cts. *Lard*—No. 1 sugar cured, 13 a 14 a 15 cts. *St. Louis*—No. 2 spring wheat, \$1.40 a \$1.45. Corn, 45 a 46 cts. Old oats, 37 cts.; new do., 25 a 30 cts. *Lard*, 8 a 8½ cts. *Louis*—No. 2 winter red wheat, \$1.50 a \$1.55; No. do. \$1.40. No. 2 mixed corn, 36½ cts. Oats, 20 cts.

RECEIPTS.

Received from Joseph Waring, Canada, \$2.25. No. 23, vol. 47, and Postage, and for Joseph Poff, \$2.25, vol. 46, and Postage; from Thomas S. Pike, Jr., for Thomas Scattergood, \$2, vol. 46; from Hie Knowles, Agent, for Henry A. Knowles, 10, Mar. M. Knowles, Mich., and David Narramore, Dan Peckham, and John J. Peckham, N. Y., \$2 each, 46; from William Hancock, Pa., \$2, vol. 46; fr William B. Oliver, Agent, Mass, \$2, vol. 46, and Valentine Meader, \$2, vol. 46.

We also received, 8th mo. 13th, from East Fairbairn O., \$2, name of the person sending, omitted, with please forward.

WESTWON BOARDING SCHOOL.

THE WINTER TERM of this Institution opens on 28th of Tenth month next. Parents and others intend to send pupils will please make early application to AARON SHARPLESS, Superintendent, (add: Street Road P. O., Chester Co., Pa.), or to CHARLES ALLEN, Treasurer, No. 304 Arch street, Philadelphia, Eighth mo. 13th, 1872.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the four Mont Meetings of Friends in this city, will re-open Second-day, Ninth mo. 23, 1872. The Boys' School on Cherry St, above Eighth St, is under the care of Zebedee Haines as Principal. The Girls' School, Seventh St, below Race St, is under the care of Margaret Lightfoot. There are also two Prim Schools for the instruction of those children who too young to attend the higher schools: one of which held in the Meeting-house at the corner of Sixth & Noble streets, the other in the Boys' School build on Cherry street.

The attention of Friends residing in this city and neighborhood is particularly invited to these schools. The terms are moderate, and by provisions recently made for that purpose, Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (members) who may find the charges burdensome, can fully relieved. In the principal schools opportunity are afforded of obtaining a liberal education in use branches of study, and in the Latin and Greek languages. In the primary schools the children are grounded in those of a more elementary character.

It is desirable that applications for admission of children should be made early, and that parents return children to the schools should send them at the beginning of the term.

Further information may be obtained upon application to the Treasurer of the Committee.

JAMES SMEDLEY, No. 415 Market street.

HAVERTFORD COLLEGE.

The next term will begin Ninth mo. 11th. Examination for admission Ninth mo. 10th, at 9 A. M.

Arrangements are in progress to establish a course of *Practical Mechanics and Civil Engineering*, to which study may be added.

Students whose homes are within a convenient distance, may be admitted to the College for instruction without board.

For terms, &c., apply to SAMUEL J. GUMBER, Havertford College P. O., Montgomery Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE.
New Franklin, *Switzerland* Ward, Philadelphia.
Physician and Superintendent—JOSUAH H. WOODKOTTS, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



